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WILL. MORICE.

THE

TRAVELS

OF

Sig. Pietro della Valle,

A Noble ROMAN,

INTO

EAST-INDIA

AND

86416

Arabia Deserta.

In which, the several Countries, together with the Customs, Manners, Traffique, and Rites both Religious and Civil, of those Oriental Princes and Nations, are faithfully Described:

In Familiar Letters to his Friend

Signior *MARIO SCHIPANO.*

Whereunto is Added

A Relation of Sir *THOMAS ROE*'s Voyage into the *EAST-INDIES.*

99H.a.12

LONDON,

Printed by *J. Macock*, for *Henry Herringman*; and are to be sold at his Shop at the *Blew-Anchor* in the Lower-walk of the *New-Exchange.* 1665.

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TO THE

RIGHT HONOURABLE

ROGER

Earl of *ORRERY*, &c.

My Lord,

IT is not more commonly then truly obſerv'd, That the Preeminence of Excellent Things is univerſally attended with a proportionable Reſult of Benefit to thoſe of Inferior Degree: And the ſame may with equal verity be affirm'd of the Glory of Great Perſonages. Your Names ſerve, not onely to diſtinguiſh you, or, by the Addition of Titles, to give you higher rank in the State; but, like the Sun communicating Light and Life together, they animate and beautifie what-ever is irradiated by them. Which general Conſideration, though it could not give me any particular Right, yet it may in ſome ſort warrant the ſutableneſs of dedicating this Tranſcript to your Lordſhip's Name; A Name, which beſides

having been able to revive and ſupport a long-depreſſed Intereſt in a Conſiderable Kingdom, is ſo highly celebrated upon the account of other Performances, as ſcarce to find a Parallel among thoſe of your own, or any other Orb. Nor is it a little ground of Confidence to me, that what I preſent is neither wholly my own in any ſort, nor any of it otherwiſe then as an Interpreter; nor (laſtly) one of thoſe refined Pieces of Invention, which while your Protection is implored, do with-all ſolicite your Judgment; But of that kind of Writings, which containing Deſcriptions of Countries and their Cuſtoms, can onely pleaſe by the Variety of the Relations, and the Veracity of the Relator. He, whom I have interpreted, was a Noble Roman, (Perſons of which Quality, as they have greater Curioſity, ſo they have far more Advantages in reference to making of Obſervations in Forreign Countries, than they whoſe chief buſineſs is Traffick) and was carried onely by his own curious Genius into thoſe Oriental parts of the World, whereof he here gives an Account; which is ſo full of delightful Variety, and conſiderable Remarks, that as after his Return his Perſon was dignifi'd with an Honourable Office in the Court of his own Prince; ſo, ſince his Death, his Travels have no leſs happily travell'd, and been naturaliz'd in ſome other Languages.

The other Piece hath been judg'd fit to be adjoyned, as one of the Exacteſt Relations of the

the Eaſtern parts of the World that h[illegible] hath been publiſh'd by any Writer, either Domeſtick or Forreign; having been penn'd by one that attended Sir *Thomas Roe* in his Embaſsy to the Great *Mogol*: Than whom, 'tis acknowledg'd by one of that Country that trades moſt into thoſe parts, none ever gave a more faithful Account thereof. It remaines onely, that, as by this action I have (though with all the Modeſty that becomes me) aſſum'd an Intereſt in a Great Name, ſo I alſo teſtifie the Honour and Veneration I bear to Great Worth and Rare Accompliſhments; which I ſhall do ſummarily (and yet in the utmoſt importance of the words) by profeſsing my ſelf,

Inter eos qui relationes ſuas de hoc Regno (ſc. M. Mogolis) prodiderunt, facilè fide & dignatione princeps eſt Thomas Roeus, *Mag: Britanniæ Regis ad ſuperiorem Indiæ Regem Legatus.* Saith *John de Laet.*

My Lord,

Your Lordſhips in all. Humble

Reſpect and Obſervance,

G. Havers.

P. Scipionis Sgambati è Societate Jeſu,

PETRO à VALLE PATRICIO Romano,

Ob cineres Conjugis ex *ASIA* revectos.

ÆNeadum *ſoboles* Albani *ſanguinis hæres*,
Æneæ *proavi quàm bene facta refers !*
Ille ſenem ex Aſia *fertur vexiſſe parentem* ;
Ex Aſia *conjux eſt tibi ducta comes.*
Par utrique fides eſſet, niſi quòd tua major
Eſt pietas, Italûm *gloria* VALLIADE.
Ille ſenem extinctum Siculâ *tellure reliquit* ;
Tu Romam *extinctæ conjugis oſſa vehis.*

THE

THE TRAVELS OF Peter Della Valle, Sirnamed The Traveller.

Containing a DESCRIPTION of the *EAST-INDIES*, &c.

LETTER I.

From Surat, *March* 22. *Anno* 1623.

IN the beginning of this year, at my departure from *Persia*, I writ last to you from aboard the Ship call'd the *Whale*, in which I was newly embarqu'd upon the coasts of that Country, and had not yet begun my Voyage. Since which time having sail'd over a good part of the Ocean, arriv'd at the famous Countries of *India*, travell'd and view'd no inconsiderable portion thereof; by conveniency of the same Ship which brought me hither, and is ready to set sail speedily towards *Mucha* in the Arabian Gulph, (and the rather for that a German Gentleman a friend of mine is embarqu'd in her, with an intention to travel from thence, in case he can get passage, to see *Æthiopia*;) with this Letter (which I recommend to him to get transmitted into *Italy*, if possible, from those Ports of the Red Sea, or by the way of *Cairo*, where I.

they made, or by ſome other conveyance) I come again to give you an Account of my Adventures, and the Curioſities which have hitherto afforded delicious repaſt to my alwayes hungry Intellect. To begin therefore: Upon *Thurſday* the 19 of *January*, having diſpatch'd and taken order for what was needful, a little before day, after the diſcharge of ſome Guns, as 'tis the cuſtome at going off from any Coaſt, we began leiſurely to diſplay our ſails, moving but ſlowly, becauſe we waited for the ſhip-boat which was ſtill at ſhore; upon whoſe return we unfolded all our Canvaſe, and though with a ſmall gale, directed our courſe between the Iſlands of *Ormuz* and *Keſom*, paſſing on the outer ſide of *Ormuz* next *Arabia*, in regard the ſhallowneſs of the Channel towards *Perſia* afforded not water enough for ſuch great Ships as ours. We were in company only two Engliſh Ships, namely, the *Whale*, which was the Captain-ſhip, (in which I was embarqu'd) commanded by Captain *Nicholas Woodcock*, and another call'd the *Dolphin*, which had for Captain, Maſter *Matthew Willis*. At noon, being near *Lareck*, and no wind ſtirring, we caſt Anchor without falling our ſails, and our Captain ſent his long boat a ſhore to *Lareck*, with two Grey-hounds which the Engliſh of *Combrù* had given him, to catch what game they could light upon. Towards night we ſet ſail again; but though the wind ſomewhat increas'd, yet becauſe the boat was not return'd we ſtruck ſail a little, and ſtaid for it, diſcharging alſo ſeveral muſket-ſhots, to the end thoſe that were in it might hear and ſee where we were: And becauſe 'twas one a clock in the night, and the Boat was not yet come, we doubted ſome diſaſter might have befaln it, in regard of the multitude of thoſe Arabian Thieves call'd *Nouteks*, which rob upon that Sea, and frequently reſide in this Iſland of *Lareck*: Yet at length it return'd ſafe and ſound, and brought us abundance of Goats; whereupon we again ſpread our ſails freely to the wind, which was pretty ſtiff, although not much favourable to our courſe. However, we went onwards, plying from the coaſt of *Arabia* to that of *Perſia*; and on Saturday morning, as we drew near the Arabian ſhore, we ſaw three ſmall Iſlands, ſituate near one another, and not far from a certain Cape, the name of which, and the Iſlands, they could not tell me, ſo as that I might ſet it down truly; whereby I perceiv'd how it comes to paſs that many names of places in theſe parts are very corruptly written in Geographical Charts; for in the Countries themſelves, where commerce is had for the moſt part with rude and ignorant people, few of them know how to pronounce the ſame aright. On Sunday we went from our Ship to recreate our ſelves in the *Dolphin*, our companion, where the Captain entertain'd us liberally all day. In the mean time we had a good freſh gale, and ſailing directly in the middle of the gulf, we beheld both the coaſts of *Arabia Felix* and *Perſia*; and in the latter diſcern'd a famous white Rock, which ſtanding in the midſt of a

low

low ſandy ſhore, looks like a little hill made by hand. We p[illegible]'d the Cape, which they call in Perſian *Com barick*, that is, ſmall ſand; and the next night we left behind us the point or peak of *Giaſck*. On Monday, the Sea being calm, the Captain and I were ſtanding upon the deck of our ſhip, diſcourſing of ſundry matters; and he took occaſion to ſhew me a piece of a Horn which he told me himſelf had found in the year 1611. in a Northern Country, whither he then ſail'd, which they call *Greenland*, lying in the latitude of ſeventy ſix degrees. He related how he found this horn in the earth, being probably the horn of ſome Animal dead there; and that when it was intire it was between five and ſix feet long, and ſeven inches in circumference at the root, where it was thickeſt. The piece which I ſaw (for the horn was broken, and ſold by pieces in ſeveral places) was ſomething more then half a ſpan long, and little leſs then five inches thick; the colour of it was white, inclining to yellow, like that of Ivory when it is old; it was hollow and ſmooth within, but wreath'd on the outſide. The Captain ſaw not the Animal, nor knew whether it were of the land or the ſea; for according to the place where he found it, it might be as well one as the other: but he believ'd, for certain, that it was of a Unicorn; both becauſe the experience of its being good againſt poyſon argu'd ſo much, and for that the ſignes attributed by Authors to the Unicorn's horn agreed alſo to this, as he conceiv'd. But herein I diſſent from him; inaſmuch as, if I remember aright, the horn of the Unicorn, whom the Greeks call'd *Monoceros*, is by *Pliny* deſcrib'd black, and not white. The Captain added that it was a report, that Unicorns are found in certain Northern parts of *America*, not far from that Country of *Greenland*; and ſo not unlikely but that there might be ſome alſo in *Greenland*, a neighbouring Country, and not yet known whether it be Continent or Iſland; and that they might ſometimes come thither from the contiguous lands of *America*, in caſe it be no Iſland. This Country of *Greenland* is of late diſcovery; and the firſt Chriſtian that diſcover'd it, or went thither, was this Captain *Woodcock*, in the year above-mention'd; and he gave it the name of *Greenland* upon this account, becauſe whereas the other Northern Countries thereabouts are deſtitute of graſs, (whence the white Bears and Wolves which inhabit them live upon dead Whales and other like things) he found this green and full of Graſs, although it be always cover'd over with Snow; ſo that when the Animals there mind to feed, they hollow the ſnow with their feet, and eaſily find the graſs which is kept continually freſh under the ſame. The Engliſh now yearly ſail thither, where they take abundance of Whales; and ſome ſo vaſt, that when they open the mouth, the wideneſs is above three Geometrical paces, or fifteen foot over. Of theſe Whales the Engliſh make Oyle, drawing it onely out of the fat of their paunch; and they make ſuch plenty, that out of one ſingle

Whale, they ſay, they often get 19, 20, and 21, Tun of Oyl. This *Greenland*, by what Captain *Woodcock* ſaw, who diſcover'd it, from the end of ſeventy ſix degrees, to ſeventy eight and a half, (the cold not ſuffering him to go further) was un-inhabited; he not having found any perſon there but only wild beaſts of many ſorts. The Company of the *Greenland* Merchants of *England* had the horn which he found, becauſe Captains of ſhips are their ſtipendiaries, and, beſides their ſalary, muſt make no other profit of their Voyages; but whatever they gain or find, in caſe it be known, and they conceal it not, all accrues to the Company that employes them. When the Horn was intire, it was ſent to *Conſtantinople* to be ſold, where two thouſand pounds Sterling was offer'd for it: But the Engliſh Company hoping to get a greater rate ſold it not at *Conſtantinople*, but ſent it into *Muſcovy*, where much about the ſame price was bidden for it; which being refus'd, it was carry'd back into *Turkey*, and fell of its value; a much leſs ſum being now proffer'd then before. Hereupon the Company conceiv'd, that it would ſell more eaſily in pieces, then intire; becauſe few could be found who would purchaſe it at ſo great a rate. Accordingly they broke it, and it was ſold by pieces in ſundry places; yet for all this, the whole proceed amounted onely to about twelve hundred pounds Sterling. And of theſe pieces they gave one to the Captain who found it, and this was it which he ſhew'd me.

II. On the 25. of *January*, ſailing in the main Sea with the prow of the Ship South Eaſt and by Eaſt; and, as I conceive, at a good diſtance from the Country of *Macran*, (which I conjecture to be part either of the ancient *Caramania*, or elſe of *Gedroſia*, and at this day having a Prince of its own, lyes upon the Sea Coaſt between the States of the *Perſian* and thoſe of the *Moghol*) we diſcern'd behind us three or four Ships which ſeem'd to be Frigots or Galliots, but towards Evening we loſt ſight of them. The ſame day, and the other before, began to be ſeen in the Sea abundance of certain things, which I took to be Snakes, or at leaſt fiſhes in the form of Snakes, being exactly of the form of large Eeles, long and round, and according to the motion of the water ſeem'd crooked as they floated along the Sea. Nevertheleſs demanding of intelligent perſons what they were, I underſtood that they were neither thoſe Animals, nor yet living things, but onely a kind of excrement of the Sea in that ſhape, void of all motion, ſaving what the agitated water gave it; although by reaſon of the motion of the ſhip they ſeem'd to move contrary to us, whilſt we ſaw them left behind. And they told me, that the nearer we came to *India*, we ſhould ſee more of theſe things. The next Evening, our Captain, who was a little more merry then ordinary, (becauſe, the Captain of the *Dolphin* dining with us that day, he had drank pretty freely in converſation) diſcourſing with me, as he was wont, after Supper, ſpoke very frankly to me concerning their affairs of *Ormuz*: In concluſion

ſion he told me, that their Treaty with the *Perſians* itood thus; That if they would deliver to the Engliſh the Fortreſs of *Ormuz*, with half the revenues of the Cuſtom-houſe and the City, as they deſir'd from the beginning; then the Engliſh would people *Ormuz*, and reſtore the trade as formerly, keeping the ſame continually open with *Perſia*; and that for this purpoſe, and alſo for guarding that Sea againſt the *Portugals* and other Enemies, they would keep four ſhips in *Ormuz*. That when this were agreed upon, the Engliſh would tranſport a good number of people from *England*, and whole Families with Wives and Children, to dwell in *Ormuz*, as the *Portugals* did before: and then they would proſecute the War againſt the *Portugals* at *Maſchat*, and every where elſe. But if theſe things were not agreed to, they would make War no longer againſt the *Portugals*; nor car'd they for the Traffick of *Perſia* upon other terms. Now ſhould theſe Treaties take effect, they would in no wiſe be advantagious for the Catholick Religion; and were there no more to be fear'd, the *Portugals* would thereby be for ever excluded from recovering *Ormuz*; yea, all the reſt which they poſſeſs in thoſe parts would be in great danger. *Imanculi Beig*, who was General of the *Perſians* in the late Wars, and with whom the Engliſh treated in *Combrù* concerning this affair, Captain *Woodcock* ſaid, inclin'd to the bargain; but it was not known what the *Chan* of *Sciraz*, and (which is more important) the King would do. On one ſide, I know, the *Perſians* inſiſted much upon having *Ormuz* wholly to themſelves; accounting it a ſmall matter to have gain'd, with ſo much War, and loſs of men, onely the half, or rather leſs then half, the Fortreſs being deducted which the Engliſh demanded for themſelves; ſo that the *Perſians* would have but the ſame intereſt there as the King of *Ormuz* had with the *Portugals*, and no more. They conceive alſo, that they have done little, and perhaps ill, ſhould they make no greater acquiſition, in having onely chang'd the *Portugals* in *Ormuz* for the Engliſh, and Chriſtians for Chriſtians; that upon eaſier terms it might be hop'd, that perhaps the *Portugals*, after the loſs of *Ormuz*, would agree with the *Perſians*, now there was no more to loſe, and onely give the *Perſians* that which the King of *Ormuz*, a Mahometan like themſelves, injoy'd. Moreover, to the *Perſian*, no doubt, the friendſhip of the *Portugals* would be more profitable, in regard of the many States which they poſſeſs in *India*, from whence they may with more facility and certainty maintain the accuſtomed Commerce with *Perſia*. But, on the other ſide, to ſee the *Portugals* ſo worſted, and the Engliſh more fortunate, at leaſt, and couragious, if not more ſtrong, 'tis a clear caſe that *Ormuz* will never be reinhabited, nor Trade ſet on foot again, unleſs ſome Nation of the *Franks*, which have ſhips and ſtrength at ſea, reſide there (things which the *Perſians* wholly want, there being neither Mariners nor Timber in *Perſia*, about that Sea, wherewith to build ſhips) and the loſs reſulting to *Perſia* by the

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tinguiſhing of this Traffick, the charge of maintaining the Fortreſs of *Ormuz* without any profit, and the continual danger of loſing it every hour, unleſs the Engliſh guard the Sea with their ſhips and help to defend it; theſe and other like conſiderations may not improbably induce the King of *Perſia* (contented to have demonſtrated his power and valor, and chaſtis'd his Enemies, the *Portugals*, according to his deſire) to grant the Engliſh as much as they demand: For he ſhould not yield it to them upon force, but out of his liberality; and for his own profit give them that freely, which to retain to himſelf, as things now ſtand, would not onely be of no advantage, but of loſs. Peradventure he may alſo imagine now, in the pride of his victory, that as with help of the Engliſh he has driven the *Portugals* out of *Ormuz*; ſo 'twill be eaſie for him to expel the Engliſh too, either by the help of others, or elſe by his own Forces alone, ſhould they not comply with him. However, becauſe theſe Treaties with the *Perſian* are manag'd by the Company, of Merchants who alſo made the War, and not by the King of *England*; and hitherto 'tis not known, whether their King approve the fact or no, and will proſecute or let fall the enterprize; therefore, for a total concluſion, beſides the conſent of the King of *Perſia*, they alſo wait the determination of the King of *England*; and the greateſt hope I have of the defeating of theſe projects ſo prejudicial to the Catholicks, is this alone, that the Engliſh King will not meddle in them, and, perhaps alſo, prohibit his Subjects ſo to do; as a perſon whom we know to be a Friend to Peace, moſt averſe from all kind of War, eſpecially with the King of *Spain*, while the Match of his Son with the Daughter of *Spain* is in agitation.

III. In the mean time we began to find the Sea ſufficiently rough, being got wholly out of the Perſian Gulph, and enter'd into the open Sea, (term'd by the Ancients *Mare rubrum*, and by us at this day the Southern Ocean) and having paſs'd not onely the Cape of *Giaſck*, but alſo that of *Arabia*, which the *Portugals* vulgarly call *Roſalgate*, as it is alſo ſet down in the Maps; but properly ought to be call'd *Ras el had*, which in the Arabian Tongue ſignifies *Capo del fine*, or the Cape of the Confine, becauſe 'tis the laſt of that Country, and is further then any other extended into the Sea; like that of *Galicia* in our *Europe*, which for the ſame reaſon we call *Finis Terræ*. On *Saturday*, the 28. of *January*, having taken the meridional altitude of the Sun, according to daily cuſtom, and made ſuch detraction of degrees as was neceſſary, we found our ſelves twenty three degrees five minutes diſtant from the Equinoctial towards the North: whence by conſequence we had paſs'd the Tropick of *Cancer* twenty ſix minutes and a half, according to the opinion of the Moderns, who reckon the Sun's greateſt declination where the Tropicks are, twenty three degrees thirty one minutes and a half diſtant from the Equinoctial. During the ſucceeding dayes we ſail'd with a briſk but favourable wind, and with a Sea not tempeſtuous

but

but ſomething rough. Every day about the hour of noon the Sun's altitude was infallibly obſerv'd, not onely by the Pilots, as the cuſtom is in all ſhips, and the Captain, (who was a good Seaman, and perform'd all the exerciſes of Art very well) but (which pleas'd me moſt, and which I thought worthy of great praiſe and imitation) there was no day, but at that hour twenty or thirty mariners, maſters, boys, young men, and of all ſorts came upon the deck to make the ſame obſervation; ſome with Aſtrolabes, others with Croſs-ſtaffs, and others with ſeveral other inſtruments, particularly with one which they told me was lately invented by one *David*, and from his name call'd *David's-ſtaff*. This Inſtrument conſiſts of two Triangles united together, one longer then the other, both having their baſe arch'd, and between them in the circle of their baſes containing an intire quadrant of ninty degrees. But whereas the ſhorteſt Triangle, whoſe Angles are leſs acute, contains ſixty degrees divided by tens (according to cuſtom) in the circle of its baſe, which are two thirds of a quadrant; the other longer and of acuter Angles, which extends much backward, and opens in a wider circle at the baſe, comprehends no more then thirty, which make the remainder of the quadrant; ſo that the longer Triangle contains fewer degrees by half then the ſhorter; and he that would have the degrees larger for the better ſubdividing them into minutes, may make the circle or baſe of the leſſer Triangle take up ſeventy degrees, and ſo there will remain to the longer no more then twenty for the complement of the quadrant. According to this diſtribution, the degrees in the longer Triangle will come to be ſo large, as to be capable of the ſmalleſt diviſion of minutes; a thing very important. Beſides, it hath two Fanes or Sights, in each Triangle one, which are to be mov'd backward and forward; and with theſe, that is, with that of the long Triangle, the level of the Horizon is taken; and with the other of the ſhort Triangle, that of the Sun; with this further conveniency, that the Sights being ſufficiently large, are therefore very expedient for performing the operation with ſpeed, notwithſtanding the dancing of the ſhip when the Sea is rough; in which caſe, if the Sights be too ſmall, 'tis hard to make any obſervation. With this Inſtrument, and ſeveral others, many of the Engliſh perform'd their operations every day; ſuch as knew not how to do them well, were inſtructed; and if any one err'd in computation or otherwiſe, his error was ſhew'd him, and the reaſon told him, that ſo he might be train'd to work exactly: The opinion of the ſkilful was heard, and taken notice of; and at length all the obſervations being compar'd together, the Pilot and the Captain reſolv'd, and with mature counſel determin'd of all; by which means their voyages are very well manag'd, and almoſt always ſucceed proſperouſly to them. In the Portugal ſhips I hear the contrary comes to paſs; becauſe the Pilots being extremely jealous of their affairs (an habitual humour

humour of that Nation) will be alone to make their obſervations, and for the moſt part perform them in ſecret, without any Aſſociate to ſee them: Should any other perſon in the ſhip offer to take the altitude of the Sun, or look upon the Map or Compaſs, or do any thing that relates to the well guiding of the Veſſel, and knowing its courſe, they would quarrel with him, and by no means ſuffer him to do it; being averſe that any other ſhould meddle with what they ſay is their office and belongs to them alone. From their being ſo little communicative, and very averſe to teach others, it happens that few amongſt them underſtand any thing of the Art of Navigation, there being none that will teach it experimentally; and they underſtand little enough, becauſe they have no conference about the practical part, and learn much leſs of the Theory. This is the reaſon that their ſhips frequently miſcarry, to the incredible detriment both of particular perſons and of the Kingdom: And which is worſe, 'tis ſaid that not onely many of them are loſt through the ignorance or negligence of thoſe that guide them, but alſo ſometime by malice: For the *Portugal* Pilots have got a cuſtom when they are to make a Voyage, to take up great ſums of money at *Lisbon* upon intereſt, the moſt they can get to trade withall; and they take the ſame by way of Venture upon the ſhips which they guide: Now when by the way any ſmall diſaſter befalls them, they not onely avoid it not, as many times they might do, but, if they be of evil intention, they cunningly run the ſhips aground either in theſe Coaſts of *Africa* or elſewhere; ſo that though oftentimes the people, and alſo the arms, goods, eſpecially of the greateſt value be ſav'd, yet ſo it is, that ſometimes many periſh or ſuffer exceſſive loſs; and this onely to the end, that the ſhipwrack may be the occaſion of their remaining gainers of the monies taken up at intereſt upon the hazard aforeſaid; which monies they carry not with them to trade withall, but leave all at home in *Portugal*: A practice indeed very pernicious, and which ought to be moſt rigorouſly puniſh'd: but the *Portugals* have now no King in their Country to mind their affairs, and the government depends upon *Madrid*, where perhaps they that adminiſter it, being more intent upon their private intereſts then the publick, theſe and infinite other diſorders paſs unredreſs'd. The Engliſh, on the contrary, and other Europæans which ſail upon the Ocean, are moſt diligent and ſtrict obſervers of all exact diſcipline, and of what concernes the good conduct of their ſhips; and becauſe they well underſtand all the moſt exquiſite points of Navigation, and are extremely curious, as well in the Practice as in the Theory, they ſpare no pains, and neglect not the doing of any thing whereby they may render their Navigations in all places more eaſie and ſecure: Inſomuch that Captain *Woodcock*, upon occaſion of his having ſtaid a year and odd moneths with his ſhip in the Perſian Gulph, ſhew'd me a Chart or Plat-form of the whole Streight

of

of *Ormuz*, made by himſelf during that time with the higher exactneſs; for he had not onely taken the moſt juſt meaſures and diſtances of all the adjacent places, but alſo ſounded all the Coaſt with a plummet, to find all the convenient places where great ſhips, ſuch as theirs, might ride and caſt anchor when occaſion ſhould require.

On the Third of *February*, conceiving by our reckoning that we were near *India*, in the Evening we let down the plummet into the Sea, as we us'd often to do, and found it not above ſeventeen fathom; whereby 'twas concluded, that we were little more then ſix leagues diſtant from land, although by reaſon of the darkneſs of the Air none could be yet diſcern'd; becauſe that preciſe depth of water uſes to be found in thoſe Seas at that diſtance from land. The Captain, who by well obſerving the Sun and the Winds, had every day diligently noted the ſhips way in the Map, as the cuſtom is, hop'd that we might be near the City of *Daman*, which lies within the Gulph of *Cambaia*, on the right hand as you enter into it, a good way inwards; but I, without having ſo much minded the Maps, ſaid, that I conceiv'd we were much lower, and more without the Gulph towards *Baſſain*; becauſe although we had alway ſail'd and kept the ſhips prow directed to *Daman* by the ſhorteſt line, yet for the two or three laſt dayes we had had the Wind for that place contrary; which although it hinder'd us not from holding our courſe, becauſe we help'd our ſelves with the rudder, and ſiding of the ſails, yet the violence of the Wind muſt needs have continually driven the ſhip ſomething lower then we intended. Two hours after midnight, the current of the Gulph of *Cambaia* being contrary, againſt which, by reaſon of its impetuoſneſs, there is no ſailing for a while, but the ſhip muſt ſtay either for the turning of it, (which is known when it will happen, becauſe it regularly changes according to the hours and days of the Moon) or for a ſtrong Wind wherewith to maſter the current; for this reaſon, and alſo that the day-light might reſolve us in what place we were, we caſt anchor, and ſtruk ſail, to wait for a more fitting time. The Sea in this place began to be very rough, which happens by reaſon of the ſtrong current which it hath. The next Morning we diſcern'd land afar off, and, according to my conjecture, it appear'd that we were lower, that is, more to the South of *Daman* about twelve leagues, in a place a little diſtant from *Baſſain*, which the Engliſh call *Terra di San Giovanni*, but in the Sea-Chart is noted in the Portugal Tongue with the name of *Ilhas das vaccas*, or the *Iſlands of Cows*. About one a clock in the Afternoon, the Tide being become leſs contrary, we ſet ſail again by degrees, approaching ſtill nearer the ſhore of *India*. But a little before Night the current turning againſt us, we were conſtrain'd to caſt anchor once more; nevertheleſs after midnight it became favourable again, and we ſail'd onwards by degrees till day. This ſlow courſe through the Gulph of *Cambaia*, with

IIII.

with the plummet always in hand, and ſounding every hour, it was requiſite for us to hold, becauſe the place is dangerous, in regard of the many ſhelves or quick-ſands which are in it, and eſpecially becauſe the current, which turns every ſix hours, now ſetting one way, and anon the other, cauſes great hindrance. By reaſon of which ſhelves, from the time of our entrance into the Gulph, we did not guide the ſhip directly towards *Surat*, which no doubt would have been the ſhorteſt way by a ſtrait line, but keeping lower towards *Daman*, fetch'd a large compaſs to the South, tacking about afterwards to the North when we were near land, onely to avoid the many ſhelves and ſhallows, through which our great ſhips could not paſs. On *Sunday*, the the fifth of *February*, being at anchor in the Morning, we diſcover'd near the land, which was not very far from us, ten or fifteen Frigots or Galliots ſailing Eaſtwards; which probably were either *Portugal* or *Indian* Merchants of ſome *Caſila*, (as they call a Fleet or Conſort of ſhips) coming from *Cambaia* to go to *Goa*, or ſome other place thereabouts. The night following, we heard the report of Artillery, which we conceiv'd to come from the City of *Daman*, being the place neareſt us. *Wedneſday* night after, the Wind blew ſomewhat hard againſt us, in regard whereof, and the ſtrength of the current which carry'd us in that narrow channel amongſt ſhelves and quick-ſands, we ſail'd for a good while very circumſpectly, and not without ſome danger. On *Thurſday* we ſtood right againſt the mouth of the River of *Surat*, which City is not ſituate upon the ſhore, but ſome leagues within land: And becauſe there is no ſtation there for great ſhips, we continued ſailing Northwards to the place where is the Port moſt frequented by the ſhips of *Europe*; which though the beſt of all that Coaſt, yet the Veſſels of that Country, not knowing ſo well how to ſteer, make not much uſe of it, becauſe the entrance is a little difficult. On *Fryday* the tenth of *February*, in the Afternoon, the favour of the current failing us, we caſt anchor in ſight of the Port of *Surat* at a little diſtance; and our boat going a ſhore, the Preſident of the Engliſh Merchants (who uſes to reſide in *Surat*, and is ſuperintendent of all their Trade in *Eaſt-India*, *Perſia*, with the other places depending on the ſame, is now one Mr. *Thomas Raſtel*) perceiving our ſhips near, and being at that time at the Sea-ſide near the landing place, came in our boat to the ſhips, together with one of their Miniſters, (ſo they call thoſe who exerciſe the office of Prieſts) and two other Merchants; and after a collation and a ſupper lodg'd with us all night. He ſpoke *Italian* very well, and made me many civil offers and complements; ſhewing himſelf in all things a a perſon ſufficiently accompliſh'd, and of generous deportment, according as his gentile and graceful aſpect beſpoke him. He inform'd me, that Sig^r *Alberto di Scilling*, a *German* Gentleman, known to me in *Perſia*, having return'd from the Court of the *Moghol*, and other parts of *India*, which he had travell'd to

ſee,

ſee, was at that time in *Surat*, from whence he was gone to ſee t City of *Barocci* hard by, and would return ſpeedily : with which intelligence I was much pleas'd, becauſe Sig: *Alberto* was my great friend, and I extremely deſir'd to ſee him. On *Saturday* Morning we convers'd together for ſome time, drinking a little of hot wine boyl'd with Cloves, Cinnamon, and other ſpices, which the Engliſh call *burnt wine*, and uſe to drink frequently in the Morning to comfort the ſtomack, ſipping it by little and little for fear of ſcalding, as they do *Cahue*, (Coffee) by me elſewhere deſcrib'd. And they uſe it particularly in the Winter to warm themſelves; though in *India* 'tis not neceſſary for that end, becauſe albeit 'twas ſtill Winter, according to our diviſion of the ſeaſons, yet we had more heat there then cold. After this ſhort refection, the Preſident return'd a ſhore, and I remain'd in the ſhip, not expecting to diſimbarque till we were got into the Harbour, which was a little before night, and the anchors were caſt very near the land: but becauſe 'twas now late, and the City of *Surat* was a good diſtance off, none of us car'd to land. Nor did I go out of the ſhip on *Sunday*, both becauſe it was a ſacred day, and becauſe our Captain was pleas'd to give an Entertainment to us and the Captain of the *Dolphin* our companion in the voyage. *Monday*, the thirteenth of the ſame moneth, was the day of my Ague, whereof I had had divers fits by the way at ſea; nevertheleſs, after a collation I went on ſhore, together with the Captain of our ſhip, where we continu'd under certain tents pitch'd for convenience of the *Tonnellers*, (ſo the Engliſh term certain of their Mariners imploy'd to fill the Caſks with water) in expectation of Coaches to carry us to *Surat*; there being in thoſe Countries, ſubject to the *Moghol*, abundance of Coaches made after their faſhion, which I formerly deſcrib'd when I ſaw ſome of them at *Casbin*, which the Indian Ambaſſador gave, amongſt his preſents, to the King of *Perſia*; nor remains any thing more to be ſaid of them, but that they are at this day much like the ancient Indian Charriots, deſcrib'd by *Strabo*, and Lib. 15. are generally cover'd with crimſon ſilk, fring'd with yellow round about the roof and the curtains: And that the Oxen, which alſo as anciently draw the ſame, are fair, large, white, with two bunches like thoſe of ſome Camells, and run and gallop like Horſes; they are likewiſe cover'd with the ſame ſtuff, but beſet with many tufts or taſſels, and abundance of bells at their necks; ſo that when they run or gallop through the ſtreets they are heard at a ſufficient diſtance, and make a very brave ſhow. With theſe kind of Coaches in *India*, they not onely go in Cities, but alſo for the moſt part travel in the Country. To the Sea ſide came no Coach, and therefore the Captain went on foot to a Town a mile off, call'd *Sohali*, where he intended to ſpend the day in recreating himſelf amongſt the *Franks*, who have Houſes there for repoſiting the goods which they continually ſend to the Sea ſide to be ſhip'd: but I could not accompany him, be-

cauſe of my Ague, and therefore ſtaid in a Tent, well cover'd with Clothes upon my bed, which I caus'd to be laid upon the ground, waiting till the Captain ſent me a Coach, and Carts from the City for my goods. Whilſt I was lying in this place, the violence of my fit was ſcarce over, when I beheld a Cavalier appear on the ſhore on Horſe-back, cloth'd and arm'd after the Indian manner with a Scemiter and Target, who came towards our Tent, and ſtood ſtill to ſpeak with ſome perſon, as if he inquir'd for ſomething among us: Upon his nearer approach, and my better conſidering him, I perceiv'd 'twas my great friend Sig: *Alberto di Scilling*, who being return'd from *Barocci*, whither the Preſident had told me he was gone, and hearing news of us, was come from *Surat* to the Sea ſide to meet me. Whereupon, raiſing my ſelf ſuddenly from the bed, we received one the other with ſuch kindneſſes as are uſual between two good friends, who come from far, and have not ſeen one another a long time; after which ſitting down together, we recounted our adventures one to the other at length, he much condoling my misfortunes, and regretting to find me ſufficiently different from what he had left me in *Perſia*. Towards Evening came two Coaches and a Carr, with which we went together to the Town *Sohali*, where we found the two Captains of the ſhips waiting for us with a Collation ready prepar'd, which immediately they gave us, entertaining us in converſation till night; and certain Indian Women of the Town, publick dancers, gave us ſome paſtime by dancing to the ſound of Drums, Bells, and other inſtruments of their faſhion, which were ſounded by their Huſbands with very great noiſe, and not without diſturbance of my head. A little within night the Captains took leave of us, and returned to their ſhips, and we betook our ſelves to reſt the remainder of the night in this Town, becauſe it was neceſſary to ſtay till day before we could enter into *Surat*, the Gates of the City being ſhut in the night time, at leaſt that of the *Dogana*, or Cuſtom-houſe, through which we were to paſs. They told us the way to the City was ſeven *Cos*, or *Corù*, (for 'tis all one) and every *Cos* or *Corù* is half a *Ferſegna*, or league of *Perſia*; ſo that it anſwers to little leſs then two Engliſh Miles.

V. The next Morning very early we put our ſelves on the way towards *Surat*, and being I conceiv'd my abode there would be but ſhort, and that when I ſhould depart thence my way would be by Sea; therefore to avoid greater trouble, both of conveyance and of the *Dogana*, or Cuſtom-houſe, which is known to be rigorous in *Surat*, I left all my Trunks and groſs luggage in the ſhip, and carry'd with me onely ſuch few things as were requiſite for daily uſe. The high-way from the Sea ſide to the City, (as 'tis alſo generally in this province of *Guzarat*, wherein we were) is all very even; the ſoil green all the year, and about the Town *Sohali* grow abundance of Trees of Indian Nuts, Tamarinds, and other fruits. Beyond the Town the Trees are not ſo plentiful,

plentiful, unleſs near certain houſes; but the fields are every where either ploughed, or full of living creatures feeding in them. We arriv'd at the City in good time, in the entrance of which there is a River call'd *Tapì*, or *Taptì*, which was to be paſs'd over by boat: On the other ſide of which River, ſomething on the right hand as you go into the City, which hath no walls, ſtands a Caſtle lately built, but very ill deſign'd. Moreover, near the place where the boats land ſtands the *Dogana*, or Cuſtom-houſe, and it took us up ſome time to diſpatch there, becauſe they obſerve very narrowly all goods that are brought in, (although they be but Clothes for change) to ſee whether there be any thing coming to the Cuſtomes; nor will they ſuffer ſtrangers to enter till they be firſt known and have licence, as 'tis alſo practis'd in *Venice*. In all things they proceed with ſo great warineſs and good order, that it being known that I conducted with me the Sig^ra *Mariuccia*, although a girl very young, the *Capo*, or Preſident of the *Dogana*, requir'd likewiſe to be inform'd of her quality, and gave order that ſhe ſhould not be conducted with any violence or other diſorder: otherwiſe, in lawful things, there is no difficulty, either through diverſity of Religion, or upon any other account. We were no ſooner come to the *Dogana*, but the news of our arrival was, I think, by Sig: *Alberto*'s means, carried to the Houſe of the Dutch, many of which have Wives there which they married in *India*, purpoſely to go with them and people a new colony of theirs in *Java Major*, which they call *Batavia Nova*; where very great priviledges are granted to ſuch of their Country-men as ſhall go to live there with Wives and Families: For which end, many of them, for want of Europæan, have taken Indian, Armenian, and Syrian Women, and of any other race that falls into their hands, ſo they be or can be made Chriſtians. Laſt year the Fleet of the Portugals which went to *India* was encountred at Sea, and partly ſunk, partly taken by the Hollanders; amongſt other booty, three Maidens were taken, of thoſe poor but well deſcended Orphans which are wont to be ſent from *Portugal* every year at the King's charge, with a dowry which the King gives them, to the end they may be married in *India*, in order to further the peopling of the *Portugal* Colonies in thoſe parts. Theſe three Virgins falling into the hands of the Hollanders, and being carry'd to *Surat*, which is the principal ſeat of all their traffick, the moſt eminent Merchants amongſt them ſtrove who ſhould marry them, being all paſſably handſome. Two of them were gone from *Surat*, whether to the aboveſaid Colony, or elſewhere, I know not. She that remain'd behind was call'd *Donna Lucia*, a young Woman, fair enough, and Wife to one of the wealthieſt and eminenteſt Hollanders. The Preſident of the Hollanders call'd by them the *Commendator*, who reſides in *Surat*, and has the general ſuperintendency of their affairs in all theſe parts of the Eaſt, is at this time Sig: *Pietro Vandenbroecke*, a Gentleman of good breeding,

ing, and very courteous; he ſpeaks no Italian, but Spaniſh very well, as being born at *Antwerp*: He lives in a goodly Palace, which hath many diſtinct apartments, with ſeveral entrances into a Court, like ſo many different houſes, onely included within the ſame wall, which is entred into by one great Gate: Here the Commendator holds the beſt and largeſt apartment to himſelf; in the reſt lodge ſome of their graveſt Merchants, which are of the Council for management of affairs, in order to their better conveniency and union, beſides many others of inferior condition, which live out of this great incloſure, diſpers'd elſewhere in the City, and when occaſion requires, they all repair to the Palace of the Commendator. Amongſt thoſe whoſe habitation was in the Palace of the Commendator, *Donna Lucia*'s Husband has one of the principal, where he lives with his family and and Wife, whom, according to the cuſtom of *India*, he maintains with much ſplendor and gallantry. Now upon their knowledge of our arrival, *Donna Lucia* preſently ſent her coach to bring Sig: *Mariuccia* to her houſe, for her better accommodation with her, till we had ſetled out buſineſs, and provided lodgings. I was well pleas'd with the motion, becauſe till I had well accommodated my ſelf with a place of reſidence, the Sig: *Mariuccia* could not be better diſpos'd of then with this Portugal Gentlewoman, who is a Chriſtian, and withal ſecretly a Catholick, with the privity and connivance of her Huſband, although in publick ſhe makes a virtue of neceſſity, and in appearance conformes to the unhappy mode of that Nation, into whoſe power the fortune of war and the diſaſter of her Country-men hath brought her. Sig: *Alberto Scilling*, had, before we came from the Sea-ſide, importun'd me in the name of the Commendator to lodge at his houſe; which favour I much thank'd him for, and handſomely declin'd, not thinking fit to accept it, becauſe I had receiv'd and wav'd the like invitation made to me before by the Engliſh Preſident, who thought me the more oblig'd to comply with his offer, becauſe I came in their Ships: But I excus'd my ſelf both to the Commendator and the Preſident; partly, becauſe I was deſirous to be at liberty by my ſelf, and partly, for that it was requiſite for Sig: *Mariuccia* to be amongſt Women, of which there was none in the Engliſh Houſe. Being got quit of the Cuſtom-houſe, I went to ſee for a Houſe; and becauſe I was a new comer, and and had no ſervant that knew the City, I referr'd my ſelf to the direction of Sig: *Alberto*, who took this care upon himſelf, and ſoon after told me he had ſent to get one prepar'd and put in good order; But by what I found afterwards, he had contriv'd with the Dutch Commendator onely to delude me; for as he was carrying me to the place where he pretended to have taken a Houſe for me, he made me paſs by the Palace of the Hollanders, out of the Gate whereof a Gentleman belonging to the Commendator ſtep'd forth, and invited me in his name to alight from my Horſe, and at leaſt ſtay and dine with him that day, the rather

becauſe

becauſe Sig^ra *Mariuccia* was there; telling me that it was not convenient for me wait in the ſtreets undecently and tediouſly, whilſt a Houſe was preparing for me elſewhere, which could not be done ſo ſpeedily. Notwithſtanding which reaſons, I endeavour'd all that poſſibly I could to decline this invitation, out of reſpect to the Engliſh Preſident, and with affectionate thanks deſir'd the Gentleman to excuſe me to the Sig^r Commendator, ſtraining my ſelf to correſpond to his courteſie with the beſt Complements I had: But this avail'd me little; for as I was haſtening to break off the diſcourſe and be gone, the Commendator himſelf came forth into the ſtreet half undreſs'd as he was in the houſe, and taking hold of my Horſe's bridle, told me that he would by no means ſuffer me to go any where elſe now it was late without certain quarters; at leaſt, I muſt needs ſtay and dine with him that day. Beholding him thus on foot before me, I alighted in civility from my Horſe, and with the beſt words I could, endeavour'd to get quit from the courteous violence which he us'd to me: But there was no remedy; he held me priſoner, as I may ſay, and I was fain to ſtay dinner with him as he deſir'd. Moreover, when night came, being I was reſolv'd to lodge in another Houſe of mine own, under pretext that none could be got though ſought for all day, (wherein I know not whether Sig^r *Alberto* deluded me too) I was forc'd to accept of a large Houſe from the Commendator which he had taken for himſelf, before his late removal to that great Palace wherein he liv'd with the reſt of his Country-men; which former Houſe remaining empty at his charge and diſpoſal, I was by his great importunity oblig'd to accept: Wherefore I went to lodge there this night, and for the conveniency of Sig^ra *Mariuccia*, they ſent thither one of their Wives, a young Chriſtian Woman of Armenian race, though born in *India*, with ſome other women-ſervants. Now leſt the Engliſh Preſident ſhould take this ill, I purpos'd to prevent him with terms of courteſie; and the next Morning after a ſhort, and the laſt fit of my Tertian, I went to give him a viſit, and make my excuſes to him by repreſenting to him the reaſons of what had paſs'd with the Hollanders, without any voluntary fault of mine: But upon my enquiry at his Houſe, and ſending my meſſage to him, I was anſwer'd that he was not at home, although we perceiv'd by certain ſignes that he was, but fairly declin'd to receive my viſit. Wherefore underſtanding afterwards that he was much incens'd not onely againſt me, but alſo againſt the Holland Commendator, conceiving that he had unhandſomely ſtolne and uſurp'd me from him, (as he ſaid) in regard of the intereſt he had in us, upon the account of our being brought thither in their ſhips; and that he had a more particular diſpleaſure againſt Sig^r *Alberto*, knowing him to have been the principal occaſion of all, I thought it expedient to appeaſe him by all means, and upon what ever terms of ſatisfaction: Nevertheleſs I did not judge it meet to venture another repulſe by going

going to viſit him, but ſent him a Letter in juſtification of my ſelf, with all the civil expreſſions I could deviſe. At firſt he was ſomething backward to receive it, doubting perchance that I had written angerly to him, in regard of my preceding viſit: yet at length, upon the requeſt of ſome mediators whom I made uſe of, he took it, read it, and remain'd very well ſatisfied with my proceedings, in which there was nothing but gentleneſs. The Commendator likewiſe, being one of an excellent nature, us'd all means he could to give the Preſident ſatisfaction, and to ſhew him that what he had done with us was to no ill end; he went purpoſely to viſit him, carrying Sig: *Alberto* with him, to the end he might juſtifie himſelf too: both of them intreated, and both of them took the blame upon themſelves; in fine, ſo much was done and ſaid that the Preſident was reconcil'd with all. And becauſe it was inſiſted on my behalf that he would admit a viſit from me, he conſented upon this condition, that this firſt time ſhould not be ſimply my viſit but his invitation, which accordingly he made to us to come all together that night to ſupper with him, where he treated us very ſplendidly, and every thing ended in jollity and friendſhip as at firſt. And all the while that I ſtay'd at *Surat*, he oblig'd me continually with ſundry demonſtrations of his affection; particularly, by often ſending his own Coach to me, with his Interpreter, who is an Armenian Chriſtian, and a Catholick, call'd *Scander*, Brother to F. *Agoſtino Bagiezzi* of *Alingia*, a Dominican, my acquaintance in *Perſia*: which Interpreter being ſkill'd in the Country, and converſing with me in the Perſian Tongue, carry'd me frequently abroad to ſee ſundry things. As for the Hollanders, the careſſes and civilities which they have done, and ſtill continue to me, are ſo numerous, that I ſhall have them in remembrance as long as I live. But 'tis time now to ſpeak a little of this City, and the curioſities which here and elſewhere I have lately ſeen.

VI. The City of *Surat* is of a handſome greatneſs, and, for theſe Countries, of ſufficiently good building: 'Tis very populous, as all other Cities and places are in *India*, which every where abounds with people. The Inhabitants are partly Gentiles, and partly Mahometans; and, if I am not deceived, the former are the greater number: However, they live all mixt together and peaceably, becauſe the *Gran Moghol*, to whom *Guzarat* is now ſubject, (having ſometimes had a diſtinct King) although he be a Mahometan (but not a pure one, as they report) makes no difference in his Dominions between the one ſort and the other: and both in his Court and Armies, and even amongſt men of the higheſt degree, they are of equal account and conſideration. Yet the Mahometans, as the Maſters, eſpecially thoſe of the Mogholian Race, which now is the Imperial in theſe parts, ſeems to have ſome little more of authority. But foraſmuch as I have formerly ſurvey'd and obſerv'd the manners of the Mahometans both in *Turkey* and *Perſia*, I now turn my mind to thoſe of the Gentile

Gentile-Idolaters in *India*, which are more new to me; and with ſuch obſervations in reference to both, as ſhall ſeem worthy of notice, I ſhall not fail to acquaint you. In the firſt place, I ſhall give you the relation of a Nuptial Pomp, which I ſaw one day paſs by my houſe in this manner; A long train of men with Drums and Trumpets before them march'd in the day time firſt, carrying cover'd baſkets full of ſundry things, which were either a Preſent ſent from the Bridegroom to the Bride, or rather the attiring of the Bride, which uſes to be publickly ſhewn in the Eaſt. Then follow'd on foot likewiſe ſome black Women-ſlaves, well cloth'd, being given to the Bride either by the Father or the Huſband. Laſtly, to conclude the Pomp, came a Palanchino, a kind of Litter, wherein perſons of quality are wont to be carry'd in *India*. It was not of the ordinary form, which hang downwards upon one pole between the bearers before and behind; but it was to be carry'd on high upon poles by four men, one at each corner, and it was cover'd all over with ſilk, yet no body was within it; ſo that I know not what it ſerv'd for, unleſs haply it was intended to tranſport the Bride to her Huſband; this different faſhion being for greater ſolemnity made uſe of, in ſuch an occaſion as Marriage. At night the married couples paſs'd by, and, according to their mode, went round about the City with a numerous company. They were four, all very ſmall Children, two boys and two girls; (for in *India* moſt Marriages are made at that age) and becauſe they were not big enough to ride on Horſe-back alone, therefore they were held up by ſo many well-grown men who ſat upon the ſaddle. Before them went many Torches and Muſical inſtruments, with a great troop of people on foot accompanying them. But the perſons of quality follow'd in Coaches, of which there was a good number, and going one by one they made a very long train; whereby it was known that the married Children were of conſiderable quality.

VII. Of remarkable things without the City, there is on one ſide a very large Ciſtern or Artificial Pool, ſurrounded with ſtone-work, and contriv'd with many ſides and angles, at which there are ſtairs leading down to the ſurface of the water. In the midſt ſtands a little Iſland, which cannot be gone to but by boat or ſwimming. The Diametre of this Artificial Lake is two good furlongs, which in our parts would ſeem a competent largeneſs, but here 'tis not much; and this Fiſh-pond of *Surat* is not accounted among the greateſt, but the leaſt in *India*; where indeed they are numerous, and the moſt magnificent and goodly ſtructures, or rather, the only ſtructures in this Country which have any thing of magnificence or handſomeneſs. They are made in divers places by Princes, Governours of Countries, or other wealthy perſons, for the publick benefit, and as works of Charity; becauſe the ſoil, ſutable to the Climate, is ſufficiently hot, and aboundeth not in water: Rivers are not in all places; and

other running waters and ſprings there are ſcarce any, eſpecially in the more in-land parts remote from the Sea; Rain likewiſe very ſeldome through the whole year, ſaving in that ſeaſon call'd by them *Pauſecàl*, which ſignifies, *The time of rain*, being about three moneths, beginning about the middle of *June*; and during which time, the Rain is continual and very great: whence ſome upon this account call theſe three moneths Winter, although the weather be then hotteſt, as well in *India* as in all the reſt of the northern Hemiſphere. And this, no doubt, proceeds from the Providence of God; ſince, were it not for this great rain, *India* would be in regard of the great heat and drought at this time, unhabitable; as likewiſe the whole torrid Zone, in which moſt of *India* lies, was believ'd by the Ancients, who had no knowledge of theſe marvellous rains, which render it not onely habitable, but alſo fertile and moſt delitious. Now, for that the Country is in ſome parts ſo ſcarce of water, many Cities and inhabited places have no other but the rain-water gather'd in theſe great Ciſterns; which are ſo capacious, that one of them ſuffices a City for a whole year and more: And it not onely affords drink to men and animals, but alſo they waſh clothes and beaſts in it when occaſion requires, and make uſe of it to all purpoſes; whereby it comes to paſs that in ſome places the water they have is not over clear; and the rude Indians care not for ſuch delicacies, but 'tis enough for them if they have what is barely needful. The Ciſtern, or Lake of *Suràt*, hath a great Trench adjoyn'd to it on one ſide, long, large, and deep, over which certain ſmall bridges are built; and it falls into another leſs Ciſtern a good way off, which though but ſmall here comparatively, would yet be a very large one in our parts; 'tis built with many ſides of ſtone like the former, as alſo the banks of the Trench are. Between the great Lake and the leſs, upon the Trench, ſtands a ſmall *Cupola*, or arched Structure, made for the ſepulture of ſome principal Mahometans of the Country; and, as they ſay, of two brethren who kill'd one the other, and of their Wives. 'Tis no long time ſince this Ciſtern was made, according to the common report, by a private man of this City, but ſufficiently wealthy; whoſe Daughter, they ſay, or rather one deſcended from him, is ſtill living, and I know not by what ſiniſter hap of fortune, very poor, ſo that ſhe hath ſcarce bread to eat: Wherein I obſerv'd a great ingratitude of the Citizens of *Suràt*, in ſuffering his heir to want food, who for their publick benefit had been at ſo great expence. This Poole of *Suràt* is call'd *Gopì Telau*, that is, the Poole of *Gopì*, which was his name who made it at his own charge. And although the King, who in thoſe dayes rul'd over *Guzaràt*, did what he could to have it call'd after his own name; yet that of the Builder has been juſtly retain'd by the vulgar, and remains to this day. 'Tis not improbable, that this *Gopì*, who made this Piſcina of *Suràt*, is the ſame whom *Giovanni di Barros* in his ſecond Decade of *Aſia* frequently

Lib. 2. c. 9.

frequently mentions with the title of *Melìk*, and relates to have been in thoſe times, a little above a hundred years ago, a great friend to the Portugals; ſtyling him often Lord of *Barocci*, and once, in the laſt book, Lord of *Suràt*; but I rather believe that he was onely Governour of either of theſe Cities under the then Mahometan Kings of *Cambaia*, (as he ſpeaks) that is, of *Guzaràt*; of which Province *Cambaia* is a principal, and in a manner the Maritine City, more known then the reſt to the Portugals by trade; whence they have given its name to the whole Kingdome, although not *Cambaia*, but *Ahmedabàd*, more within land, is properly the Royal Seat. 'Tis therefore poſſible that *Melìk Gopì*, mention'd by *Barros*, made this Ciſtern when he was Governour of *Suràt*, it being the work and expence of ſuch a perſon. Nor do the vulgar miſtake in ſaying that he was a private man, ſince under the Mahometan Princes, who never allow any hereditary Lord in their Territories, the Governours of their Cities, and all other Miniſters, (whom they chooſe indifferently out of all ſorts of people, and not ſeldome out of the loweſt plebeians, and are always removable at pleaſure) may with reaſon be call'd private perſons, although advanc'd to whatever high dignity.

Lib. 4. c. 6. Lib. 6. c. 2. Lib. 10. c. 1.

VIII. On an other ſide of the City, but out of the circuit of the houſes, in an open place, is ſeen a great and fair Tree, of that kind which I ſaw in the ſea coaſts of *Perſia* near *Ormùz*, called there *Lul*, but here *Ber*. The Gentiles of the Country hold it in great veneration for its greatneſs and age, viſiting and honoring it often with their ſuperſtitious ceremonies, as dear and dedicated to a Goddeſs of theirs call'd *Parvetì*; whom they hold to be the Wife of *Mahadeù*, one of their greateſt Deities. On the trunk of this Tree a little above the ground, they have rudely engraven a round circle, which really hath not any feature of a humane countenance, but according to their groſs application repreſents that of their Idol. This face they keep painted with a bright Fleſh-colour, and this by a ſacred rite of Religion; as the Romans alſo dy'd the face of *Jupiter* with Vermillion, as *Pliny* teſtifies: Round about it are faſtned Flowers, and abundance of a plant whoſe leaves reſemble a Heart, call'd here *Pan*, but in other places of *India*, *Betle*. Theſe leaves the Indians uſe to champ or chaw all day long, either for health's ſake, or for entertainment and delight, (as ſome other Nations for the ſame reaſons, or rather through evil cuſtome, continually take Tobacco:) And therewith they mix a little aſhes of ſea-ſhels, and ſome ſmall pieces of an Indian Nut ſufficiently common, which here they call *Foufel*, and in other places *Areca*; a very dry fruit, ſeeming within like perfect wood; and being of an aſtringent nature they hold it good to ſtrengthen the Teeth: Which mixture, beſides its comforting the ſtomack, hath alſo a certain biting taſte wherewith they are delighted; and, as they chaw it, it ſtrangely dyes their lips and mouths red;

which alſo they account gallant; but I do not, becauſe it appears not to be natural: They ſwallow down onely the juice after long maſtication, and ſpit out the reſt: In Viſits, 'tis the firſt thing offer'd to the viſitants; nor is there any ſociety or paſtime without it. He that is curious to know more of it, may conſult the Natural Hiſtorians who have written of the exotick Simples of *India*, particularly *Garcias ab Horto*, *Chriſtopher Acoſta*, *Nicolaus Monardes*, tranſlated all together into Latin by *Carolus Cluſius*. I ſhall onely add, that the fame I had heard in *Perſia* of this Indian Maſticatory, (eſpecially from an Italian Fryer who had been in *India*, and told me 'twas a thing not onely of great nutriment, and very good for the ſtomack, but moreover of an exquiſite reliſh) made me deſirous to try it. As for its other qualities I can ſay nothing; but there is no great matter in the taſte, nor ſhould I make much difference of chawing theſe leaves of *Pan*, or thoſe of our Cedars. But to return to my Relation; Thoſe flowers and leaves about the Idol's face carv'd in the Tree, are frequently chang'd, and freſh conſtantly ſupply'd; and thoſe which at times are taken away, are given as a ſacred thing to the people who come from all parts to viſit it. In the ſame rude ſculpture of a humane face, they have put certain eyes of Silver and Gold with ſome jewels, which were given by ſome perſons who fooliſhly believ'd themſelves cur'd of maladies of the eyes, by virtue of the Idol: Before whom, upon a little hillock, ſtands continually one of their *Gioghi*, who among the Indians are a ſort of Hermits; and ſometimes I have ſeen a Woman too ſtanding there. On high, there hangs a Bell, which thoſe that come to make their fooliſh devotions, firſt of all ring out, as if thereby to call the Idol to hear them; then they fall to their adoration, which is commonly to extend both hands downwards as much as poſſible, being joyn'd together in a praying poſture; which lifting up again by little and little, they bring to their mouths as if to kiſs them; And laſtly, extend them ſo joyn'd together, as high as they can, over their heads: Which geſticulation is us'd onely to Idols and ſacred things; for to men, even to Kings themſelves, they make the ſame Salutation (which in the *Perſian* Tongue they call *Teſlim*, and in their *Indian*, *Sumbaia*) only with the right hand. This ceremony being perform'd, ſome make their prayers onely ſtanding, others proſtrate themſelves with their whole body groveling upon the earth, and then riſe again; others onely touch the ground with the head and fore-head, and perform other like acts of Humility. After which, they go about the Tree, ſome once, others oftner, and then ſprinkle before the Idol either Rice, or Oyle, or Milk, or other ſuch things which are their Offerings and Sacrifices without blood; for to ſhed blood, even for Sacrifice, is not their cuſtome; but to kill any ſort of Animal is counted a great ſin. Such as are of ability, give moreover ſome Almes to the perſon attending the ſervice of the Idol; from whom in requital they receive the flowers and leaves which are

about

about the Idol, and that with great devotion, kiſſing them, and in token of reverence laying them upon their heads. A-ſide of this Tree, ſtands a very ſmall *Cupola*, or Chappel, with a very narrow window for entrance; I ſaw not what was within it, but I was inform'd that Women who have no Children go in there ſometimes, and after they have been there become fruitful by the virtue of the place; but as in falſe Religions every thing is impoſture, ſo 'tis the opinion here, that the attendants of the Idol play fine pranks in this particular, either beguiling ſimple young Women, or ſatisfying the more crafty; whom indeed they ſometimes cauſe to become pregnant, but 'tis by natural means without miracle, the Prieſts within the Chappel ſupplying the defects of their Huſbands. Moreover, on another ſide of this Tree, ſtands a ſquare low Poſt, on which certain figures of Idols are engraven: and at the foot thereof, there is a little kind of trench or hole, where alſo they pour Milk and Oyle, and make divers other Oblations. They are very ſolicitous in keeping the Tree with every bough and leaf of it, not ſuffering it to be injur'd by animals or men, nor in any wiſe violated and profan'd. They tell a ſtory of an Elephant who one day by chance eat but one ſingle leaf of this Tree, for which being puniſh'd by the Idol, he dy'd within three dayes: Which ſtory I underſtood to be thus far true, namely that the event was in this manner; but 'twas thought that for the reputation of the place, the attendants of the Idol either poyſon'd or knock'd the Elephant on the head; in which Arts the *Gioghi* and Prieſts of the Gentiles uſe to be very dextrous.

The Commendator of the Dutch, came one day to give me a viſit, and after a competent converſation, carried me in his Coach a little out of the City, to ſee one of the faireſt and famouſeſt gardens of *Surat*. The plot was level, well contriv'd and divided with handſome ſtreight Walks: on either ſide whereof, were planted rowes of ſundry Trees of this Climate, namely, *Ambe*, or, as others ſpeak, *Manghe*, before deſcrib'd by me in my laſt Letters from *Perſia*, in the maritine parts whereof I ſaw ſome Trees of this kind; *Foufel*, whoſe leaves are like thoſe of the *Palm-tree*, but of a livelier and fairer green; *Narghil*, like the Palm in the leaves alſo, and is that which we call *Nux Indica*: and others, different from what are found in our parts. The plots between the ſeveral walks was full of herbs and flowers, partly ſuch as we have, and partly not; amongſt the reſt they ſhew'd me a Flower, for bigneſs and form not unlike our Gilly-flower, but of a whitiſh yellow, having a very ſweet and vigorous ſcent, and they call it *Ciampa*. In a convenient place there is a ſquare place, rais'd ſomewhat from the ground, and cover'd with large ſheds, to ſit there in the ſhade, after the manner of the Eaſt: and here we entertain'd our ſelves a while, and had a Collation; other things in the garden worthy of remark I ſaw none. As for the plants and ſtrange ſimples of *India*, and the IX.

whole

whole Torrid Zone, (in theſe things very different from ours) I ſhall ſay briefly once for all, that they are ſuch and ſo many, that to write fully of them would require expreſs volumes, and make as big as thoſe of *Dioſcorides* and *Pliny*, all of things unknown to us. Nevertheleſs, the curioſity of the *Portugals*, and other Europeans who trade in theſe parts, hath hitherto been ſo ſmall that I know not any that have ſpoken and obſerv'd any thing in this kind, beſides the three Authors above mention'd. And they have written of very few things, although of thoſe few they have written faithfully and well; and I, who have read them all with diligence, have made ſome not unprofitable Notes upon them, which I keep in Manuſcript by me, and you may ſee one day; when it ſhall pleaſe God to bring us together. As for the Dutch Commendator, and the Engliſh Preſident alſo, who came frequently in this manner to carry me abroad; I muſt not forbear to ſay, that both of them live in ſufficient ſplendor, and after the manner of the greateſt perſons of the Country. They go abroad with a great train, ſometimes alſo of their own men on Horſe-back; but eſpecially with a great number of Indian ſervants on foot, arm'd according to the mode, with Sword, Buckler, Bows, and Arrows. For 'tis the cuſtome of ſervants in *India*, whether Mahometans or Gentiles, to go alwayes arm'd not onely upon a journey but alſo in the City, and to ſerve in the houſe all day with the ſame weapons by their ſides, and never to lay them off, ſaving at night when they go to ſleep. Moreover, theſe Governours of the two Frank or Chriſtian Nations which reſide in *Surat*, uſe to have carry'd before their Coach or Horſe when they ride, a very high Bannerol or Streamer by a man on foot; (which likewiſe is the cuſtome of all men of quality here) and likewiſe to have a ſadled Horſe lead by hand before them: And not onely they who are publick perſons, but any private perſon whatever, of whatever Country or Religion, may in theſe parts live with as much grandeur and equipage as he pleaſes: and ſuch is the liberty here, that every one may do, if he will and be able, as much as the King himſelf. Hence, generally all live much after a genteel way; and they do it ſecurely, as well becauſe the King doth not perſecute his ſubjects with falſe accuſations, nor deprive them of any thing when he ſees them live ſplendidly, and with the appearances of riches, (as is often done in other Mahometan Countries) as becauſe the Indians are inclin'd to theſe vanities, and ſervants coſt very little, in regard of the multitude of people, and the ſmall charge wherewith the common ſort are maintain'd; for a ſimple Servant, who is not an Officer, commonly in the beſt houſes, between wages, victuals, and clothing, ſtands not in more then three *Rupia* a moneth, amounting to about the value of a Venetian Zecchine, or ten ſhillings ſterling. Of Slaves there is a numerous company, and they live with nothing; their clothing is onely white linnen, which though fine, is bought very cheap; and their dyet for the

the moſt part is nothing but Rice, (the ancient food of all the Indians, according to *Strabo*) of which they have infinite plenty; Lib. 15. and a little fiſh, which is found every where in abundance: So that every body, even of mean fortune, keeps a great family, and is ſplendidly attended; which is eaſie enough, conſidering the very ſmall charge, as I ſaid, and on the other ſide the very conſiderable gains of traffick wherein moſt men are imploy'd, and the incomes of the Land, through its incredible fruitfulneſs, I dare ſay, unmeaſurable. Upon this occaſion I muſt not forget, that amongſt the Indian Men, both Mahometans and Pagans, agreably to what *Strabo* teſtifies, they did of old wear onely Lib. 15. white linnen, more or leſs fine according to the quality of the perſons, and the convenience they have of ſpending: which linnen is altogether of Bumbaſt or Cotton, (there being no Flax in *India*) and for the moſt part very fine in compariſon of thoſe of our Countries. The Garment which they put next to the ſkin, ſerves both for Coat and Shirt from the girdle upwards, being adorn'd upon the breaſt, and hanging down in many folds to the middle of the Leg. Under this Caſſack from the girdle downwards, they wear a pair of long Drawers of the ſame Cloth, which cover not only their Thighs, but legs alſo to the Feet; and 'tis a piece of gallantry to have it wrinkled in many folds upon the Legs. The naked Feet are no otherwiſe confin'd but to a ſlipper, and that eaſie to be pull'd off without the help of the Hand; this mode being convenient, in regard of the heat of the Country, and the frequent uſe of ſtanding and walking upon Tapiſtry in their Chambers. Laſtly, the Head with all the hair, which the Gentiles (as of old they did alſo, by the report of *Strabo*) keep long, contrary to the Mahometans who ſhave it, Lib. 15. is bound up in a ſmall and very neat Turbant, of almoſt a quadrangular form, a little long, and flat on the top: They who go moſt gallant, uſe to wear their Turbant only ſtrip'd with ſilk of ſeveral colours upon the white, and ſometimes with Gold; and likewiſe their girdles wrought of Silk and Gold, inſtead of plain white. I was ſo taken with this Indian dreſs, in regard of its cleanneſs and eaſineſs, and for the goodly ſhew me-thought it had on horſ-back, with the Scemiter girt on, and the buckler hanging at a ſhoulder belt, beſides a broad and ſhort dagger of a very ſtrange ſhape ty'd with taſſell'd ſtrings to the girdle, that I caus'd one to be made for my ſelf, complete in every point, and to carry with me to ſhew it in *Italy*. The Mahometan Women, eſpecially of the Mogholians, and Souldiers of other extraneous deſcents, who yet are here eſteem'd, go clad likewiſe all in white, either plain, or wrought with Gold-flowers; of which work there are ſome very goodly and fine pieces. Their upper Garment is ſhort, more beſeeming a Man then a Woman, and much of the ſame ſhape with thoſe of Men: Sometimes they wear a Turbant too upon their heads, like Men, colour'd and wrought with Gold: Sometimes they wear onely fillets either white or red,

red, or wrought with Gold and Silver; for other colours they little uſe. Likewiſe their Clothes are oftentimes red, of the ſame rich and fine linnen; and their Drawers are alſo either white or red, and oftentimes of ſundry ſorts of ſilk-ſtuff, ſtrip'd with all ſorts of colours. When they go along the City, if it be not in cloſe Coaches, but on foot or on horſe-back, they put on white veils, wherewith they cover their faces, as 'tis the cuſtome of all Mahometan Women: Yet the Indian Gentile Women commonly uſe no other colour but red, or certain linnen ſtamp'd with works of ſundry colours, (which they call *Cit*) but all upon red, or wherein red is more conſpicuous then the reſt; whence their attire ſeems onely red at a diſtance. And for the moſt part they uſe no garment, but wear onely a cloſe Waſte-coat, the ſleeves of which reach not beyond the middle of the Arm; the reſt whereof to the Hand is cover'd with bracelets of Gold, or Silver, or Ivory, or ſuch other things according to the ability of the perſons. From the waſte downwards they wear a long Coat down to the Foot, as I have formerly writ that the Women do in the Province of *Moghoſtan* in *Perſia*, near *Ormùz*. When they go abroad, they cover themſelves with a Cloak of the ordinary ſhape like a ſheet, which is alſo us'd by the Mahometan, and generally by all Women in the Eaſt; yet it is of a red colour, or elſe of *Cit* upon a red ground, that is, of linnen ſtamp'd with ſmall works of ſundry colours upon red. Thoſe that have them, adorn themſelves with many gold-works, and jewels; eſpecially their Ears with pendants ſufficiently enormous, wearing a circle of Gold or Silver at their Ears, the diametre whereof is oftentimes above half a ſpan; and 'tis made of a plate two fingers broad, and engraven with ſundry works, which is a very diſproportionate thing. The Pagan Women go with their faces uncover'd, and are freely ſeen by every one both at home and abroad: Nevertheleſs they are modeſt, and honor'd much more then the Mahometans; and amongſt them 'tis a certain thing that there is not any publick Courtiſan; but amongſt the Mahometan Women there are infinite, who go every day publickly to houſes, and where they pleaſe; to play on Muſick, ſing, dance, and do what elſe belongs to their profeſſion. But of theſe things, enough for this time.

X. I came from *Perſia* with a great deſire to go to *Cambaia*, in regard of what I had heard of it; being told that in that City, which is one of the ancienteſt of *India*, the Pagans are very numerous, and above meaſure obſervers of their Rites; ſo that I might probably ſee more remarkable Curioſities there of thoſe Idolaters then elſewhere: Sig: *Alberto Scilling* had the ſame deſire; ſo that upon my imparting my mind to him, and his conſenting thereunto, both of us deſir'd the Dutch Commendator, that when any of his Nation went to *Cambaia*, as they us'd to do ſometimes about their affairs, he would do us the favour to advertiſe us thereof, that we might go thither in their company.

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The Commendator promis'd to do us this kindneſs as ſoon as poſſible, nor was it long before we were advertis'd of an opportunity: The Commendator's Steward, who takes care of the like buſineſſes, came to know of us how many Coaches we ſhould need; Sig: *Alberto* ſpoke to him for one for himſelf, and I for two, intending to carry Sig^a *Mariuccia* with me, becauſe I thought not fit to leave her in *Surat* without me, although ſhe had the company of good Women. I offer'd the Steward money for the Coaches, but he refus'd then to take it, ſaying that it was not the cuſtome, and that at our return, accounts ſhould be made up; for ſo they were wont to deal with thoſe Hackney-men, with whom the Nation has always long account for ſuch matters; and I, who underſtood things no otherwiſe then by this information, ſuffer'd my ſelf to be perſwaded. Now, on Monday the 23^d of *February*, being the day for our ſetting forth, beſides the three Coaches for Sig: *Alberto* and me, and two others full of Dutch-men who were to go this journey with us, all in very good order for habits and arms, and alſo with a Trumpeter with a ſilver Trumpet to recreate the Travellers, the Commendator himſelf came to my houſe with many others of his followers in their City-Coaches, to conduct me forth and ſet me in the way. He accompany'd me to a certain place without the City, where, in the ſhadow of a ſmall Chappel, we convers'd together for a good while, and were entertain'd with ſundry fruits, particularly with Grapes, which here in *Surat* we have often eat ripe, ſweet, and good in *February*, yet green of colour, like the *Uva-Lugliatica*, or early *July*-grape of *Italy*; and I believe there is plenty enough to make Wine. Whilſt we were in this place, a Poſt came to the Commendator from *Agra* and from the Court, with news that *Sciah Selim*, King of the Country, had ſent one of his principal Chans, call'd *Asaf Chan*, to *Agra*, to remove the Royal Treaſure thence before the arrival of Sultan *Chorrom*, one of the ſame Kings Sons, lately rebell'd againſt his Father, and then reported to be upon his march with his Army thither: And from *Agra* it was ſignifi'd, that things were in great danger of alterations through this war rais'd between the Father and the Son, with great danger of the whole State of *India*. This notable Paſſage happening in my time, will give me occaſion to write many things worthy of memory, uſually attending the like Conjunctures; and being preſent in the country, peradventure I ſhall hereafter be an eye-witneſs, or at leaſt have certain intelligence of ſundry occurrences. In the mean time, to the end what I ſhall have occaſion to ſpeak of theſe Revolutions may be better underſtood, I ſhall here give ſuch account of the State of the King and his people, as may ſuffice to give light to all the reſt.

Sciah Selim, (who, as I have formerly writ to you, is King of the greater part of *India*, between *Indus* and *Ganges*, and whoſe Countries are extended Northwards as far as the cliffs of mount XI.

Taurus, or *Imaus*, where it divides *India* from *Tartaria*;) is that great Monarch, whom in *Europe* you commonly call the Great *Moghòl*: Which Name is given him, becauſe of his being deriv'd from a Race of Tartars call'd *Moghols*, who are of the City of *Samarcand*, and the Province of *Giagatà*, which is the ancient *Sogdiana*; as 'tis manifeſted by the Perſian Geography, where to this day that Territory is denoted and diſtinguiſh'd by the ancient name of *Soghol*. *Teimùr Lenk*, call'd by us *Tamerlane*, as *Mir Aliſcir* reports, a famous Author of thoſe times, who writ his Hiſtory in the *Perſian*-Tongue handſomely and with great exactneſs, deſcended by a collateral line from the near kindred of *Cnighiz Chan*, the moſt puiſſant King of *Chataio*, known alſo in *Europe* to our Hiſtories, and by S. *Antonino*, who writes largely concerning him, nam'd with a little corruption *Cingis Cham*. This *Cnighiz* warring with his neighbours, and deſtroying many other Principalities, became at length Lord of a Vaſt Dominion, and in a manner of all *Tartaria*, (which comprehends both the one and the other *Scythia*) and at his death divided the ſame between his Sons. To *Giagatà*, the ſecond Son, fell the Country of *Samarcand*, with all *Sogdiana*, and ſundry other adjacent Territories; and He, from his own Name call'd it *Giagataio*, and all the Nations who remain'd under his Government *Giagataians*: A very ancient cuſtome of the *Scythians* to give the Princes Name to Counties and their Subjects, as appears by *Diodorus Siculus*. In proceſs of time, a Deſcendant of *Giagatà* reigning ſtill in theſe parts, *Teimùr Lenk*, though extracted from the nobleſt blood of the Kings, yet remote from the Royal Stock by a long ſeries, liv'd in *Samarcand* his own Country, a man rather of valour then of great fortune. But it falling out that the King at that time was ſlain for his evil deportments, by the Grandees of the Country; in which conjuncture *Teimùr Lenk* was elected and placed in the Sovereignty: He, not contented with the ſole Kingdom of *Giagatdio*, being increas'd in ſtrength and power, made afterwards thoſe great Expeditions which the World beheld: Of which nevertheleſs, little ſincere fame arrives to us; there being no Europæan who hath written truly thereof, ſaving briefly in the *Spaniſh*-Tongue *Ruy* Gonzales de *Clavijo*, who was ſent thither Embaſſador by his King Don *Henry* the Third of *Caſtile*. In like manner *Teimùr* at his death left that his great acquired Empire, divided amongſt many Sons and Nephews, who falling at variance afterwards, and their Succeſſors continuing the ſame, ruin'd one another with ſundry warrs; and God knows whether in *Tartary* there be left at this day any Prince of that Race. A *Cadet*, or Younger Brother of them, who had no ſhare among the *Tartars*, came over the Mountains to ſeek his fortune in *India*, within the Court of a Prince then reigning in one part of it: Where being once introduc'd, by great alliances and ſervices he rais'd a great Houſe; and in time, various Revolutions brought it to paſs that one

Part 3. tit. 19. c. 8. and elſewhere.

Lib. 2.

one of his Succeſſors came to be poſſeſs'd of that Kingdom, and to found the Royal Family now regnant; of which, with very great augmentations of Dominion *Sciàh Selim*, now living, is the fourth King, as his own Seals teſtifie, the impreſſion whereof I keep by me, wherein is engraven all his pedigree as far as *Tamerlain*, from whom *Sciàh Selim* reckons himſelf the eighth deſcendent. When *Sciàh Selim* was born, he was at firſt call'd *Sceichù*; becauſe the King *Ekbàr* his Father, having before had no children, conceiv'd he had obtain'd him by the prayers of a certain *Sceich*, (ſo they call a Religious Man) to whom he bore great reverence. But after he was come to ripe age, his Father chang'd his Name, as here they ſometimes do, into *Sciàh Selim*, which, in the Arabian Dialect, the learned Language to all Mahometans, ſignifies *Rè Pacific*, a Peaceable, or Peace-making King; conceiving this Name to agree to his Nature: The Father dying, *Sciàh Selim* being advanc'd to the Kingdom, chang'd his Name once again (as 'tis the cuſtom of many Oriental Princes on ſuch an occaſion) with more Magnificent Titles, (for their proper Names are nothing but Titles and Epithets) and would be call'd *Nur eddin, Muhammèd, Gihòn ghir*, which partly in *Arabick*, partly in *Perſick*, ſignifies, *The Light of the Law, Mahomet, Take the World*; in regard of the profeſſion which he makes in publick of the Mahometan Sect; though really in ſecret, by what they report, he little cares for Mahomet and his Law, or any other Religion; accounting, according to the vain opinion of ſome in theſe parts, that a man may be ſav'd in every Law. Nevertheleſs, the Name *Sciàh Selim*, tenaciouſly inhering in the memory of people, remains ſtill to him, and in common diſcourſe he is more frequently call'd by this then any other Name. He had two Brothers: One, who took a part of the Province *Dacan*, was call'd by his proper Name *Peharì*, and by ſirname *Sciàh Muràd*: The other, who dy'd in the City *Berhampòr*, was nam'd *Daniel*, and ſirnam'd *Sombòl Sciàh*, but both dyed without Heirs; whereupon their Dominion returned back to *Sciàh Selim*. I know not whether by one or more Women, this King had four Sons; the firſt, is call'd *Sultàn Choſrou*; the ſecond, *Sultàn Perùis*; the third, *Sultàn Chorrom*, now in rebellion, (to whom, when he return'd from a war which he had proſperouſly manag'd in *Dacàn*, his Father gave the title of *Sciahi Gihòn*, which is interpreted, *King of the World*;) and the fourth *Sultàn Scehriar*, is yet a youth of ſmall age. 'Tis poſſible, others beſides theſe have been born to him; but being dead, either in Child-hood or long ago, there is no mention made of them at preſent. He hath one Wife or Queen, whom he eſteems and favours above all other Women; and his whole Empire is govern'd at this day by her counſel. She was born in *India*, but of Perſian Race, that is, the Daughter of a Perſian, who coming, as many do into *India*, to the ſervice of the *Moghòl*, hapned in time to prove a very great man in this Court, and, (if I miſtake not) Chan

or Vice-roy of a Province. She was formerly Wife in *India* to an other Perſian Captain who ſerv'd the *Moghòl* too; but after her Huſbands death, a fair opportunity being offer'd, as it falls out many times to ſome handſome young Widows, I know not how *Sciàh Selim* had notice of her, and became in love with her. He would have carried her into his *Haràm*, or *Gynæceo*, and kept her there like one of his other Concubines, but the very cunning and ambitious Woman, counterfeited great honeſty to the King, and refus'd to go into his Palace; and, as I believe, alſo to comply with his deſires, ſaying, that ſhe had been the Wife of an Honourable Captain, and Daughter of an Honourable Father, and ſhould never wrong her own Honour, nor that of her Father and Huſband: and that to go to the King's *Haram*, and live like one of the other Female-ſlaves there, was as unſuitable to her noble condition. Wherefore, if his Majeſty had a fancy to her, he might take her for his lawful Wife, whereby his Honour would be not onely not injur'd, but highly enlarg'd; and on this condition ſhe was at his ſervice. *Sciàh Selim*, ſo diſdaign'd this haughty motion at firſt, that he had almoſt reſolv'd in deſpight to give her in Marriage to one of the Race which they call *Halàlchor*, as much as to ſay *Eater-at-large*, that is, to whom it is lawful to eat every thing; and for this cauſe they are accounted the moſt deſpicable people in *India*. However, the Woman perſiſting in her firſt reſolution, intending rather to dye then alter it; and Love returning to make impetuous aſſaults on the King's Heart, with the help too, as ſome ſay, of Sorceries practis'd by her upon him, if there were any other charms (as I believe there were not) beſides the conditions of the Woman which became lovely to the King by ſympathy; at length he determin'd to receive her for his lawful Wife and Queen above all the reſt. And as ſuch ſhe commands and governs at this day in the King's *Haram* with ſupream authority; having cunningly remov'd out of the *Haram*, either by Marriage or other handſome wayes, all the other Women, who might give her any jealouſie; and having alſo in the Court made many alterations by depoſing and diſplacing almoſt all the old Captains and Officers, and by advancing to dignities other new ones of her own creatures, and particularly thoſe of her blood and alliance. This Queen is call'd at this day *Nurmahàl*, which ſignifies, *Light of the Palace*; A Name, I believe, conferr'd on her by the King, when he made her Queen. She hath a Brother, who is ſtill in great favour with the King, and of great power, and is the *Aſàf Chan*, whom I mention'd above, and one of whoſe Daughters is one of the Wives of *Sultan Chorròm* now in rebellion; whence ſome, not without ground, ſuſpect that the preſent rebellion of *Sultan Chorròm*, is with ſome participation of *Aſàf Chan*, and of *Numrahàl* her ſelf; perhaps upon deſign that the Kingdom may fall to him after the death of the Father. *Sultan Scehriàr* hath alſo to Wife a Daughter of *Nurmahàl* by her firſt Huſband, for

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by the King ſhe hath hitherto no Children: Wherin appears the prudence of this Woman, who hath ſo well eſtabliſh'd her ſelf with alliances in the Royal Family. But to return to the King's Children, *Sultàn Choſrou* the eldeſt, who was a Prince of much expectation, well belov'd, and, as they ſay, a friend in particular of the Chriſtians, being at the government of I know not what Country, rebell'd againſt his Father, under pretext that the Kingdom by right belonged unto him, becauſe indeed King *Ekbar* his Grand-father, at his death left it to him his Nephew being then born, and not to *Selim* the Father who was his Son; being diſpleas'd with his Son *Selim*, for that one time in his life he attempted to rebel againſt him. So eaſie are Inſurrections amongſt theſe Infidels, and ſo little faith can Fathers have in Sons, and they in their own Fathers: With this pretence *Sultàn Choſrou*, once rais'd a great Army againſt his Father; but coming to a battel he was routed and forc'd to ſurrender himſelf freely to his Father: Who chiding him with words rather gentle then otherwiſe, aſk'd him to what end he made theſe tumults, knowing well that he held and kept the whole Kingdom for him? Yet his deeds were ſharper then his words; for in the firſt place, he caus'd all the chief Captains who had follow'd him in the war to be cruelly ſlain, and ſhewing them ſo ſlain to *Choſrou*, as in his return with Triumph he made paſs along with himſelf in the middle of a long row of them barbarouſly mangled in ſeveral manners, and to behold ſome of his faithfulleſt Confidents ſew'd up in beaſts ſkins, and be ſo left miſerably to rot; he bad him ſee in what ſort of people he had confided. Moreover, he ſuffer'd him no longer to live freely, but committed him to the ſafe but Honourable cuſtody of certain Grandees of his Court: And, which was worſe, he caus'd his eyes to be ſew'd up, as 'tis ſometimes the cuſtom here; to the end to deprive him of ſight without excæcating him, that ſo he might be unfit to cauſe any more commotions; which ſewing, if it continue long, they ſay it wholly cauſes loſs of Sight; but after a while, the Father caus'd this Prince's eyes to be unrip'd again, ſo that he was not blinded but ſaw again, and it was only a temporal pennance. Yet he was not deliver'd from priſon, in which he lived ſo cloſely for two years, that onely one perſon was ſuffer'd to be with him in the priſon to ſerve him. *Nurmahàl*, who had apprehended that *Sultan Choſrou* would ſucceed his Father in the Kingdom, and deſir'd to eſtabliſh her ſelf well, had frequently offer'd her Daughter to *Sultàn Choſrou* before ſhe married her to *Sultan Scehriàr*; but he, either for that he had another Wife he lov'd ſufficiently, and would not wrong her, or becauſe he ſcorn'd *Nurmahal*'s Daughter, would never conſent: Inſomuch that whilſt he was in priſon, and was told by reiterated meſſages that if he would marry *Nurmahal*'s Daughter, he ſhould be immediately ſet free; nevertheleſs he would not be brought to do it. His Wife, on the contrary, who lov'd him as well as he lov'd her, obtain'd to be the

perſon

perſon allotted to ſerve him in the priſon, and accordingly went thither and liv'd with him ſo long as he was there, never ceaſing to perſwade him to marry *Nurmahal*'s Daughter, that ſo he might be deliver'd from thoſe troubles; that for her part, ſhe was content to live with him as a ſlave, provided ſhe ſaw him free and in a good condition; but he could never be prevail'd with. Thus he liv'd in priſon with his faithful and dear Wife, till, the malice of his perſecutors and his Father's anger being wearied, about two years after he was taken out of priſon, but ſtill held in a more honourable cuſtody. For theſe things, *Sultan Choſrou* remain'd always much in the hatred of *Nurmahal*; who deſpairing to marry her Daughter to him, gave her to *Sultan Scehriar*, as is aboveſaid. *Sultan Peruìz*, the ſecond Son, is now Governour of the Kingdom of *Bengala* at the mouth of *Ganges*, and lives peaceably, nor is any news heard of him. *Sultan Chorrom*, the third Son, had and hath under his Government that part of *Dacan*, which is ſubject to the *Moghol*, but now is about to uſurp the Kingdom of *Guzarat*, where I writ theſe things. *Sultan Scehriar* hath no Government yet, but 'tis ſaid that he is lately made Captain of eight thouſand Horſe: Now touching the rebellion and the beginning of it; *Sultan Chorròm*, after the alliance that he made with *Aſaf Chan*, ſo wrought by the means of his Father in law, and *Numerhal* his Aunt, that the King granted him the priſoner *Sultan Choſrou* into his own power, taking him out of the hands of him that kept him, and committing him to him to keep, yet with order to uſe him very well and have great care of him. And this, becauſe *Chorrom* refus'd to go to his government, and to the war whereunto they ſent him, unleſs he carried *Sultan Choſrou* with him, alledging that it was not convenient that he ſhould be abſent from the Court whilſt *Sultan Choſrou* his competitor and back-friend ſtai'd there; when he had got him into his hands, he went to his goverment, and there kept and treated him honourably a year or two: but afterwards, out of the intention which he always had to remove him out of his way to the ſucceſſion of the Kingdom, he being abſent (as ſome ſay) ſent him poyſon'd meats, appointing certain of his Captains who kept him, to make him eat thoſe meats by any means, either fair or foul. The Captains punctually executed this order; but becauſe *Sultan Choſrou*, becomming ſuſpicious by their importunity to have him eat, would by no means taſte of thoſe meats, ſaying plainly, that they intended to poyſon him; the Captains, ſince there was no other remedy, and perhaps having order, leap'd all upon him, and he defended himſelf bravely, till at length having fell'd him to the ground, they ſtrangled him with a Bow-ſtring. Others ſay, that *Sultan Chorròm* himſelf ſlew him with his own hand publickly. Be it as it will, *Sultan Choſrou* dy'd of a violent death; and *Sultan Chorròm* was either by himſelf, or by mediation of others the Mutherer. *Sciah Selim* upon hearing this news, being highly diſpleas'd with

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Sultan Chorrom, calls him to Court to give account of the fact. *Sultan Chorrom* would not obey the Summons, but gathering together his Forces, which nevertheleſs are not great to withſtand his Father; and raiſing not onely thoſe of his own juriſdiction, but alſo divers other neighbouring Cities not comprehended therein, (as *Cambaia* and other ſuch, from which he hath remov'd the Governours plac'd there by his Father, and appointed others at his own devotion) with the aſſiſtance and counſel of ſome pety Gentile Princes, he remov'd his Camp towards *Agra*, as is above intimated. In which commotions, and the death of *Sultan Choſrou*, 'tis not onely ſuſpected that there is ſome conſpiracy of *Aſaf Chan* and *Nurmahal*, his ancient enemies in ſecret, but alſo that the King of *Perſia* is of intelligence with them, who about the ſame time, or a little before, on his ſide made the warr of *Candahar*: in which the coldneſs which the *Moghol* ſhew'd, proceeded, no doubt, either from his not being well inform'd, becauſe perhaps *Nurmahal*, and *Aſaf Chan*, who were his chief Counſellors, ſuffering not true intelligence to be ſignifi'd to him; or perhaps, becauſe the evil carriage of *Sultan Chorrom* hath hitherto neceſſitated him to ſtand in ſuſpence. 'Tis true, the laſt Advertiſements from *Agra*, that the King, as I ſaid, ſent *Aſaf Chan* to remove the treaſure from thence, argue that the King ſtill entruſts him; and conſequently, either that he is not in fault, or that his fault is not yet known. The doubt will be beſt clear'd by Time. *Sultan Choſrou* left a little Son behind him, whoſe name is *Sultan Bulachi*: But my journey now calls me elſewhere.

The Commendator having read the Letters from *Agra*, and communicated to me all the News, it being now Evening, I took leave of him; and after ſundry volleys of muſkets he return'd to the City; and I with my company of five Coaches, took the way of *Cambaia*. Having travell'd two *Cos*, we ferri'd over the ſame River of *Surat*; and then proceeded four other *Cos*, which in all were ſix, and at Night took up our lodging at a Town call'd *Periab*: But we reſted little, becauſe ſoon after mid-night we put our ſelves upon the way again. Our journey from *Surat* to *Cambaia*, was always with our faces towards the North. The next Morning early, we made a Collation by the ſide of a Piſcina, or Lake, which we found by the way of a long and narrow form, of which kind there are many in theſe parts. Having travell'd ſixteen *Cos*, which was from *Surat* in all two and twenty, before Evening we arriv'd at the City of *Barocci*, or *Behrug*, as they call it in Perſian; under the walls whereof, on the South ſide runs a River call'd *Nerbeda*, which we ferri'd over. The City is encompaſs'd with a wall of moderate bigneſs, built high upon a riſing hill. For the circuit 'tis populous enough, as generally are all the parts of *India*. 'Tis conſiderable for a very great Trade of fine Cotton Cloth, or Callico, made more plentifully there then in other places, and diſpers'd not onely through *Aſia*, XII.

Aſia, but alſo into our *Europe*; ſo that the Engliſh and Dutch (which two Nations have Houſes of conſtant reſidence here) freight five or ſix great ſhips therewith every year; and for the better imbarking it, make it up in very great balls, each as big as Roman Coach; and every piece of Cloth, little bigger then one of our Towels, being carri'd to *Aleppo*, will not be ſold for leſs then three or four *Piaſtre*, and in *Italy* at leaſt for ſix Crowns. Whence you may infer, what wealth comes out of this ſmall City alone, which for compaſs and buildings, is not greater then *Siena* in *Tuſcany*, although 'tis above three times as populous; and you may alſo conſider to what ſumm the Prince's Cuſtomes ariſe. A few *Cos* from the City, is a Mine of Calcidonies and Agates, white and green; but theſe ſtones are carry'd leſs into *Barocci* then to *Cambaia*, although it be further from the Mine, becauſe there is a Sea-port, and a greater concourſe of forreign Merchants; and in *Cambaia* they are wrought into little Globes, either round or oval, to make Coronets or Neck-laces, and alſo little Cups, and divers other curious veſſels for ornament. The Sea comes not up to *Barocci* even at the higheſt tides, but is about as many miles diſtant as 'tis from *Surat*. When we paſs'd over the River, our Dutch Trumpeter ſounding his Inſtrument, gave notice of our coming to his Country men reſiding in *Barocci*; and they, at the Summons, came immediatly to the bank-ſide to meet us; from whence we went with them to lodge in the Dutch Houſe there. Late in the Evening they carry'd us to ſee a *Patache*, or ſmall Indian ſhip which they were building, and was not yet finiſh'd, in which they treated us till night, drinking of *Tari*, which is a liquor drawn from the Nut-trees of *India*, whitiſh and a little troubled; of taſte, ſomewhat ſowriſh and ſweet too, not unpleaſing to the palate, almoſt like our Poignant or Briſk-wine; yet it inebriates as Wine doth, if drunk immoderately. The next day, which was *Wedneſday Feb.* 22. we departed from *Barocci* late in the Forenoon. Six *Cos* off, we made a Collation near a water without lighting out of the Coach, having brought proviſion with us for this purpoſe from *Barocci*. Afterwards upon the way we met the Wife and Family of the Governour of *Cambaia*, remov'd from that charge by the Rebel *Sultan Chorrom*, who had plac'd another there at his devotion; and this, being driven from thence, return'd to *Surat*, where his houſe and uſual habitation was. His Wife was carry'd upon an Elephant, in a cover'd and very convenient litter. Three other Elephants follow'd unladen, ſaving with the men upon their necks who guided them; then abundance of Coaches, partly cover'd and full of women, partly uncover'd with men in them; then a great number of Souldiers, Horſe and Foot; and, in brief, a great train ſuitable to the quality of the perſon and the cuſtom of *India*; which is to have a very numerous attendance whoever it be. After this we foarded a ſmall River, which I believe, was of ſalt water, which, they ſay, is

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call'd *Dilavel*; and before night having travell'd eighteen *Cos*, we ſtaid to lodge in a great Town call'd *Giambuſer*. On *Thurſday*, two hours before day, we aroſe to go along with a great *Caſila*, or *Caravan*, which was there united; nevertheleſs we departed not ſo ſoon, but were fain to wait in the Coach till almoſt day; becauſe the City was lock'd up, and none was ſuffer'd to go forth without paying a Toll, as likewiſe was paid in many other places the ſame day, though of ſmall value. The *Caſila* was ſo great, and the Coaches ſo many, that in certain narrow places we were fain to ſtay a good while before we could go forwards; juſt as it happens in the ſtreets of *Naples* and *Rome* at ſolemn pomps. Having travell'd about five *Cos*, an hour after Sun-riſe, we came to an arm of the Sea, or, to ſpeak better, to the inmoſt part of the Gulph of *Cambaia*, directly where the River *Mehi* falls into the Sea: In which place, the flux and reflux of the Sea is more impetuous and violent, and with a more rapid current, then perhaps in any other part of the world, at leaſt any whereof I have knowledge. But before I proceed further, 'tis needful here to correct an enormous error of many of our Geographers, even Moderns, which hath likewiſe given occaſion of miſtake to ſundry Hiſtorians. In almoſt all the Mapps which hitherto I have ſeen, the River *Indus* is always deſcrib'd falling into the Sea at the inmoſt receſs of the Gulph of *Cambaia*; which is a grievous error, and as wide from truth as the whole Country of *Guzarat* is broad, (and 'tis no narrow one): for *Indus*, which is diſcharg'd into the Sea with two very large mouths, ſufficiently diſtant, runs not on the Eaſt of *Guzarat*, as it ſhould do if it enter'd into the Sea at the Gulph of *Cambaia*; but rather on the Weſt, and ſo far from the Gulph of *Cambaia*, that all *Guzarat*, and perhaps ſome other Countries lye between. Wherefore the River which diſembogues in the inmoſt part of this Gulph, is not *Indus*, but this *Mehi* which I ſpeak of, a River of handſome but ordinary greatneſs, and hath not the leaſt correſpondence with *Indus*. Now, being come to the ſide of it, we were fain to foard over this Water, and not without danger: For there is a plain of about five *Cos*, which is all over-flow'd at high Tide; and when the water is loweſt, in three or four places there are waters ſufficiently broad and deep to be foarded; and ſhould the Sea happen to come in whilſt a man is in that paſſage, he would infallibly be drown'd. And beſides, even in thoſe places which are always foardable, when the Water is a little higher, or the current more furious then ordinary (for 'tis not always equal, but more or leſs, according to the times of the Moon) it often carries away people, and ſometimes with ſuch violence, that an Elephant cannot bear up againſt it, but is ſwept away by the Water. Therefore they wait certain fit hours to paſs this foard, namely, when the Sea is at the loweſt Ebb; which, if I miſtake not, in all other places of the World is wont to be when the Moon is either riſing or ſetting in the Hori-

zon; as, on the contrary, when the Moon is in the middle of Heaven, the Tide uſes to be at the higheſt: But in the Gulph of *Cambaia*, I know not upon what reaſon, perhaps becauſe 'tis much within the Land, and far from the great maſs of the Ocean, it happens at another different hour, yet well known to the Country-people. The more cautious, wait alſo the moſt fitting days in the moneth; becauſe at the New Moon and Full Moon the Waters are always greater and higher; and, without compariſon, higheſt and moſt impetuous of all, about the Æquinoxes and Solſtices: In the quarters of the Moon the Tides are moderate, and in other intermediate days, lower then the reſt. So that we being come to this place a few days before the New Moon, were come in a good time, and likewiſe in a ſeaſonable hour, the *Caſila*, or *Caravan*, having ſet forth from the City in ſuch a moment as was exactly convenient for ordering matters right; for the owners of the Coaches, and the others imploy'd in this journey, are well inſtructed of every thing, and know what they have to do. So being united in a great troop, the better to break the ſtream, we paſs'd over all that ſpace of five *Cos*, which was moiſt yet firm ground; ſaving that in four places where we foarded the running-water of the River, which nevertheleſs is ſalt there, the great ſtrength of the Sea overcoming that of the River. Of the four ſtreams which we waded, the firſt was inconſiderable, the other three came higher then the belly of the Oxen which drew the Coaches, into which nevertheleſs the Water enter'd not, becauſe their floar, and eſpecially the wheels are very high; and you ſit, according to the manner of the Eaſt, as upon plain ground, without hanging the Legs downwards, but keeping them bow'd under you. For greater ſecurity, they hir'd ſundry men on foot, who held the Coaches on either ſide ſtedfaſt with their hands, that ſo in regard of their lightneſs, they might not float and be carry'd away; and alſo to carry our bundles high on their heads, that ſo the ſame might not be wetted if the Water ſhould come into the body of the Coaches. The men who go on foot in this paſſage, either ſtrip themſelves naked, covering onely their privities with a little cloth, or pulling up their coat, which, as I ſaid, is of plain white linnen, and ſerves both for garment and ſhirt; and alſo tucking up their breeches made of the ſame, they care not for wetting themſelves. 'Tis certainly an odd thing to behold in this paſſage, which is very much frequented, abundance of people go every day in this manner, ſome in Coaches and Charriots, others on Horſeback and a foot, men and alſo women naked, without being ſhie who ſees them; a ſpectacle, no doubt, ſufficiently extravagant. This wet paſſage being over, there remain two other *Cos*, but of firm and higher ground, (which is not overflow'd, although it be plain and the Sea-ſhore) to arrive at the City of *Cambaia*, whither we came before dinner-time, having travell'd that day, in all, twelve *Cos*. And here likewiſe

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we went to lodge in the Houſe which belongs to the Dutch Merchants, by whom we were receiv'd with great kindneſs, and treated continually with exquiſite chear; for ſuch was the order of the Commendator concerning us in all places.

XIII. *Cambaia* is a City indifferently large, though moſt of its greatneſs conſiſts in Suburbs without the walls, which are ſufficiently ſpacious. 'Tis ſeated on the Sea-ſhore, in a plain, almoſt in the utmoſt receſs of that great Gulph, whereunto it gives name. The City, that is the inner part, without the Suburbs is incompaſs'd with walls, built with plain cortines and round battlements. The Houſes within, are brickt with coverings of Tiles and Ciſterns, which is the cuſtom in *India* for proviſion of Water, which falls in ſuch plenty during thoſe three moneths of the great Summer rains. In our Countries they would be ordinary Houſes, but in theſe parts they are counted good, and perhaps, the beſt of the whole Province; and they are made ſhady and cool, as the heat of the place requires. The City hath no form'd Port, becauſe it ſtands in a low Plain, but 'tis call'd a Port, by reaſon of the great concourſe of Veſſels thither from ſeveral parts; which nevertheleſs for the moſt part are Frigots, Galeots, and other ſmall ones of that make, which go either by oar or ſail; becauſe great ones cannot come near the Land by a great way. The people of *Cambaia* are moſt part Gentiles; and here, more then elſewhere, their vain ſuperſtitions are obſerved with rigor. Wherefore we, who came particularly to ſee theſe things, the ſame day of our arrival, after we had din'd and reſted a while, caus'd our ſelves to be conducted to ſee a famous Hoſpital of Birds of all ſorts, which, for being ſick, lame, depriv'd of their mates, or otherwiſe needing food and cure, are kept and tended there with diligence; as alſo the men who take care of them, are maintain'd by the publick alms; the Indian Gentiles, (who, with *Pythagoras* and the ancient Ægyptians, (the firſt Authors of this opinion, according to *Herodotus*) believe the Tranſmigration of Souls, not onely from Man to Man, but alſo from Man to brute beaſt) conceiving it no leſs a work of Charity to do good to beaſts then to Men. The Houſe of this Hoſpital is ſmall, a little room ſufficing for many Birds: Yet I ſaw it full of Birds of all ſorts which need tendance, as Cocks, Hens, Pigeons, Peacocks, Ducks, and ſmall Birds, which during their being lame, or ſick, or mateleſs, are kept here; but being recover'd and in good plight, if they be wild, they are let go at liberty; if domeſtick, they are given to ſome pious perſon who keeps them in his Houſe. The moſt curious thing I ſaw in this place, were certain little Mice, who being found Orphans without Sire or Dam to tend them, were put into this Hoſpital; and a venerable Old Man with a white Beard keeping them in a box amongſt Cotton, very diligently tended them with his ſpectacles on his noſe, giving them milk to eat with a Bird's feather, becauſe they were ſo little that as yet they could

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eat nothing elſe; and, as he told us, he intended when they were grown up, to let them go free whither they pleas'd. From this place we went out of the City to the Sea-ſide, to ſee a Garden ſometimes belonging to the Kings of *Guzarat*. 'Tis ſmall, adorn'd with the ſame Trees as that which I ſaw in *Surat*, with ſome alſo of ours, as the Figtrees and Coleworts of *Europe*, which in *India* are accounted rare things. There is a running-water which at the entrance falls from a great *Kioſck*, or cover'd place to keep cool, ſtanding upon a great Piſcina, or Lake, contiguous to the Garden on the out-ſide; and ſerving like that of *Surat*, to the common uſes of the City. Beſides which, in this Garden there is nothing worth notice: Going from hence we went to ſee upon the ſame Lake a *Meſchita*, or Temple of the Mahometans, whereunto there is continually a great concourſe of people with ridiculous and fooliſh devotions, not onely Mahometans, but likewiſe Gentiles. In the ſtreet before the Gate, many perſons ſitting on the ground aſked Alms, to whom the paſſers-by caſt ſome Rice; others, certain other Corn, but no Money: Within the *Meſchita*, in a narrow dark place by a walls ſide, is a kind of little Pyramid of Marble, and this they call *Pir*, that is, *Old*, which they ſay is equivalent to Holy: I imagine it the Sepulchre of ſome one of their Sect accounted ſuch. The people enter in with great crowds, eſpecially Women, who uſe to be more forward in theſe things then others: All who go in, ſtrew Flowers or Rice there; to which end ſtand divers near the Gate that ſell Flowers to whoſo pleaſes for ſuch Offerings: But this is rather a Cuſtom of the Gentiles then Mahometans; and the Gentiles being more numerous and ancient in *Cambaia*, 'tis no wonder that ſome Rite of theirs hath adher'd to the Mahometans. A little diſtant from this place, we ſaw another Sepuchre ador'd too of ſome Mahometan (for the Gentiles, who burn their dead, have no Sepulchres) built with a great roof four ſquare, ſupported by divers pillars, and under it a place open on all ſides like a Porch; this alſo many perſons came to kiſs and venerate. Beyond the abovemention'd Garden upon the Sea-ſide, we ſaw another Sepulchre of a Mahometan of quality, having a high round Cupola, like a Tower, which is aſcended by a little ladder, and there you have a moſt goodly proſpect upon the Sea and Land, to a great diſtance. Theſe things being ſeen, we return'd home the ſame way we came: The next Morning, going about the City, we ſaw another Hoſpital of Goats, Kids, Sheep, and Weathers, either ſick or lame, and there were alſo ſome Cocks, Peacocks, and other Animals needing the ſame help, and kept altogether quietly enough in a great Court; nor wanted there Men and Women lodg'd in little rooms of the ſame Hoſpital, who had care of them. In another place, far from hence we ſaw another Hoſpital of Cows and Calves, ſome whereof had broken Legs, others more infirm, very old, or lean, and therefore were kept here to be cur'd. Among the beaſts there

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was alſo a Mahometan Thief, who having been taken in Theft had both his Hands cut off: But the compaſſionate Gentiles, that he might not periſh miſerably, now he was no longer able to get his living, took him into this place, and kept him among the poor beaſts, not ſuffering him to want any thing. Moreover, without one of the Gates of the City, we ſaw another great troop of Cows, Calves, and Goats, which being cur'd, and brought into better plight, or gather'd together from being diſpers'd and without Maſters, or being redeem'd with Money from the Mahometans who would have kill'd them to eat, (namely, the Goats and other Animals, but not the Cows and Calves) were ſent into the field to feed by Neat-herds, purpoſely maintain'd at the publick charge; and thus they are kept till being reduc'd to perfect health, 'tis found fitting to give them to ſome Citizens, or others who may charitably keep them. I excepted Cows and Calves from the Animals redeem'd from ſlaughter; becauſe in *Cambaia*, Cows, Calves, and Oxen, are not killed by any: And there's a great prohibition againſt it, by the inſtance of the Gentiles, who upon this account pay a great ſumm of Money to the Prince; and ſhould any, either Mahometan or other be found to kill them, he would be puniſh'd ſeverely, even with death. At Night we had Muſick at home, made by ſome Mahometan Women Singers and Dancers, (for among the Gentiles none practiſe ſuch Arts) who with their Indian Inſtruments, which are Drums, Bells ty'd to the Arms, and the like, all of great noiſe, gave us divertiſement, playing, dancing, and ſinging whilſt we were at Supper; but their Muſick being too full of noiſe, was to me rather diſtaſteful then pleaſing. The next Morning we ſaw in the City a Temple of Idols, one of the beſt which the Gentiles have in *Cambaia*. The form of it is perfect ſquare, with walls round about, ſupporting a flat roof, which is alſo upheld in the middle by four pillars diſpos'd in a ſquare too; within which, upon the little ſpace remaining, is advanc'd ſomewhat higher then the roof, and yet of a ſquare form, a kind of *Cupoletta*, or little Chappel. In the principal part of this Temple ſtand in three great *Nieches* ſo many great Idols, made of white Marble, and naked, (as the Indians paint all their Idols:) They are in a ſitting poſture, yet after the manner of the Eaſt, as they uſe to ſit upon the ground with the Legs gather'd under; but they ſit in a place ſomewhat higher then the floare, as it were upon a large Pedeſtal. Theſe *Nieches* are inclos'd with doors made with lattices, that ſo the Idols may be ſeen without opening them; but they are open'd upon occaſion for any that are minded to go in: They were ſo for us, but we entred not, becauſe the *Nieches* are ſo ſmall that we ſaw every thing well enough from the doors. The principal Idol in this Temple, is that which ſtands in the middle *Nieche*, call'd *Mahavir*, from whom the Temple is denominated: Who this *Mahavir* is, and whether he be all one with *Mahadeu*, as I have

have ſome ſuſpicion, I do not yet know; becauſe the Indians who talkt with us, either in the *Portugal* or *Perſian*-Tongue, being all Factors or Merchants, and conſequently unlearned, could not give us any account of theſe things; beſides, they ſpeak thoſe Languages ill, and are not intelligible ſaving in buying and ſelling: With other learned Gentiles, to whom alone their Indian Speech is familiar, we could not diſcourſe for want of Language; wherefore of all theſe things, and all the particularities of their Religion, I reſerve my ſelf to be further inform'd at *Goa*, if it ſhall pleaſe God; where I ſhall have better convenience and more time, and meet with ſome learned Brachman, perhaps turn'd Chriſtian, and able to give me a more certain Relation hereof either in *Portuguez* or *Latine*; and if he be a Chriſtian, he will, no doubt, give it me more truly then the Gentiles, who I believe, talk with us concerning their own matters neither willingly nor ſincerely. Wherefore referring my ſelf to the better intelligence which I hope to have there, I ſhall here only relate what I ſaw with mine own eyes, and ſomething more which I attain'd to underſtand, without ſuſpicion of error. Before the Idol without the *Nieche* hung a Bell, (as 'tis the cuſtom in all their Temples) which, as I ſaid before, all thoſe who come to make their prayers ring at their firſt entrance. Within this and the other *Nieches* on the ſides, were one or two lighted Candles. In the other ſides of the Temple, ſomethin higher then the pavement, were in the wall certain little *Nieches* in each of which ſtood an Idolet, or little Idol, ſome in the ſhape of Men, others of Women. One there was which had many Arms on a ſide, and many Faces; and this they ſaid was call'd *Brachma*, one of their chief falſe Deities. Another had the head of an Elephant, and was call'd *Ganeſcio*: They ſay, he is the Son of *Mahadeu*, who finding him one day with *Parveti* his Wife, but his own Mother, and not knowing who he was, kill'd him out of jealouſie, cutting off his Head; but afterwards underſtanding that he was his own Son, he repented him of his error, and reſolv'd to bring him to life again: Wherefore meeting with an Elephant, (as he had purpos'd to do with what he firſt happen'd upon) he cut off his Head and plac'd it on his dead Son's Shoulders: Whereupon *Ganeſcio* reviv'd, and thenceforward liv'd immortal with an Elephants Head. But behold another deluſion. One there is with the Head, I know not, whether of a Tyger or Lyon, probably 'tis that *Naroſinha*, which I formerly writ that I ſaw in *Combru*, in the maritine parts of *Perſia*. Some of theſe Idolets ſate upon ſundry Animals, as Tygers and the like, and even upon Rats; of which things the fooliſh and ignorant Indians relate ridiculous ſtories: But I doubt not, that under the veil of theſe Fables, their ancient Sages (moſt parſimonious of the Sciences, as all Barbarians ever were) have hid from the vulgar many ſecrets, either of Natural or Moral Philoſophy, and perhaps alſo of Hiſtory: And I hold

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for certain, that all theſe ſo monſtrous figures have ſecretly ſome more rational ſignifications, though expreſs'd in this uncouth manner: As we know in ancient time among the Gentiles of our Countries there was, in the figures of quadrifronted *Janus*; of *Jupiter Ammon*, with the Head of a Ram; of *Anubis*, with the Head of a Dog, and many other extravagances not onely of the *Grecians* and *Ægyptians*, but alſo of the *Romans*. The Sieling, Pillars, and Walls of this Temple were adorn'd with Painting, eſpecially red, which how dear 'tis to the *Indians*, I formerly intimated. The doors of their Houſes, namely, the Poſts, Architraves, and Barrs that faſten it, are all colour'd ſo; adding ſome mixture of white limes to the red; for of white too they are ſo enamour'd, that all Men are generally cloth'd with it. A cuſtom peradventure deriv'd to them from *Ægypt* where it was in uſe, as *Herodotus* writes; and whence perhaps *Pythagoras* himſelf learnt it, who went cloth'd in white, as we find noted by *Ælian*, and others. And I obſerve, that in many particulars the manners of the preſent *Indians* much reſemble thoſe of the ancient *Ægptians*; but ſince the *Ægyptians* who deſcended from *Cham* the Son of *Noah*, were a very ancient people, I rather believe that the *Indians* learnt from the *Ægyptians*, then the *Ægyptians* from the *Indians*; and 'tis known, that from *Ægypt* there was always Navigation and Commerce into *India* by the Southern Ocean. The red colour, amongſt theſe *Indians* is, beſides by the Women, worn alſo by the *Sami*, who are a kind of religious perſons; with red, the *Canghi* who live like Hermits and go about begging, ſometimes paint their bodies in many parts; and alſo with red blended with yellow, that is, with ſome parcel of Sanders or Saffron, almoſt all the Indian Gentiles dye their fore-heads, and ſometimes their garments; accordingly, as *Strabo* reports from the teſtimony of *Oneſicritus*, they did likewiſe in the time of *Alexander* the Great. Laſtly, they wear red Turbants upon their Heads, and their Girdles are oftner wrought with red then any other colour. After having ſeen the Temple of *Mahavir*, we went to viſit an old Brachman, accounted very learned amongſt them, with whom we diſcours'd as well as we could by an interpreter, becauſe he underſtood no other Language but the *Indian*. We found him amongſt many Scholars, to whom he was giving a Lecture: He ſhew'd us his Books written in an antique Character, which is the learned amongſt them, not common to the vulgar, but known onely to the learned, and us'd by the Brachmans; who, in diſtinction from other vulgar Characters, us'd variouſly in ſundry Provinces of *India*, call it *Nagheri*. I have, and ſhall carry with me two ſmall Books of it, which I ſometimes bought in *Lar*. This Brachman is call'd *Beca Azàrg*; of which words, *Beca* is his proper Name, and *Azàrg* his Title of Honour. Amongſt other Books, he ſhew'd us that of their ſect; in which, though it was bound long ways, as 'tis the faſhion of their Books, yet the lines were written croſs the paper, after the manner of

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Var. Hiſt. l. 12. c. 32.

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ſome of our Muſick-Books: He affirm'd to us for certain, that it was a work of *Pythagoras*, which well agreeth with what, *Philoſtratus* ſaith, *Jarchas* told *Apollonius*, namely, that they *Indians* believ'd the ſame concerning the Soul which *Pythagoras* had taught them, and they the *Ægyptians*; which is quite contrary to what, I ſaid before, was my opinion, which of theſe two Nations firſt taught the other. But *Diogenes Laertius*, who writes *Pythagoras*'s Life copiouſly enough, making mention of his going into *Ægypt*, and how he convers'd likewiſe with the *Chaldæans* and *Magi*, yet ſpeaks not a word that ever he went into *India*, or had communication with the Brachmans. Wherefore, if *Pythagoras* taught any thing to the *Indians*, as *Jarchas* ſaid, he did it not in perſon but by his books, which poſſibly were carry'd into *India*. Moreover *Beca Azàrg* added, that their *Brachmà*, eſteemed one of the chief amongſt their falſe Gods, (from whom they are denominated Brachmans) is all one with *Pythagoras*: A curious notion indeed, and which, perhaps, would be news to hear in *Europe*, that *Pythagoras* is fooliſhly ador'd in *India* for a God. But this, with *Beca Azàrg*'s good leave, I do not believe: Either he did not expreſly ſpeak thus, and by the fault of the Interpreters we did not underſtand him aright; or, if he did affirm it, perhaps he came to be miſtaken by having heard *Pythagoras* nam'd by ſome Europæans for the Author of that fooliſh opinion of the Tranſmigration of Souls. Be it as it will, I cannot believe that *Pythagoras* and *Brachma* are all one; becauſe, though *Pythagoras* be very ancient, for he flouriſh'd in the Conſulſhip of *Brutus*, who expell'd the Kings out of *Rome*; yet I hold the Rites and opinions of the Brachmans much more ancient. For when *Diodorus* relates the conteſt of the two Wives of *Ceteus*, an Indian Captain in the Army of *Eumenes*, each of whom would be burnt with her Huſband ſlain in battel, ſpeaking of the Laws, Cuſtoms, and Rites of the *Indians*, he calls them, even at that time, Ancient things. And though *Pythagoras* and the Conſulſhip of *Brutus* may precede not onely *Eumenes*, who was one of *Alexander* the Great's ſucceſſors, but *Alexander* himſelf by about two ages, according to the Chronology of *Bellarmine*, which to me ſeems good enough; yet the ſpace of two hundred years or ſomewhat more, is not ſuch as that thoſe things may be call'd Ancient, which had their beginning within ſo ſhort a term; as it ſhould be infallibly, if *Pythagoras*, whom they take to be their *Brachma*, were the firſt Author to the Indians of their Learning, and conſequently of their Rites, Cuſtoms, and Laws. But ſince I have already made frequent mention of the Brachmans, and perhaps ſhall have occaſion to do the ſame hereafter; to the end it may be underſtood what they are, I ſhall here ſubjoyn ſo much as I have hitherto attain'd to know concerning them, and all the other Indians.

De Vita *Apoll.* lib. 3 cap. 6.

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XIV. The whole Gentile-people of *India* is divided into many ſects or parties of men, known and diſtinguiſht by deſcent or pedigree;

pedigree, as the Tribes of the Jews ſometimes were; yet they inhabit the Country promiſcuouſly mingled together, in every City and Land ſeveral Races one with another. 'Tis reckon'd that they are in all eighty four; ſome ſay, more, making a more exact and ſubtle diviſion. Every of theſe hath a particular name, and alſo a ſpecial office and imployment in the Commonwealth, from which none of the deſcendents of that Race ever ſwerve; they never riſe nor fall, nor change condition: Whence ſome are Huſbandmen, others, Mechanick, as Taylers, Shoemakers, and the like; others, Factors or Merchants, ſuch as they whom we call *Banians*, but they in their Language more correctly *Vanià*: Others, Souldiers, as the *Ragia-puti*; And thus every one attends, and is employ'd in the proper Trade of his Family, without any mutation ever hapning amongſt them, or Alliance of one Race contracted with another. *Diodorus* and *Strabo*, (almoſt with the ſame words, as if the one had transſcrib'd the other) affirm, that anciently the Races of the Indians were ſeven, each addicted to their proper profeſſion; and for the firſt of all, they place that of the Philoſophers, who, no doubt, are the Brachmans. Into ſeven kinds of men with their particular, and by Generation perpetuated Offices, *Herodotus* in like manner writes, (and *Diodorus* confirms it, though he diſagrees in the number) the people of *Ægypt* was divided in thoſe days; whereby 'tis manifeſt what correſpondence there was between *Ægypt* and *India* in all things. Nor do I wonder at the diviſion into ſeven Races onely, becauſe what is obſerv'd at this day, muſt then alſo have hapned, namely, that the ſo many Races which they reckon, are reduc'd to four principal; which, if I miſtake not, are the Brachmans, the Souldiers, the Merchants, and the Artificers; from whom by more minute ſubdiviſion all the reſt are deriv'd, in ſuch number as in the whole people there are various profeſſions of men. In the ſubſtantial points of Religion all agree together, all believe the Tranſmigration of Souls, which according to their merits and demerits (they think) are ſent by God into other bodies, either of Animals more or leſs clean, and of more or leſs painful life; or elſe of men more or leſs noble and handſome, and more or leſs pure of Race, wherein they place not a little of their vain ſuperſtition; accounting all other Nations and Religions, beſides themſelves, unclean; and ſome more then others, according as they more or leſs differ from their Cuſtoms. All equally believe that there is a Paradice in Heaven with God, but that thereinto go onely the Souls of their own Nation, more pure and without any ſin, who have liv'd piouſly in this world: Or in caſe they have ſin'd, that after divers Tranſmigrations into various bodies of Animals and Men, having by often returning into the world undergone many pains, they are at length purg'd, and at laſt dye in the body of ſome man of Indian and noble Race, as the Brachmans, who amongſt them are held the nobleſt and pureſt;

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becauſe their employment is nothing elſe but the Divine Worſhip, the ſervice of Temples and Learning, and they obſerve their own Religion with more rigor then any others. 'Tis true, the Brachmans, who amongſt the Indians, in my opinion, much reſemble the Levites of the Jews, are divided too into ſeveral ſorts, one more noble then another, and, according to nobility, more rigorous alſo in matter of eating, and in their other ſuperſtitious Ceremonies; for ſome of them are Aſtrologers, ſome Phyſitians, ſome Secretaries of Princes; and ſo of other ſorts of Scholars which I know not well: but the moſt eſteem'd and moſt ſublime amongſt the Brachmans, and conſequently, the moſt rigorous of all in point of eating and other obſervances, are thoſe who perform the Office of Prieſts, whom they call *Boti*. Ordinarily they never admit into their Sect any man of another Religion; nor do they think that they do ill herein, or contrary to the zeal of ſaving Souls; ſince believing the Tranſmigration, they conceive it not neceſſary to ſalvation to change Religion, although one be of a falſe Sect; but judg that if this Soul ſhall be worthy to have pardon from God, it ſhall after death, and after being purg'd ſundry ways, paſs into, and be born in the body of ſome Indian amongſt them, and live excellently; and ſo by this way at laſt arrive at Paradice and live with God, although in the beginning it was in the world in the body of the worſt ſinner and miſcreant whatever. With people of other Religion they never eat, nor will have any communication of food, and, as much as poſſible, they avoid even to touch them; conceiving themſelves polluted by communicating with others. And herein they are ſo ſcrupulous, that even amongſt the Indians themſelves, one of more noble Race, not only neither eats, nor makes uſe of the ſame clothes, or veſſels, nor communicates in any thing with one leſs noble, but alſo endures not to be touch'd by him; which if it fall out by chance that he be, he muſt purifie himſelf from the defilement by waſhings, and other arrogant Ceremonies. And hence 'tis a prety ſight to behold the great reſpect which upon this account the ignoble bear to the more noble then themſelves, and how upon meeting in the ſtreet, the ignoble not onely give place, but dance wildly up and down for fear of ruſhing againſt the noble, and polluting them in any meaſure; which, if they ſhould not do, the Noble, and eſpecially the Souldiers, would make them do it to the Muſick of blows. From this averſeneſs to communicate one with another, particularly, in the uſe of eating and drinking-veſſels, concerning which they are moſt ſtrict, is ſprung a ſtrange Cuſtom, which I was delighted not onely to ſee, but alſo ſometimes out of gallantry to imitate in converſation. It happens very often during hot weather, both in Travelling and in Towns, that people have need of refreſhing themſelves, and drinking of a little water; but becauſe every one hath not a drinking-veſſel of his own ready, to avoid defiling or being de-

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fil'd by his companion's cup; there's a way found out whereby any perſon may drink in that, or any other whatever, without ſcruple or danger of any either active or paſſive contamination. This is done, by drinking in ſuch manner that the veſſel touches not the lips or mouth of him who drinks; for it is held up on high with the hand over the mouth, and he that lifts it up higheſt, and holds it fartheſt from his mouth, ſhews himſelf moſt mannerly; and thus powring the liquor out of the cup into the mouth, they drink round while there is any left, or ſo long as they pleaſe. So accuſtom'd are the Indians to drink in this manner, that they practiſe it almoſt continually with their own veſſels for delight, without the neceſſity of ſhunning communication with others; and they are ſo dextrous at it, that I remember to have ſeen one of them take with both hands a veſſel as big as a baſin, and lifting it up above a ſpan higher then his mouth, powre a great torrent of water into his throat and drink it all off. Having been frequently preſent at ſuch occaſions, that where ever I came the Indians might not be ſhie of reaching me a cup of water, I purpoſely ſet my ſelf to learn this manner of drinking, which I call *drinking in the Air*, and at length have learn'd it; not with cups as big as baſins, like his aboveſaid; but with a handſome cruze, like thoſe we uſe, or with a little bottle or drinking glaſs made on purpoſe, I do it very well: Sometimes in converſation we drink healths *all' Indiana*, after this faſhion, with conſent that all do reaſon in the ſame manner; and he that cannot do it right, either wets himſelf well, or falls a coughing and yexing, which gives occaſion of laughter. But to return to the opinions of the Indians; As for good works and ſins, they all agree with the Doctrine of Morality, and the univerſal conſent of Mankind, that there are differences of Virtue and Vice in all the world. They hold not onely Adultery, but even ſimple Fornication a great ſin; nor do they account it lawful, as the Mahometans do, to have commerce with femal ſlaves, or with others beſides their own Wives. Yea, ſlaves of either Sex they no-wiſe admit, but hold it a ſin; making uſe of free perſons for their ſervice, and paying them wages, as we do in *Europe:* Which likewiſe was their ancient cuſtom, as appears by *Strabo*, who cites *Megaſthenes* and other Authors of thoſe times for it. They deteſt Sodomy above meaſure, and abhor the Mahometans whom they obſerve addicted to it. They take but one Wife, and never divorce her till death, unleſs for the cauſe of Adultery. Indeed ſome, either by reaſon of the remoteneſs of their Wives, or out of a deſire to have Children, in caſe the firſt Wife be barren; or becauſe they are rich and potent, and are minded to do what none can forbid them, ſometimes take more Wives; but 'tis not counted well done, unleſs they be Princes, who always in all Nations are priviledged in many things. When the Wife dyes, they marry another if they pleaſe; but if the Huſband dye, the Woman never marries

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more; were ſhe ſo minded, nor could ſhe find any of her own Race who would take her, becauſe ſhe would be accounted as bad as infamous in deſiring a ſecond Marriage. A very hard Law indeed, and from which infinite inconveniences ariſe; for not a few young Widows, who in regard of their Reputation cannot marry again, and have not patience to live chaſtly, commit diſorders in private, eſpecially with men of other Nations and Religions, and with any they find, provided it be ſecret. Some Widows are burnt alive, together with the bodies of their dead Huſbands; a thing which anciently not onely the Indian Women did, according to what *Strabo* writes from the Relation of *Oneſicritus*; but alſo the chaſte Wives of the *Thracians*, as appears by *Julius Solinus*. But this burning of Women upon the death of their Huſbands, is at their own choice to do it or not, and indeed, few practiſe it; but ſhe who doth it, acquires in the Nation a glorious name of Honour and Holineſs. 'Tis moſt uſual among great perſons, who prize Reputation at a higher rate then others do; and in the death of Perſonages of great quality, to whom their Wives deſire to do Honour by burning themſelves quick. I heard related at my firſt coming, that a *Ragià*, that is, an Indian Prince, (one of the many which are ſubject to the *Moghol*) being ſlain in a battel, ſeventeen of his Wives were burnt alive, together with his body; which in *India* was held for great Honour and Magnificence. I have heard ſay, (for I have not ſeen any Women burnt alive) that when this is to be done, the Wife or Wives who are to be burnt, incloſe themſelves in a pile of wood, which is lay'd hollow like the rafters of a houſe, and the entrance ſtop'd with great logs, that they may not get out in caſe they ſhould repent them when the kindled fire begins to offend them: Yea, divers men ſtand about the pile with ſtaves in their hands to ſtir the fire, and to powre liquors upon it to make it burn faſter; and that if they ſhould ſee the Woman offer to come out, or avoid the flames, they would knock her on the head with their ſtaves and kill her, or elſe beat her back into the fire; becauſe 'twould be a great ſhame to the Woman and all her kindred, if ſhe ſhould go to be burnt, and then through fear of the fire and death, repent and come out of it. I have likewiſe heard it ſaid, that ſome Women are burnt againſt their own Will, their Relations reſolving to have it ſo for Honour of the Huſband; and that they have been brought to the fire in a manner by force, and made beſides themſelves with things given them to eat and drink for this purpoſe, that they might more eaſily ſuffer themſelves to be caſt into the fire; but this the Indians directly deny, ſaying, that force is not us'd to any; and it may be true, at leaſt in Countries where Mahometans command; for there no Woman is ſuffer'd to be burnt without leave of the Governour of the place, to whom it belongs firſt to examine, whether the Women be willing; beſides, and for a Licence, there is alſo paid a good ſum of money.

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Nevertheleſs, 'tis poſſible too that many Widows being in the height of their paſſion taken at their word by their kindred who deſire it, go to it afterwards with an ill will, not daring to deny thoſe that exhort them thereunto, eſpecially if oblig'd by their word; nor to diſcover their own mind freely to the Governour. Things, which amongſt Women, through their natural fearfulneſs and modeſty, eaſily happen. And I would to God that in our Countries, in ſundry caſes, as of marrying or not, and the like matters, we had not frequent examples which Women not ſeldom give of great reſolutions, not forc'd in appearance, but indeed too much forc'd in reality, for avoiding diſpleaſure and other inconveniencies. In the Territories of Chriſtians, where the *Portugals* are Maſters, Women are not ſuffer'd to be burnt, nor is any other exerciſe of their Religion permitted them. Moreover, the Indian-Gentiles believe that there is a Devil in the world, almoſt of the ſame conditions wherewith we conceive him; but they think too, that many wretched Souls unworthy ever to have pardon from God, as the laſt of the great puniſhments which they deſerve, become Devils alſo; than which they judge there cannot be a greater miſery. The greateſt ſin in the world they account ſhedding of blood, eſpecially that of men; and then, above all, the eating of humane fleſh, as ſome barbarous Nations do, who are therefore deteſted by them more then all others. Hence the ſtricteſt amongſt them, as the Brachmans, and particularly the *Boti*, not onely kill not, but eat not, any living thing; and even from herbs tinctur'd with any reddiſh colour repreſenting blood, they wholly abſtain. Others, of a larger conſcience eat onely fiſh. Others, the moſt ignoble and largeſt of all, though they kill not, nevertheleſs they eat all ſort of Animals good for food, except Cows; to kill and eat which, all in general abhor, ſaying, that the Cow is their Mother, for the Milke ſhe gives, and the Oxen ſhe breeds, which plough the Earth, and do a thouſand other ſervices, eſpecially in *India*, where through the paucity of other Animals, they make uſe of theſe more then any for all occaſions. So that they think they have reaſon to ſay, That Cows are the prop of the world, which perhaps would ſignifie by that Fable, common alſo to the Mahometans, and by me formerly mention'd; That the world is ſupported upon the Horns of the Cow. Moreover, they have theſe creatures in great Veneration; for Cows being kept well in *India*, and living with little pains and much eaſe, therefore they believe that the beſt Souls, to whom God is pleaſed to give little pain in this world, paſs into them. All the Indians uſe many waſhings, and ſome never eat without firſt waſhing the whole body. Others will not be ſeen to eat by any one; and the place where they eat, they firſt ſweep, waſh, and ſcoure with water and Cow-dung. Which, beſides cleanlineſs, is to them a Ceremonial Right, which they think hath the virtue to purifie: But having obſerv'd it too in the houſes of Chriſtians,

ans, I find that indeed it cleanſes exquiſitly, and makes the floores and pavements of houſes handſome, ſmooth, and bright. And if the Cows and Bulls whoſe dung they uſe, eat graſs, it gives a prety green to the pavement; if ſtraw, a yellowiſh: But for the moſt part the floores are red, as thoſe of *Venice* are, and I know not with what they give them that colour. But theſe and other Ceremonies which I have not ſeen my ſelf, and know onely by Relation, I willingly paſs over. I ſhall conclude therefore with ſaying that by the things hitherto mention'd, it appears that in the ſubſtance of Religion, and what is moſt important, all the Races of the Indians agree together, and differ onely, perhaps, through the neceſſity, which is caus'd by the diverſity of humane conditions in certain Rites and Ceremonies, particularly, of eating more or leſs indiſtinctly. Wherein the *Ragiaputi*, Souldiers, with the wonted military licentiouſneſs, take moſt liberty, without thinking themſelves prejudic'd as to the degree of Nobility. Next to them, the meaneſt and moſt laborious profeſſions are more licentious in eating then others, becauſe they need more ſuſtenance; ſome of which drink Wine too, from which the others more ſtrict, abſtain to avoid ebriety; and ſo from all other beverage that inebriates. But thoſe of other Races whoſe employments admit more reſt and a better life, are alſo more ſparing and rigorous in the uſe of meats, eſpecially the Brachmans, as I ſaid, dedicated wholly to Learning and the Service of Temples, as the moſt noble of all. In teſtimony whereof they alone have the priviledge to wear a certain Enſign of Nobility in their Sect, whereby they are diſtinguiſht from others; 'tis a fillet of three braids, which they put next the fleſh like a Neck-chain, paſſing from the left ſhoulder under the right arm, and ſo round. This fillet hath a myſtery, and is given to all perſons of that Race, and to a few of one other for a great favour, with many ſuperſtitious Ceremonies, of which I forbear to ſpeak, becauſe I have not yet any good information thereof. There was a long diſpute in *India*, between the Jeſuits and other Fathers, whether this fillet, which the *Portugals* call *Linha*, was a badge of Religion, or onely an Enſign of piety; and whether it was to be permitted, or not, to Indian Converts, who were very loth to lay it aſide. Much hath been ſaid, and with great conteſt by both parties, and at length the cauſe is carried to *Rome*, and I was inform'd of it two or three years ago in *Perſia*. For I remember Sig: *Matteo Galvano Gudigno*, a Canon and Kinſman to the then Archbiſhop of *Goa*, paſs'd by *Sphahàn*, and continu'd there many days; being ſent by the ſame Archbiſhop, who favour'd the ſide contrary to the Jeſuits, purpoſely to *Rome* with many writings touching this affair, which he out of courteſie communicated to me. I know not whether the final determination of it be yet come from *Rome*; ſome ſay it is, and in favour of the Jeſuits: But at *Goa* we ſhall know theſe things better. The truth is, the Jeſuits prove,

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(on one ſide) that the honour of wearing this Ribban is frequently granted not onely to the Indians, but alſo to ſtrangers of different Nation and Sect; as to Mahometans, who (by condeſcenſion of that King, who among the Indians hath authority to do it, as Head of their Sect in ſpirituals) have in recompence of great and honourable ſervices enjoy'd this priviledge, without becoming Gentiles, or changing their Religion, but ſtill perſiſting to live Mahometans; which indeed is a ſtrong Argument. On the other ſide, they prove that many Brachmans and others of the Race priviledg'd to wear it, intending to lead a ſtricter life, and abandon the world by living almoſt like Hermits; amongſt other things, in humility lay aſide this Ribban, being a token of Nobility; which 'tis not likely they would do, if it were a Cognizance of Religion; yea, they would wear it the more. But this ſecond Argument ſeems not to me ſo cogent, becauſe, amongſt us Chriſtians, if a Knight of the order of *Calatrava*, or the like, which are Enſignes of Nobility, in order to a more holy life enter into ſome Religion, either of Fryers, Monks, or other Regulars; 'tis clear that taking the Religious Habit, he layes aſide the body of his Knight-hood, although it be that Croſs, than which there cannot be a greater Cognizance of Chriſtian Religion; albeit 'tis worn by thoſe Knights as a token of Nobility too. 'Tis enough, that the Jeſuits think their opinion abundantly confirm'd by the two aboveſaid Reaſons, namely, that it is rather a ſign of Nobility then a Cognizance of Religion. And although the ſame is conferr'd with many ſuperſtitious Ceremonies, yet they will not have it taken away, alledging for example, that the Croſſes of our Knights, however Enſignes of Nobility, are given with many Ceremonies and Rites of our ſacred Religion, the more to authorize them. Whence it appears that the uſe of this Ribban may be without ſcruple permitted to the Indians, provided theſe ſuperſtitious Ceremonies be lay'd aſide, and eſpecially the End, in which alone conſiſts the ſin; changing it in that manner as the ancient Chriſtians chang'd many Feſtivals and ſuperſtitions of the Gentiles into Feſtivals of Martyrs, and other pious Commemorations. And this may be done by applying (*e.g.*) the ſignification of the three Braids to the moſt Holy Trinity, or in ſome ſuch manner, turning it to a pious and lawful uſe. Nevertheleſs thoſe of the contrary party impugn this opinion with no bad Reaſons; they ſay, 'tis a thing in it ſelf, of its own nature, wholly unlawful to Chriſtians, as being perfectly a Gentile-ſuperſtition; which is prov'd by the Ceremonies and words us'd in conferring it; and that for the three Braids, 'tis well known, they hold and wear them in honour of three of their chief falſe Gods; and that although they be Enſigns of Nobility in the wearer, yet they are withall, and principally a manifeſt Cognizance of their Religion; as Croſſes are amongſt our Knights, wherewith who ever hath the ſame on his breaſt, not onely oſtentates his Nobility, but

but alſo firmly profeſs the Chriſtian Faith. That the Gentile-Kings having honour'd with this Enſign ſome Mahometan, their Vaſſal, and remaining a Mahometan, is no more then as if in our Countries we ſhould grant to ſome Jew the priviledge of wearing a black Hat without becoming a Chriſtian; which may be done by way of diſpenſation, and yet it cannot be deny'd but that the wearing a black one, or a yellow, is, beſides the matter of credit, a Cognizance alſo of the Religion or Sect which a man profeſſes. Many other Reaſons they alledge, which I do not well remember, and which, no doubt, will be narrowly examin'd at *Rome*. What the determination will be, I ſhall know more certainly at *Goa*; and for the preſent thus much may ſuffice concerning the Opinions and Rites of the Indian-Gentiles.

XV. Now in purſuance of the Narration of my Travells, I am to tell you, that after the ſeeing of the Temple, and viſiting the Brachman aboveſaid, the ſame day, which was *Saturday* the 25th of *February*, upon occaſion of a *Caſila*, or *Caravan*, which was ſetting forth from *Cambaia* to *Ahmedabàd*, which is the Royal Seat and Head of the whole Kingdom of *Guzaràt*, we, namely, Sig: *Alberto Scilling*, and my ſelf, with our attendants, were deſirous to ſee that City; and ſince the inſecurity of the wayes allow'd us not to go alone, we reſolv'd to go with the *Caſila*. And becauſe at the ſame time another *Caſila* was ſetting forth for *Suràt*, in which ſome of the *Hollanders*, reſiding at *Cambaia*, went with their goods which they carry'd thither in order to be ſhipt; we all went out of the Town together, and in a place without the Gate and the Suburbs, were the wayes divided under the ſhade of certain great Trees of Tamarinds, which the Indians call *Hambelè*, (where alſo are certain Sepulchres, and a Mahometan *Meſchita* or Temple, unroof'd and without walls about, ſaving a little wall at the front, and a place markt where prayers are to be made; of which ſort of *Meſchita's* many are ſeen in *India*, eſpecially in the Country) we entertain'd our ſelves a good while with the Dutch, being diverted with Muſick, ſinging and dancing by the ſame Women, which we had the night before at our houſe. At length taking leave, they took their way towards *Suràt*, and Sig: *Alberto* and I with our company towards *Ahmedabàd*, going a little out of the way to ſee another very famous Temple of *Mahadeù*. The Fabrick is ſmall and inconſiderable; within there is no other Idol but that of *Mahadeù*, which is no other but a little column or pillar of ſtone, thicker below then at top, and which diminiſhing by degrees, ends at the top in a round. Whatever 'tis that would ſignifie thereby, the name of *Mahadeù* they in their language, is properly interpreted *Great God*. But we had enough to laugh at, when we heard that this Idol was held by the Country people for a worker of miracles; and amongſt other of his miracles, they relate that he grows every day,

day, and becomes bigger hourly; affirming, that many years ſince he was no higher then a ſpan, or little more, and now he is above two, and perhaps three; and thus he continues increaſing every day: a folly not to be believ'd but by ſuch fools as themſelves. Having ſeen this Temple, we overtook our *Caſila* at a Town call'd *Saimà*, three miles diſtant from *Cambaia*, where we all lodg'd that night. The next Morning being *Sunday*, the *Caſila*, which conſiſted of above a hundred Coaches, beſides foot-men and horſe-men, and great loaden Wagons, ſet forth three hours before day; and ſtaying not to reſt any where, according to the cuſtom of the Eaſt, (which is to make but one bout of a days journey) having travell'd fifteen *Cos* by noon, or little later, we lodg'd at a Town call'd *Màter*, where we ſaw an infinite number of Squirrels leaping amongſt the trees every where; they were ſmall, white, and with a tail leſs, and not ſo fair as thoſe of our Countries. On *Monday*, about two hours before day, we reſum'd our Voyage. When it was day, we ſaw upon the way every where abundance of wild Monkies, of which almoſt all the Trees were full. They put me in mind of that Army of Monkies, which the Souldiers of *Alexander* the Great, beholding upon certain Hills a far off, and taking to be Men intended to have charg'd, had not *Taxilus* inform'd them what they were, as *Strabo* relates. We found abundance of people too upon the way begging alms with the ſound of a Trumpet, which almoſt every one had and ſounded, and moſt of them were arm'd with Bows and Arrows; two things ſufficiently uncouth for beggars, and indeed, not be ſuffer'd by Governours, ſince theſe Ruffians under pretext of begging, rob frequently upon the way when they meet perſons alone and unarm'd; which having weapons themſelves, they may eaſily do. This County was almoſt all woody, the ground unmeaſurably duſty, to the great trouble of Travellers; the High-ways were all enclos'd on the ſides with high hedges of a plant always green and unfruitful, not known in *Europe*; and having no leaves, but inſtead thereof cover'd with certain long and ſlender branches, almoſt like our *Sparagus* but bigger, harder and thicker, of a very lively green; being broken, they ſend forth Milk like that of immature Figgs, which is very pernicious to the fleſh wherever it touches. The Fields were full of Olive-trees, Tamarind-trees, and other ſuch which in *India* are familiar. About noon, having travell'd twelve, or, as others ſaid, fourteen *Cos*, we arriv'd at *Ahmedabàd*, and our journey from *Cambaia* hither was always with our Faces towards the North Eaſt. Being entred into the City, which is competently large, with great Suburbs, we went directly to alight at the houſe of the Engliſh Merchants, till other lodging were prepar'd for us, where alſo we din'd with them. After which we retir'd to one of the houſes which ſtand in the ſtreet, which they call *Terzì Carvanſerai*, that is, the *Taylers Inn*. For you muſt know that the *Carvanſerai*,

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vanſerai, or Inns in *Ahmedabàd*, and other great Cities of *India*, are not, as in *Perſia* and *Turkey*, one ſingle habitation made in form of a great Cloyſter, with abundance of Lodgings round about, ſeparate one from another, for quartering of ſtrangers; but they are whole great ſtreets of the City deſtinated for ſtrangers to dwell in, and whoſoever is minded to hire a houſe; and becauſe theſe ſtreets are lockt up in the night time for ſecurity of the perſons and goods which are there, therefore they call the *Cavanſerai*. Notwithſtanding the weariſomneſs of our journey, becauſe we were to ſtay but a little while at *Ahmedabàd*, therefore after a little reſt we went the ſame Evening to view the market-place, buying ſundry things. It diſpleas'd me ſufficiently that the ſtreets not being well pav'd, although they are large, fair, and ſtrait, yet through the great dryneſs of the Earth they are ſo duſty, that there's almoſt no going a foot, becauſe the foot ſinks very deep in the ground with great defilement; and the going on Horſe-back, or in a Coach, is likewiſe very troubleſome in regard of the duſt; a thing, indeed, of great diſparagement to ſo goodly and great a City as this is. I ſaw in *Ahmedabàd*, Roſes, Flowers of *Jaſmin*, and other ſorts, and divers ſuch fruits as we have in our Countries in the Summer; whence I imagin'd, that probably, we had repaſs'd the Tropick of *Cancer*, and re-enter'd a little into the temperate Zone; which doubt I could not clear for want of my Aſtrolabe, which I had left with my other goods at *Suràt*. On *Tueſday* following, which to us was the day of *Carnaval*, or *Shrove-Tueſday*, walking in the Morning about the Town, I ſaw a handſome ſtreet, ſtrait, long, and very broad, full of ſhops of various Trades; they call it *Bezari Kelàn*, that is, the *Great Merkat*, in diſtinction from others, than which this is bigger. In the middle is a ſtructure of ſtone athwart the ſtreet, like a bridge with three Arches, almoſt reſembling the Triumphal Arches of *Rome*. A good way beyond this bridge, in the middle of the ſame ſtreet is a great Well, round about which is built a ſquare Piazzetta, a little higher then the ground. The Water of the Well is of great ſervice to all the City, and there is always a great concourſe of people who come to fetch it. Going forwards to the end of the Market, we came to the great Gate which ſtands confronting the ſtreet, and beautifi'd with many Ornaments between two goodly Towers; 'tis the Gate of a ſmall Caſtle, which they call by the *Perſian* word *Cut*. Nor let it ſeem ſtrange, that in *India* in the Countries of the *Moghòl*, the *Perſian* Tongue is us'd more, perhaps, then the *Indian* it ſelf, ſince the Mogholian Princes being originally *Tartars* and of *Samarcand*, where the *Perſian* Tongue is the natural of the Country, have therefore been willing to retain their native Speech in *India*; in brief, the *Perſian* is the Language of the *Moghols* Court, moſt ſpoken and us'd in all publick writings. Near this Caſtle Gate, in a void place of the ſtreet are two pulpits handſomely built of ſtone,

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ſomewhat rais'd from the ground, wherein 'tis the cuſtome to read the King's Commandments publickly, when they are be proclaim'd. Thence turning to the right hand, and paſſing another great Gate, and through a fair Street we came to the Royal Palace; for *Ahmedabàd* is one of the four Cities, amongſt all the others of his Dominions, where the *Grand Moghòl* by particular priviledge hath a Palace and a Court; and accordingly he comes ſometimes to reſide there. This Palace hath a great ſquare Court, ſurrounded with white and well poliſh'd walls. In the midſt ſtands a high Poſt to ſhoot at with arrows, as is alſo uſual in the Piazzaes of *Perſia*. On the left ſide of the Court as you go in, are the King's Lodgings, a ſmall and low building. What 'tis within ſide, I know not, for I enter'd not into it; but without, 'tis as follows: Under the King's Windows is a ſquare place inclos'd with a rail of colour'd wood, and the pavement ſomewhat rais'd; within which, when the King is there, are wont to ſtand certain Officers of the Militia, whom they call *Manſubdàr*, and they are almoſt the ſame with our Colonels: their Command extends not to above a Thouſand Horſe; nor are they all equal, but from a thouſand downwards, ſome have more, ſome leſs, under them. Within this incloſure of the *Manſubdary*, under the King's Balconies, ſtand two carv'd Elephants of emboſs'd work, but not large, painted with their natural colours; and in the front of the Royal Lodgings, are other ſuch Ornaments after their mode, of little conſideration. Some ſaid, that a while ago in one of the Balconies ſtood expos'd to publick view an Image of the Virgin *Mary*, plac'd there by *Sciàh Selim*, (who, they ſay, was devoted to her) and to whom, perhaps, it was given by one of our Prieſts, who frequent his Court out of a deſire to draw him to the Chriſtian Faith; but the Image was not there now, and poſſibly, was taken away by *Sultan Chorrom* his Son, (reported an Enemy of the Chriſtians and their affairs) ſince his coming to the Government of thoſe parts of *Guzaràt*. The ſtation of the greater Captains, and of higher dignity then the *Manſubdary*, as the *Chans* and others of that rank, is in the King's Balconies; or near hand above there within the Rooms: The inferior Souldiers, that is, ſuch as have onely two or three Horſes, ſtand upon the ground in the Court without the above mention'd incloſure. In the front of the Court is another building, with an incloſure alſo before it, but leſs adorned; 'tis the place where the King's Guard ſtands with all its Captains: And the ſame order, I believe, is always obſerv'd in the *Moghòl*'s Court, in whatſoever place or City he happens to be. Within this Court is another on the left hand, ſurrounded with other buildings for neceſſary Offices, but not ſo well built nor poliſh'd. Having ſeen what we could of the Royal Palace, we return'd by the ſame way we came to the ſtreet of the great Market. From whence we went to ſee a famous Temple of *Mahadeù*, to which there is hourly a great

concourſe of people, and the ſtreet which leads to it is always full, not onely of goers and commers to the Temple, but alſo of beggars who ſtand here and there aſking Alms of thoſe that paſs by. The building of this Temple is ſmall, the entrance narrow and very low, almoſt under ground; for you deſcend by many ſteps, and you would think you were rather going into a *Grotto* then into a Temple; and hence there is always a great crowd there. On high hung a great number of Bells, which are rung every moment with great noiſe by all thoſe who come to worſhip. Within the Temple continually ſtand many naked *Gioghi*, having onely their privities (not very well) cover'd with a cloth; they wear long Hair diſhevel'd, dying their Fore-heads with ſpots of Sanders, Saffron, and other colours ſuitable to their ſuperſtitious Ceremonies. The reſt of their bodies is clean and ſmooth, without any tincture or impurity; which I mention as a difference from ſome other *Gioghi*, whoſe Bodie are all ſmear'd with colours and aſhes, as I ſhall relate hereafter. There is, no doubt, but theſe are the ancient Gymnoſophiſts ſo famous in the world; and, in ſhort, thoſe very Sophiſts who then went naked, and exercis'd great patience in ſufferings, to whom *Alexander* the Great ſent *Oneſicritus* to conſult with them, as *Strabo* reports from the teſtimony of the ſame *Oneſicritus*. Many of them ſtood in the Temple near the Idols, which were plac'd in the innermoſt Penetral or Chancel of it, with many Candles and lamps burning before them. The Idols were two ſtones, ſomewhat long, like two ſmall *Termini*, or Land-marks, painted with their wonted colours; on the right ſide whereof was a ſtone cut into a figure, and on the left another of that ordinary form of a ſmall pillar, according to which, as I ſaid before, that they uſe to ſhape *Mahadeù*: And before all theſe, another like figure of *Mahadeù*, made of Cryſtal, upon which the Offerings were lay'd, as Milk, Oyle, Rice, and divers ſuch things. The aſſiſtent *Gioghi* give every one that comes to worſhip ſome of the Flowers, which are ſtrew'd upon, and round about the Idols; receiving in lieu thereof good ſumms of Alms. Coming out of this Temple, and aſcending up the wall of the City, which is hard by, we beheld from that height the little River call'd *Sabermeti*, which runs on that ſide under the walls without the City. Upon the bank thereof, ſtood expos'd to the Sun many *Gioghi* of more auſtere lives, namely ſuch, as not onely are naked, like thoſe above deſcrib'd, but go all ſprinkled with aſhes, and paint their bodies and faces with a whitiſh colour upon black, which they do with a certain ſtone that is reduc'd into powder like Lime: Their Beards and Hair they wear long, untrim'd, rudely involv'd, and ſometimes erected like horns. Painted they are often, or rather dawb'd with ſundry colours and hideous figures; ſo that they ſeem ſo many Devils, like thoſe repreſented in our Comedies. The aſhes wherewith they ſprinkle their bodies

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are the aſhes of burnt Carkaſſes; and this, to the end they may be continually mindful of death. A great crew of theſe with their Chief or Leader, (who conducts them with an extravagant banner in his Hand, made of many ſhreds of ſeveral colours, and to whom they all religiouſly obey) ſat by the Rivers ſide in a round form, as their cuſtom is; and in the field there were many people, who came, ſome to walk, and others, to waſh themſelves; the Pagan Indians holding their Rivers in great Veneration, and being not a little ſuperſtitious in bathing themſelves therein. From the ſame place, I beheld a little Chappel built upon two ſmall figures of *Mahadeù*, not upright, but lying along upon the ground, and carv'd in baſſe relief, where alſo were Lamps burning, and people making their Offerings. One of the *Gioghi*, laying aſide all other care, remain'd continually in this Chappel with great retiredneſs and abſtraction of mind, ſcarce ever coming forth; although it was very troubleſome abiding there, in regard of the heat of the lights; and inconvenient too, by reaſon the Chappel was ſo little that it could ſcarce contain him alone as he ſat upon the pavement, (which was ſomewhat rais'd from the Earth) with his Leggs doubled under him, and almoſt crooked. Returning home by the ſame way of the great *Bazàr*, or Market, I ſaw *Carvanſerai*, or Inns made with Cloyſters like thoſe of *Perſia*; one greater and ſquare of the ordinary form, and another leſs, narrow and long. Of divers other ſtreets, in which I ſaw nothing obſervable, I forbear to ſpeak.

The ſame day after dinner, having taken leave of certain *Armenian* and *Syrian* Chriſtians, who live in *Ahmedabàd* with their Wives and Families, we put our ſelves upon the way to return to *Cambaia*, with the ſame *Caſila*, with which we came; and which every week departs thence at a ſet day. At our ſetting forth we met with a little obſtacle, for by reaſon of the new Commotions between the *Moghòl*, and his Son *Sultàn Chorròm*, who was become Maſter of theſe parts of *Guznet*, there was a freſh prohibition in *Ahmedabàd*, that no Souldiers Wives, nor other perſon of quality ſhould go out of the City by Land; and this, as I conceive, leſt the rumors of the troubles ſhould cauſe the people of the City to remove into other Territories, and abandon the faction of the Rebel *Sultan Chorròm*; which they could not do if their Wives were reſtrain'd, becauſe Huſbands are in a manner neceſſitated to abide where their Wives and Houſes are. So that by reaſon of this prohibition, I could not have got away, having my Sig^ra *Mariuccia* with me, unleſs I had obtain'd expreſs leave in writing from the Governour; in order to which it was needful for me to make it appear that we were ſtrangers and not people of the Country, and to pay ſome ſmall ſumm of Money, beſides going backward and for ward, whereby we loſt much time. Having at length obtain'd permiſſion, and being got out of the City, XVI.

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we went a little without the walls to ſee a great Artificial Lake which is there, made of ſtone with ſtairs at ſeveral angles about it; its Diameter was, by my conjecture, above half a mile. It hath about the middle an Iſland, with a little Garden, to which they go by a handſome Bridge of many Arches very well built; upon which, I believe, two Indian Coaches may go a breaſt. Indeed theſe Indian Lakes are goodly things, and may be reckon'd amongſt the moſt remarkable ſtructures of the world. Having ſeen this, we went to overtake our *Caſila*, which was arriv'd at a Town ſeven *Cos* diſtant from *Ahemdabàd*, call'd *Barigia*, or *Bariza*, (for the Indians very much confound theſe two Letters *g* and *z* in their ſpeaking.) We came late to the ſaid Town, by reaſon of our hindrances at our departure from *Ahmedabàd*; but certain Horſe-men appointed, as I conceive, to guard the way, having met us in the night, would needs accompany us thither that ſo we might go ſafely; for which ſervice they were contented with a very ſmall gratuity which we gave them.

XVII. The firſt of *March*, being *Aſh-Wedneſday*, we ſet forth by break of day; and having travell'd fifteen *Cos*, an hour or little more before night, we came to lodge in a competently large Town call'd *Soznitrà*, where I ſaw Batts as big as Crows. The next day, *March* the ſecond, beginning our journey early, we travell'd twelve *Cos*, and a little after noon arriv'd at *Cambaia*. The Dutch Merchants there underſtanding by others that we were coming with this *Caſila*, came to meet us a little without the Gate, and with their accuſtomed courteſies conducted us to lodge in their Houſe. *March* the third, we went out of the walls to the top of the Tower of that Sepulchre, which I ſaid we ſaw near the Garden of the King of *Guzarat*, to behold from thence, (being a great proſpect upon the Sea) the coming in of the Tide, which indeed was a pleaſant ſpectacle. 'Twas New-Moon this day, and ſo a greater Tide then uſual, and we went to obſerve it at the punctual time of its being at the height, which thoſe people know very well; becauſe at that time it increaſes in leſs then a quarter of an hour, to almoſt the greateſt height it is to have, and flows with greateſt fury; contrary to what happens in other Seas. Now at the due time we ſaw the Sea come roaring a far off, like a moſt rapid River, and in a moment overflow a great ſpace of Land, ruſhing with ſuch fury that nothing could have with-ſtood its force; and I think it would have overtaken the ſwifteſt Race-horſe in the world. A thing verily ſtrange, ſince in other places both the riſing and the falling of the Sea in the flux and reflux is done gently in full ſix hours, and with ſo little motion that 'tis ſcarce perceiv'd. After this we went to ſee another goodly Ciſtern, or Lake, without the City, formerly not ſeen, of a ſquare form, and of a ſumptuous marble ſtructure, with ſtairs about it like the others which I had ſeen elſewhere. Afterwards we ſaw in one of the Suburbs

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or Hamlets near the City, call'd *Canſari*, a Temple of the *Gentiles*, peradventure the goodlieſt that I have ſeen, with certain *Cupola's*, and high Balconies of tolerable Architecture, but no great model. This Temple belongs to that Race of *Indians* who ſhave their heads (a thing unuſual to all others who wear long hair, like Women) and ſuch are call'd *Vertià*. The Idol in it ſate on high over an Altar at the upper end, in a place ſomewhat dark, aſcended by ſtairs, with lamps always burning before it. When I went in, there was a Man at his Devotions, and burning Perfumes before the Idol. At ſome diſtance from this, ſtands another Temple of like ſtructure, but more plain and of a ſquare form; within it were ſeen abundance of Idols of ſeveral ſhapes, whoſe Names and Hiſtories, the ſhortneſs of time, and my unſkilfulneſs in their Language allow'd me not to learn. Without the Gate of theſe Temples, I beheld ſitting upon the ground in a circle, another Troop of thoſe naked *Gioghi*, having their bodies ſmear'd with Aſhes, Earth, and Colours, like thoſe I had ſeen upon the River of *Ahmedabàd*; they made a ring about their *Archimaudrita*, or Leader, who was held in ſuch Veneration not onely by the Religious of their Sect, but alſo by the other ſecular *Indians*, for Reputation of Holineſs, that I ſaw many grave perſons go and make low Reverences to him, kiſs his Hands, and ſtand in an humble poſture before him to hear ſome ſentence; and He with great gravity, or rather with a ſtrange ſcorn of all worldly things, hypocritically made as if he ſcarce deign'd to ſpeak and anſwer thoſe that came to honour him. Theſe *Gioghi*, are not ſuch by Deſcent but by Choice, as our Religious Orders are. They go naked, moſt of them with their bodies painted and ſmear'd, as is above mention'd; yet ſome of them are onely naked, with the reſt of their bodies ſmooth, and onely their Fore-heads dy'd with Sanders and ſome red, yellow, or white colour; which is alſo imitated by many ſecular perſons, out of ſuperſtition and gallantry. They live upon Almes, deſpiſing clothes and all other worldly things. They marry not, but make ſevere profeſſion of Chaſtity at leaſt in appearance; for in ſecret 'tis known many of them commit as many debaucheries as they can. They live in ſociety under the obedience of their Superiors, and wander about the world without having any ſetled abode. Their Habitations are the Fields, the Streets, the Porches, the Courts of Temples, and Trees, eſpecially under thoſe where any Idol is worſhipt by them; and they undergo with incredible patience day and night no leſs the rigor of the Air then the exceſſive heat of the Sun, which in theſe ſultry Countries is a thing ſufficiently to be admir'd. They have ſpiritual exerciſes after their way, and alſo ſome exerciſe of Learning, but (by what I gather from a Book of theirs tranſlated into *Perſian*, and intitl'd, *Damerdbigiaska*, and, as the Tranſlator ſaith, a rare piece) both their exerciſes of wit and their Learning, conſiſt onely in Arts of Divination, Secrets of Herbs, and other

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natural things, and alſo in Magick and Inchantments, whereunto they are much addicted, and boaſt of doing great wonders. I include their ſpiritual exerciſes herein, becauſe according to the aforeſaid Book, they think that by the means of thoſe exerciſes, Prayers, Faſtings, and the like ſuperſtitious things, they come to Revelations; which indeed are nothing elſe but correſpondences with the Devil, who appears to, and deludes them in ſundry ſhapes, forewarning them ſometimes of things to come: Yea ſometimes they have carnal commerce with him, not believing, or, at leaſt, not profeſſing that 'tis the Devil; but that there are certain Immortal, Spiritual, Inviſible Women, to the number of forty, known to them and diſtinguiſht by various forms, names, and operations, whom they reverence as Deities, and adore in many places with ſtrange worſhip; ſo that ſome Mooriſco Princes in *India*, as one of theſe three pety Kings who reign'd in *Decàn*, *Telengane*, and *Meſlepaton*, (*Cutbſciach*, as I remember) though a Moor; yet retaining ſome reliques of ancient Gentiliſm, makes great Feaſts and Sacrifices to one of theſe Women in certain Grottoes under high Mountains which are in his Country; where 'tis reported, that this Woman hath a particular and beloved habitation; and He of the *Gioghi*, that by long ſpiritual exerciſes can come to have an apparition of any of theſe Women, who foretells him future things, and favours him with the power of doing other wonders, is accounted in the degree of perfection; and far more if he happen to be adopted by the Immortal Woman for her Son, Brother, or other Kinſman; but above all, if he be receiv'd for a Huſband, and the Woman have carnal commerce with him; the *Giogho* thenceforward remaining excluded from the commerce of all other Women in the world, which is the higheſt degree that can be attain'd to; and then he is call'd a ſpiritual Man, and accounted of a nature above humane, with promiſe of a thouſand ſtrange things, which for brevities ſake I paſs over. Thus doth the Devil abuſe this miſerable people. As for any thing more concerning theſe *Gioghi*, I refer you to what I have formerly written of them, and the *Samì*, who are another ſort of Religious *Indians* who wear Clothes, as I ſaw them in *Bender* of *Combrù*. And of the Sciences of the *Gioghi*, and their ſpiritual exerciſes, eſpecially of a curious way, rather ſuperſtitious then natural, of Divining by the breathing of a Man, wherein they have indeed many curious and ſubtle obſervations, which I upon tryal have found true. If any would know more, I refer him to the Book above mention'd, which I intend to carry with me for a Rarity into *Italy*; and if I ſhall find convenience, I ſhall one day gratifie the Curious with a ſight of it in a Tranſlation.

XVIII. On the fourth of *March*, I went out of *Cambaia* to a Town two miles off, call'd *Hagrà*, to ſee a famous Temple, built of old by the Race of the *Banions*, and belongs to them; but yet the Brachmans poſſeſs it, and have care of it, as if it were deſcended

ded to them. This Temple is dedicated to *Brahmà*, who, as I ſaid before, they hold to be the ſame with *Pythagoras*, although of the origine of *Bramà*, and how he was produc'd of the firſt Cauſe, or elſe of the firſt Matter, and how they take this for one of the Elements, and a thouſand other extravagances; they tell long Fables, which do not agree to *Pythagoras* a meer man; but for all this they confound the two Names, and 'tis no great matter to reconcile them herein, after the ſame manner that our ancient Gentiles agreed in their *Jupiter*, taken ſometimes for one of the Elements, and ſometimes hiſtorically for an ancient King one of *Saturn*'s Sons; and in divers other like names, in reference to Hiſtory and Philſophy they had double, allegorical and myſterious ſignifications. Concerning the Genealogy of *Bramà*, and the other fabulous Indian Gods, and what belongs to their vain Theology, I refer the Reader to the Books of Father *Franceſco Negrone*, or *Negraore*, as the *Portugals* call him, who writes fully thereof in his Chronicles of the things done by thoſe of his Order in *India*, written in the *Portugal* Language; and I think he is the firſt, and perhaps, the onely Modern Writer who hath given account of this matter in *Europe*. The ſaid Father having been aſſiſted therein, for information by moſt fit and ſufficient Interpreters, namely, the Fathers of his own Religion, good Divines, ſkill'd in the *Indian* Tongue, and perfectly intelligent of theſe matters; who alſo read and interpreted the very Books of the Indians to him, and were likewiſe his interpreters in the diſcourſes which he had often with the learned Indians concerning their Religion, as himſelf frequently told me. Beſides which, he wanted not other helps, becauſe being appointed Hiſtoriographer to his Order, he was abundantly ſupply'd with what was needful to that Office; he convers'd long in the Kingdom of *Biſnaga*, where the Religion and Sciences of the Indians have their Principal Seat; as alſo in the Iſland of *Zeilan*, which many take to be the ancient *Tabrobana*, and in other Countries for this very purpoſe. He made many peregrinations expreſly to ſee places and things conducing thereunto, and was aſſiſted by the Vice-Roys themſelves and Governours of Provinces, ſubject to the *Portugals*, who ſent him into all places accompany'd oftentimes with whole bands of Souldiers, where the wayes were not ſecure; in brief, without ſparing coſt, pains, or diligence, he profeſſedly intended this buſineſs for many years together, with all kind of convenience and authority. Laſtly, he was ſome years ſince ſent by his Order into *Europe*, in Order to print his Works; and in the year 1619, as I came through *Perſia*, I ſaw him at *Sphahàn*; and during his ſhort abode there by means of a Friend got a ſight of his Papers, but had not time to read them, as I deſir'd. He went thence directly to *Rome*, whither I gave him ſome Letters to certain Friends and Relations of mine to be civil to him there, as I know they were; and after ſome years ſojourning at *Rome*, whilſt I

was at *Bender* of *Combrù*, I heard that he was coming from *Rome* towards *Turkie*, in order to return to *India*, where I hope to ſee him again; and if he bring his Books printed with him, I ſhall read them, and what I find remarkable therein which may be ſerviceable to theſe writings of mine, I ſhall make mention of the ſame in its proper place, Father *Joam de Lucena* a Jeſuit, in his Hiſtory of the Life of *San Franceſco Xavier*, written in the *Portugal* Tongue, makes mention likewiſe of the Religion and Cuſtoms of the Indian-Gentiles, and ſeems to ſpeak thereof with good grounds, although in ſome few particulars, if I miſtake not, he is capable of a little correction. Yet that which troubles me moſt, is, that it clearly appears by his Book that he knew much more of the Cuſtoms of the *Indians* then he hath written: which perhaps he would not write, either becauſe they were obſcene and impious, or pertain'd not to his purpoſe. I ſaw Father *Negrone* ſince at *Goa*, but he brought not his Book printed; either becauſe his Fathers, as ſome ſay, would not have it printed; or ---. Yet he ſaith, he hath ſent it to be printed in *Portugal* in that Language, and expects it by the next Ship; if it comes, I ſhall ſee it. But having in *Goa* diſcours'd with him more largely then I did in *Perſia*, I find him very little vers'd in matters of ancient Hiſtory and Geography, as generally the Fryars of *Spain*, and eſpecially *Portugal* are not, addicting themſelves little to other Studies, beſides what ſerves to Preaching; wherefore, without good ſkill in ancient Hiſtory, Geography, and other Humane Learning, I know not how 'tis poſſible to write Hiſtories well, particularly, concerning the Cuſtoms of the *Indians*; of which alſo he hath had no other information but by interpreters; in which way I have by experience found that many errors are frequently committed. Nevertheleſs we ſhall ſee what light may be had from *F. Lucena*'s Book, although it be ſhort, concerning the Religion of the *Indians*.

XIX. In the mean time returning to my purpoſe, I ſhall tell you, that in the Temple dedicated to *Brahmà* in the Town of *Naghrà*, which is little conſiderable for building but in great Veneration for ancient Religion, there are many Idols of white Marble. The biggeſt is the Chief, and hath the worthieſt place: In the middle is the Statue of *Brahma*, or *Pythagoras*, with many Arms and Faces, as they ordinarily pourtray him, namely, three Faces, for I could not ſee whether there were a fourth or more behind; 'tis naked with a long picked Beard, but ill cut as well as the reſt of the figure, which for its bigneſs hath a very great Belly, I know not whether through the Artificers fault, who ſeems to have been little ſkilful; or elſe becauſe the *Indians*, as I have alſo heard of the people of *Sumatra*, account it a great Beauty and perfection to have a great Belly. This figure of *Brahma* ſtands upright, and at his Feet two other leſs carv'd figures, which, as they ſay, are his two Sons, *Sunnet* and *Sunnatan*. On each ſide of *Brahma* ſtand likewiſe two Statues of Women, ſomewhat

what leſs then *Brahma* himſelf, and they call them his Wives, *Savetrì*, and *Gavetrì*. On the left ſide of this narrow Temple, ſtand two other figures of the ſame bigneſs, being two naked Men with long Beards, whom they pretend to have been two religious perſons, I know not whether Doctors or Diſciples of *Brahma* or *Pythagoras*; one is call'd *Cheſcuèr*, the other *Ciavan de Cheſcuèr*. On the ſame ſide downwards are many other Idolets, as one with an Elephants Head, and divers others formerly by me mention'd. All which Idols are ſerv'd, ador'd, perfum'd, offer'd to, and waſh'd every day as for delight, (for the *Indians* account it delight to waſh often) by the *Brachmans*, who aſſiſt at their ſervice with much diligence. I muſt not forget, that the *Banians* ſay, this Town *Naghera* was the King's Seat and principal City, anciently the Head of the whole Kingdom of *Cambaia*, and that the City now properly call'd *Cambaia*, and rais'd to greatneſs by the ruine of this old, is a modern thing; whence I have ſometimes ſuſpected that the *Indian* Character call'd *Naghra*, us'd by the learned, was denominated from this City wherein it was anciently us'd; but 'tis onely a Conjecture; and I have learnt by long and much experience, that in the derivation and interpretation of Names, eſpecially of Places, there is no truſting to the reſemblance of Words; becauſe by reaſon of the diverſity of Languages, and the caſual Conformity of Words which ſignifie things ſufficiently different, according to the variety of Places, groſs errors are eaſily admitted. *Nagher* in the *Indian* Language ſignifies a Great City. Coming from *Naghra*, I ſaw ſome naked and beſmeared Men, of deportment almoſt like the incinerated *Gioghi*, who were of a Race of *Indians* accounted by themſelves the moſt ſordid and vile Race of all in *India*; becauſe they eat every thing, even the uncleanneſt Animals, as Rats and the like; whence they are call'd in *Perſian*, *Hhalal-chor*, which ſignifies a Man that accounts it lawful to eat any thing; the *Indians* call them *Der*, and all people in general abhor not onely to converſe with, but even to touch them. Concerning Religion, I have heard nothing particular of them, but believe them *Gentiles* as the reſt, or perhaps, Atheiſts, who may poſſibly hold every thing for lawful, as well in believing as in eating. They are all ſufficiently poor, and live for the moſt part by begging, or exerciſing the moſt ſordid Trades in the Common-wealth, which others diſdain to meddle with; but they, either becauſe their Rite teaches them ſo, or neceſſity inforces them, are not at all ſhie of. *March* the fifth, We viſited the King's Garden again, and many other Gardens, where we taſted divers fruits, and beheld ſeveral Flowers of *India* unknown in *Europe*; amongſt the reſt, one very odoriferous which I kept in a Paper, which they call *Ciompa*. Without the City we ſaw the Saltpits, and alſo the Field by the Sea-ſide, where the *Indians* are wont to burn the bodies of their dead; which may be known by the reliques of many fires and pieces of bones not wholly burnt, which are ſeen

ſcatter'd about the ſame. The next Morning early, we return'd to this Field, and ſaw ſeveral Bodies burnt, and particularly obſerv'd the Funeral of one Woman from the beginning to the end. They carry the Corps wrapt in a cloth of *Cit*, of a red colour for the moſt part, and much in uſe among the *Indians* for other purpoſes. They carry it not upon a Biere, as we do, but ty'd to and hanging down like a ſack, from a ſtaff lay'd croſs two Men's ſhoulders. They make the funeral pile of wood, lay'd together in form of a bed, of equal length and breadth, and ſufficient to receive the Body; upon which, beginning then to lament with a loud voice, they lay the carkaſs naked and ſupine, with the Face and Feet towards the Sea; which I believe, is likewiſe obſerv'd (where the Sea is not) towards Rivers, Lakes, and Ciſterns, the *Indians* having a particular devotion to the Water; nor do I know, that herein they have reſpect to any Region of Heaven. They cover the privities with a piece of wood, anoint the Hands and Feet, put a coal of fire in the Mouth; and then all things being prepar'd, they ſet fire firſt at the Throat, and afterwards to the whole pile round about, beginning firſt at the Head, but with their Faces turn'd another way, as *Virgil* ſaith our Anceſtors did; Then ſprinkle Water on the ground round about the pile, which they continually ſtir up with ſtaves in their Hands, and blow with the motion of a cloth, to the end the flame may not ſpread, but burn more ſpeedily. The body being conſum'd by degrees, they reduce the fire into a round form, and when all is burnt, they leave the aſhes, and ſometimes a piece of a bone not wholly conſum'd there in the ſame place: The cloth wherein the body was wrapt before it was committed to the pile, they give in Charity to ſome poor perſon preſent. Such as have where withall, are burnt with odoriferous and precious wood, in which the rich ſpend much; but they that cannot reach ſo high, uſe ordinary wood. Children under two years of age are not burnt but buried, as we ſaw ſome in the ſame Field. Nor let the Reader wonder, that in the ſame day and hour we hapned to ſee ſo many dead perſons; for, beſides that *Cambaia* is a large City and very populous, as all the Cities and Lands of *India* are; the *Gentiles* are wont to perform this Ceremony of the dead onely in the Morning, at a ſet hour, and in that place; ſo that all that dye in the whole City, during the twenty four hours of the day, are brought to that place at the ſame hour. The ſame day we had News of a Jeſuit's coming to *Cambaia* from *Goa*, with a *Caſila* of *Portugal* Frigats, which was going for *Agrà*: Whereupon in the Evening, Sig: *Alberto Scilling* and I, in company of a *Venetian* Merchant, went to viſit him at the houſe where he lodged; and having told him that we were to go the next day for *Surat*, I deſir'd him to give a letter to the Jeſuits of *Daman* and *Baſſaim*, where I hop'd to touch upon the way to *Goa*; which he very courteouſly condeſcending to do, we went again the next Morning to ſee him before we departed.

March

March the ſeventh, In the Morning we viſited the Father Je- XX.
ſuit, who was not a Prieſt, but one of thoſe whom they call *Fratelli*, Brothers, or young Fryars. He gave me Letters to *F. Antonio Albertino*, an Italian, and Rector of their Colledge in *Daman*, and to the Father Rector of their Colledge of *Baſſaim*, deſiring them that ſince I could not imbarque at *Cambaia* in the *Caſila* of the *Portugals*, becauſe I was to return to *Surat*, where I had left my goods in the Ships, they would favour me and aſſiſt me to get convenient paſſage for *Goa* in the ſaid *Caſila*, either at *Daman* or *Baſſaim*, where I intended to meet it as it return'd. I on the other ſide gave this Father a Letter to their Fathers Reſident at *Agrà*, to whom I had written formerly from *Perſia*, deſiring them to ſend me ſome correct Copy of the *Perſian* Books, written by their Fathers in that Court, in order to get the ſame printed at *Rome*; and by Sig: *Alberto Scilling*, I had underſtood that my firſt Letter was receiv'd there, and that the ſaid Fathers of *Agrà* knew me by report, and the relation of divers who had ſeen me in *Perſia*, particularly of this Sig: *Alberto*. In this other Letter from *Cambaia*, I acquainted them with my Voyage to *Goa*; and deſiring them to write to me there, and remember to favour me with thoſe Books. Having diſpatch'd the Father Jeſuit, we return'd to the Dutch Houſe to have a Collation; and here we were entertain'd a good while with good Muſick by an Indian, who ſung tolerably well, and play'd upon a certain odd inſtrument us'd in *India*; which pleas'd me well enough, becauſe it was not ſo obſtreperous Muſick as the ordinary of the vulgar *Indians*, but rather low and very ſweet, and the Muſician was ſkilful according to the mode of the Country, having liv'd at the Court of *Tiſapor*, in the ſervice of *Adilſiah*. His Inſtrument was made of two round Gourds dy'd black and verniſh'd, with a hole bor'd in one of them, to reverberate the ſound. Between the one Gourd and the other, about the diſtance of three ſpans, was faſtned a piece of wood, upon which they both hung, and the ſtrings which were many, partly of braſs, and partly of ſteel, were extended, paſſing over many little pieces of wood like ſo many bridges; and theſe were the frets, which he touch'd with the left Hand to diverſify the ſounds, and the ſtrings with the right, not with his Fingers or Nails, but with certain iron wires faſtned to his Fingers, by certain rings like thimbles, wherewith he did not ſtrike the ſtrings ſtrongly, but lightly touch'd them from the top downwards, ſo that they render'd a ſound ſufficiently pleaſant. When he play'd, he held the Inſtrument at his breaſt by a ſtring that went round his neck, and one of the Gourds hung over his left ſhoulder, and the other under his right arm, ſo that it was a prety ſight. Collation and Muſick ended, we were conducted about two *Cos* out of the City by the Dutch Merchants, and took the ſame way by which we came. We paſs'd over the five *Cos* of wet ground, with the four Currents of Water, of which the ſecond was the deepeſt (having waited

waited a while for a fit hour) in company of a numerous *Cafila* of Coaches, Carts, Horſe-men and Foot-men, in the ſame manner and circumſtances as I writ before; onely the Water was now much higher then we had found it at our coming, ſo that it came into all the Coaches, and we were fain to ſtand upright and hold faſt by the roof of the Coaches, bare leg'd too, becauſe the Water came above the bottom of the Coaches to the middle of the leg. The Oxen and Horſes could ſcarce keep their Heads above Water, and the Coaches being light, if Men hir'd purpoſely had not gone along in the Water to hold them ſteady, and break the courſe thereof by holding great ſtumps of wood on that ſide the Tide came furiouſly in, without doubt, the Water would have ſwept them away. In this place on the left hand towards the land in the moiſt ground, we beheld at a diſtance many Fowls, as big or bigger then Turkies, go up and down, rather running then flying. They told us, they were the ſame which the *Portugals* call *Paxaros Flamencos*, from their bright colour; and I think, they are thoſe of whoſe beaks *Mir Mahhammed* in *Spahàn*, makes bow-rings for the King; although he erroneouſly takes it for the beak of the *Cocnos*, or Phœnix, which good Authors deſcribe, not a water Fowl, but rather an inhabitant of high Mountains. Having at length paſs'd this dangerous foard, and following our way we came at night to lodge at *Giambuſer*, the ſame Town where we had lodg'd formerly. *March* the eighth, We put our ſelves upon the way again, and foarded the little ſalt-water *Dilavel*, and at night arriv'd at *Barocci*, and were as formerly entertain'd in the Houſe of the Dutch. But upon the way, before we enter'd the City, we ſaw a handſome ſtructure ſtanding upon a famous Sepulchre of I know not well who, but ſeems to be ſome great perſon's, and is worſhip'd by the *Moors* as a ſacred thing. This Fabrick is pleaſantly ſeated amongſt Trees, ſomething elevated upon the ſide of a little Lake, or Great Ciſtern. In the chief part of it, beſides the principal Sepulchre, which ſtands apart in the moſt worthy place, are many other Sepulchres of white Marble, of an oblong form, with many carvings and works tolerable enough; 'tis likely they are the Tombs, either of the Wives and Children, or of the other kindred of the Principal, becauſe they ſeem all of the ſame work and time. Round this greater ſtructure ſtand other leſs, with Sepulchres of *Moors* in them, who cauſe themſelves to be buried there out of devotion to the place; whence I gather that the principal Sepulchre is not onely of ſome great perſon or Prince as it intimates, but alſo of one that dy'd with ſome opinion among the *Moors* of Sanctity. I know not who told me that it was the Sepulchre of a famous Tartarian King, who came to have dominion in thoſe parts; but I credit not the Relation, becauſe I had it not from a good hand. *March* the ninth, We departed from *Barocci*, ferrying over the River, and at night lodg'd at *Periab*, where we had quarter'd before as we went.

March

March the tenth, Having gone the ſhort way which remain'd, and paſs'd the River of *Surat* by boat, we came to that City about Noon, where I repair'd to the Houſe before aſſign'd me by the Dutch Commendator, and there found the Daughter of one of the *Armenian* or *Syrian* Merchants, ſeen by us at *Ahmedabàd*, who was come thither with a Brother of hers, in order to be marry'd ſhortly to one Sig: *Guilielmo*, a *Hollander*, to whom ſhe had been promis'd in Marriage at *Ahmedabàd*, and who alſo was in the ſame Houſe, which was capable of him and more. I underſtood at *Surat*, that *Sultan Chorròm* had taken and ſackt the City of *Agrà*, except the Caſtle, and that his Army and himſelf had committed very great Cruelties there in ſpoiling and diſcovering the Goods and Mony of the Citizens; particularly, that he had tortur'd, and undecently mangled many Women of quality, and done other like barbarities, whereby he render'd himſelf very odious to the people. Concerning *Aſaf Chan*, it was ſaid, that he was held in cuſtody by the King, as ſuſpected of Rebellion, although his affairs were ſpoken of with much uncertainty; and that the King was haſtning to come againſt his Son, but was not yet far off, and mov'd ſlowly.

March the one and twentieth, Conceiving the return of the *Portugal Caſila* from *Cambaia* to *Goa* to be near hand, and deſiring to make a Voyage with the ſame; ſince in regard of the greatneſs of my luggage, and the length of the way I could not go by Land, and 'twas not ſafe going by Sea, by reaſon of the continual incurſions of the *Mahabar* Pirates; I diſpatch'd a Meſſenger to *Daman*, a City of the *Portugals*, a little way from *Surat*, to *F. Antonio Albertino*, Rector of the Colledge of Jeſuits, with the Letter which their above-mention'd Father had given me in *Cambaia*; and giving him account of my ſelf and my intention, I deſir'd him to ſend me from *Daman* one of thoſe Light Veſſels which they call *Almadiæ*, and are of that ſwiftneſs that they are not at all afraid of Pirates, to carry me from *Surat* to *Daman*, where I deſir'd to meet the *Caſila*: For I could not go by a Boat of *Surat*, ſince the Mariners of *Surat* would not have taken my Goods aboard which were in the Engliſh Ships, without firſt carrying them into the City to make them pay Cuſtom; whereby I might have been put to a great deal of trouble of going backward and forward, as alſo upon the account of the Mooriſh Books which I had with me, and reliques of Sig: *Maani*. Wherefore to prevent theſe intricacies, I pray'd the Father to ſend me a Boat from *Daman* to take me in not at the City, but at the Port where the Ships ride, and where I intended to be with my Goods ready upon the ſhore of *Sohali*. And to the end this *Portugal* Boat might come ſecurely and not fear, I ſent him two ſafe Conducts, one from the Engliſh, and the other from the Dutch; although there was no neceſſity of them, becauſe Boats come many times ſecretly from *Daman*, without ſuch ſafe Conduct to ſell Commodities to the Engliſh Ships. *March* the fifteenth, XXI.

fifteenth, Was the firſt day of the Feaſt of the *Indian-Gentiles*, which they celebrate very ſolemnly at the entrance of the Spring, with dancings through the ſtreet, and caſting Orange Water and red Colours in jeſt one upon another, with other feſtivities of Songs and Mummeries, as I have formerly ſeen the ſame in *Sphahan*; where alſo reſide conſtantly a great number of *Banians* and *Indian-Gentiles*. Yet the ſolemnity and concourſe of people was greater then in *Perſia*, as being in their own Country, and a City inhabited in a great part by *Gentiles* and wealthier perſons. Otherwiſe, I ſaw nothing at *Surat* during theſe three Feſtival Days, but what I had ſeen already at *Sphahan*, and have mention'd in my Writings from that place. *March* the eighteenth, Being invited to the Dutch Houſe, we there ſaw the Contract of Sig^ra *Mariam*, the Daughter of the aboveſaid *Armenian* or *Syrian* Merchant, Reſident *Ahmedabad* with Sig^r *Guiglielmo* a *Dutch-man*, which was follow'd by a ſumptuous Dinner, at which were all the Chriſtian Dames of *Europe* that liv'd at *Surat* to attend upon the Bride; namely, one *Portugal* Woman taken in the laſt Ships, which were ſurpriz'd by the *Dutch*, and married likewiſe to a *Dutch-man*; *Mary Bagdadina*, Wife to another *Hollander*, and with them alſo my young *Mariam Tinatin*; and another born in *India*, and contracted to a *Dutch-man*; of which Nation, many upon the encouragement of certain priviledges granted them by the State, marry Wives in *India* of any kind, either white Women or black, and go to people New *Batavia*, which they have built in *Java Major*, near a place which they call *Giacatorà*; and they that cannot light upon Free-women for Marriage, buy ſlaves and make them their lawful Wives to tranſport thither. At this entertainment were preſent alſo the Preſident of the *Engliſh*, with all thoſe of his Nation, all the *Dutch* Merchants, the Brides Brother, Sig: *Alberto Scilling*, my ſelf, and in ſhort, all the Europæan Chriſtians that were in *Surat*.

XXI. *March* the one and twentieth, A Poſt came to the *Dutch* Merchants from *Agra*, with freſh News, that *Sultan Chorròm*, had beſides the former, given a new ſack to the ſaid City, and the Souldiers committing the like and greater Cruelties, exaſperated perhaps, at their being valorouſly repuls'd, in aſſaulting the Caſtle with loſs of many of their Companions. *March* the two and twentieth, This Morning the Meſſenger whom I had ſent to *Daman*, return'd to *Surat* with the anſwer which I expected. *F. Antonio* writ me word that there was but one of thoſe Light Veſſels belonging to *Daman*, and it was now at *Surat*, being lately come thither, the Maſter of which was one *Sebaſtian Luis*; wherefore he advis'd me to agree with him for my tranſportation, and in caſe he were already gone, then I ſhould advertiſe him thereof at *Daman*, and they would ſpeedily ſend him back; for which purpoſe they kept the ſafe Conducts, which I had ſent for ſecurity of the Veſſel. But having preſently found the above-

ſaid

ſaid *Sebaſtian Luis*, I have agreed with him to bring his Boat out of the River to the Sea-ſide, and take me in at the Port which is ſome diſtance from the mouth of the River, where I have appointed to meet him to morrow morning. It remains onely that I take leave of the *Dutch* Commendator and the *Engliſh* Preſident, from whom I have receiv'd infinite Obligations during all my reſidence here, particularly to the Sig^r Commendator; the remembrance whereof ſhall continue with me during Life. I hope, God willing, to write to you ſpeedily from *Goa*, and in the mean time humbly kiſs your Hands.

LETTER II.

From *Goa*, April 27. 1623.

I Now ſalute you (my dear Sig: *Mario*) from *Goa*; in *India* indeed I am, but no *Indian*. Having paſs'd through the *Syrian*, and afterwards the *Perſian* Garb, I am again transveſted into our *Europæan*. In *Turkie* and *Perſia* you would not have known me, but could not miſtake me in *India*, where I have almoſt reſum'd my firſt ſhape. This is the third transformation which my Beard hath undergone; having here met with an odd Barber, who hath advanc'd my muſtachios according to the *Portugal* Mode, and in the middle of my chin ſhaven after the *Perſian* Mode, he hath left the *Europæan* tuft. But to continue my Diary, where I left off in my laſt Letter, which was about my departure from *Surat*. *March* the three and twentieth, Having taken leave of all Friends, a little after Dinner I ſet forth to depart, but met with ſo many obſtacles in the *Dogana*, or Cuſtom-houſe, that they detain'd me till almoſt night before I could get away. The occaſion was this; In the Paſs given me, (without which none can depart) the Governour three times expreſly prohibited my *Perſian* Servant *Cacciatur* to go with me; and this for no other cauſe but for that himſelf, (fooliſhly, or rather cunningly, as appear'd afterwards) out of a pretended vain fear, as he ſaid, when we came firſt to *Surat*, leſt he ſhould be known what he was by ſome of the *Perſians*, who are there in the ſervice of the Great *Moghol*, and not knowing that in *India* there is Liberty of Conſcience, and that a Man may hold or change what Faith he pleaſes, not the leaſt trouble being given to any perſon touching Religion in the Dominions of the *Moghol*; not knowing theſe things, I ſay, and fearing to confeſs himſelf a Chriſtian before any that might know him in *Perſia* for a *Moor*, had declar'd in the *Dogana*, when he was examin'd thereupon, that he was a *Muſliman*, which they interpret a *Moor*, although the word properly ſignifies *ſafe* or *ſaved*, that is, of the right Faith; and therefore by Chriſtians (underſtanding it in

their own ſenſe) when conſiderable reſpects oblige them to conceal themſelves, perhaps is not unlawful to be aſſum'd. Now *Cacciatùr* being hereupon taken for a *Moor*, and not daring to deny it or diſcover himſelf more clearly, but, as I believe, intending to be a *Moor* really, and to do what afterwards he did; they would not ſuffer that he ſhould go along with me into the juriſdiction of Chriſtians, where they conceiv'd he would be in danger of being perverted. And although innumerable *Moors* go daily into the neighbouring Territories of the *Portugals*, nor are they wont to be forbidden; yet, my *Cacciatùr*, I know not upon what account, they prohibited very ſtrictly, I believe by his own procurement. When I had read this prohibition in my Paſs, I ſent him out of the City before-hand, with order to croſs the River at another place a good way off, and meet me at the Sea-ſide, where being among the *Engliſh*, he would be out of all danger; but through the negligence of a Man of the Country whom he took to direct him, either by his own will, as 'tis moſt likely, becauſe he knew not the way; or elſe, not having found Boats to paſs the River elſewhere, as he ſaid, he was directed to croſs it at the ſame place near the Cuſtom-houſe, where we did; whereupon being ſeen by the Officers, he was ſeiz'd upon, and they would not ſuffer him to come by any means. I us'd much inſtance, and try'd divers wayes, alledging by a writing that he was bound to ſerve me longer, and was to go to *Goa* to be paid his wages there, according to agreement: But all to no purpoſe, they ſtill anſwering, (though with great courteſie indeed) that the accord was good, and that *Cacciatùr* did not break it, being for his part ready to go, but that they made him ſtay by force, as in zeal for Religon 'twas reaſonable for them to do; that, had I been going into ſome Territory of *Moors* as I was of *Chriſtians*, they ſhould not have kept him from me; and therefore, in ſhort, I muſt be contented to leave him behind, and pay him for his ſervice done in *Surat*; otherwiſe they could not give a Paſs to my ſelf. Perceiving there was no remedy, I return'd to the *Dutch*-Houſe, and having conſulted with the Commendator what to do, I agreed with *Cacciatùr*, (who was willing not to be left at *Surat*, after I had threatned to cauſe him to be ſlain there, in caſe he ſtay'd to turn *Moor*) that he ſhould ſhew himſelf deſirous to ſtay at *Surat*, and in the Governour's own Houſe too if he pleas'd, aſſuring him under his Hand, that I had fully ſatisfi'd him, that ſo my journey might not be ſtopt; and after I was gone without him, the *Dutch* Commendator, who took this care upon him, ſhould procure his eſcape, and ſend him by another way to the Sea-ſide where I took Boat; or if he could not be ſent timely enough to find me there, then he ſhould come to *Daman* by Land, where he ſhould certainly find me. Upon this agreement we went before the Governour, with the diſcharges of his Arrears in writing, and the Governour was contented to let me go, after

he

he had narrowly examin'd, whether it was true that he was pay'd by me, and that his agreeing to ſtay in *Surat* was not a fiction. But we had laid all things ſo together, that he did not diſcover the truth, or perhaps did not care much to find it out. Wherefore leaving *Cacciatùr* in the Governours Houſe, where he caus'd him to ſtay with ſundry promiſes, about night I departed the City, and croſs'd the River with *Sebaſtian Luis* in my company, who having ſent his Veſſel down the River, went along with me by Land. On the other ſide of the River, we waited ſome hours for Coaches to carry us to the Sea-ſide, which we were fain to hire at a Town ſome diſtance off, and were ſlow in coming. But as ſoon as they came we got into them, and travell'd the reſt of the night to the Sea-ſide.

March the four and twentieth, At Day-break we got to the ſhore ſide, where we found the *Engliſh* Preſident attended with all the Merchants of his Nations, who were giving order for diſpatching their Ships which were ready to ſet ſail to *Muchà*, or *Muchàr*, in the Red Sea; namely, the two Ships, the *Whale* and *Dolphin*, wherewith I came into *India*; for of the other three which I left in *Bender* of *Kombrù*, they had ſold the little Frigat which was in ill plight, to the *Perſians*, who deſign'd to make uſe of her in the enterprize of *Arabia*, whither they had determin'd to paſs alone, now the *Engliſh* plainly refus'd to joyn with them in the War; and the other two great Ships having put in likewiſe at *Surat*, were ſoon after ſent out again with Maſter *Thompſon*, who came with them from *Perſia*, it not being known in *Surat* whither. I was receiv'd by the Preſident in his Tent, together with my *Mary Tinatìm*; and ſoon after came *Cacciatùr* my Servant, and two *Moors* of *Surat*, by the favour of the Commendator of the *Dutch*; but I know not whether it were with his own good liking, though to us he pretended that it was. After my departure the Commendator went to viſit the Governour, and ſince I was gone, and, as he ſaid, could not carry *Cacciatùr* out of *Surat*, he deſir'd that he would give him to him, to the end he might live in his Houſe with other Friends; which the Governour readily granting, the ſame night, by the help of certain perſons purpoſely diſguis'd in *Indian* Habit, he ſent him by a ſecure way to the Sea-ſide, where he found me in the Tent of the *Engliſh* Preſident. The ſame Morning I went aboard the Ship call the *Whale*, (wherein I came) to viſit the Captain and take leave of my Friends, with whom alſo I din'd; afterwards I went aboard the *Dolphin*, to viſit not onely the Captain who was my Friend, but eſpecially my good Companion Sig: *Alberto Schilling*, who was aboard there in order to go to the Red Sea, intending to paſs from thence into *Æthiopia* to the Court of the *Abiſſins*, in caſe he could get Tranſportation, and were not hindred in the Turkiſh Ports where he was to paſs, upon account of being a *Chriſtian*; the *Turks* not willingly granting paſſage to *Chriſtians* (eſpecially *Europæans*) towards *Hhabeſe*, in regard of

the ſuſpitions they have of the intelligences and converſe with our Compatriots may have to their prejudice with that Prince. Wherefore taking leave of Sig: *Alberto* with many embraces, of Maſter *Roſel*, (whom I had known in *Perſia*, and who being come from thence after me, was here ſhipt for a Trading Voyage) and of all my other Friends in the two Ships, I came back to ſup and lye on Land in the Tent of the Preſident. *March* the twenty fifth, Early in the Morning I put my Goods into the Shallop of *Sebaſtian Luis*, and alſo going aboard my ſelf, whilſt the Preſident went to his own Ships to diſpatch them, ſet ſail for *Daman*; at night we caſt Anchor in a narrow arm of the Sea, which enters far into the Land, of which ſort of inlets there are many all along the coaſt of *India*, which encompaſſing good portions of Land make many little Iſlands; and becauſe the ſaid arms of the Sea are long and narrow like Rivers, and ſome of them have little Rivers falling into them from the continent, (although the water is ſalt, and they have no current but the ebbing and flowing of the Sea) the *Portugals* term them in their Language *Rios*, Rivers; which I take notice of, that it may be underſtood that all the *Rios*, or Rivers, which I ſhall name in the coaſt of *India*, and not ſpecifie that they are ſtreams of freſh water, are ſuch arms of the Sea as this, improperly call'd Rivers. This, where we ſtaid this night, is call'd *Rio di Colek*, or *Coleque*. I have better underſtood that all the aforeſaid inlets are not arms of the Sea, but really Rivers of freſh water; and the Tide of the Sea at ebbing and flowing being here very ſtrong and overcoming that of the Rivers; hence it comes to paſs that 'tis hardly perceiv'd whether they have any ſtream or no; and the water going far into the Land comes likewiſe to be ſalt; but indeed they are Rivers, and form Iſlands by their entring into the Sea with many mouths. They are almoſt innumerable upon all the coaſt of *India*, and the *Portugals* very truly call them *Rios*, Rivers. Wonder not at theſe doubts and various informations, for I could not underſtand things thoroughly at firſt, for want of converſe with intelligent perſons; nor was it eaſie for me to judge right in the beginning, the firſt appearance of things oftentimes deceiving even the wiſeſt, as the ſaltneſs of the water did me, in my judgement of theſe Rivers; making me take them for arms of the Sea; which miſtake, was further'd by the affirmation of moſt of the ignorant *Portugals*, who not knowing more of this coaſt then the ſhore where the water is ſalt, think that the Rivers are ſalt water; but Time and better informations aſſiſt my diligence in diſcovering the truth of things. *March* the twenty ſixth, About noon we arriv'd at *Daman*, but unſeaſonably, the *Caſila* and Fleet of the *Portugals* being gone in the Morning, and we diſcern'd them ſailing afar off, but it was not poſſible to overtake them, I advertis'd *F. Antonio Albertino*, Rector of the Jeſuits Colledge, of my coming, and he very courteouſly came forthwith to the Sea-ſide to

receive

receive me, and carry'd me to lodge in the Colledge, which in reference to that ſmall City is large enough and well built. He ſent *Mariam Tenatim*, in a *Palanchino*, or *Indian Litter*, (wherein people are carry'd lying along as 'twere in a Couch, and thoſe of Women are cover'd) to the Houſe of a *Portugal* Gentlewoman, and advis'd me that ſince the *Caſila* was departed, I ſhould go in the ſame Veſſel to meet it at *Baſſaim*, where it was to touch; and for that day reſt a little in *Daman* as accordingly I did.

III. The City of *Daman* is ſmall, but of good building and hath long, large, and ſtrait ſtreets. It hath no Biſhop, as neither have the other Cities of the *Portugals* upon this coaſt, being ſubject in ſpirituals to the Arch-Biſhop of *Goa*; but in every one of them reſides a Vicar, whom they call *da Vara*, that is, of the Vierge or Mace, (which is the badg of Authority) with ſupream power. Beſides the Jeſuits and the Church of the See, (as they call the *Duomo*, or Cathedral) here are *Dominicans*, *Franciſcans*, and, as I remember, *Auguſtines* too; all, who have good Churches and Covents. The City is environ'd with ſtrong walls of good fortification, and hath a large Territory and many Towns under it; and becauſe they are frequently at war with *Nizamſciah*, whoſe State (being govern'd at this day by his famous Abiſſine-Slave *Melik Ambar*) borders upon it by Land; therefore the *Portugals* here are all Horſe-men, and keep many good *Arabian* Horſes, as they are oblig'd to do, going frequently out to war in defence of their Territory when occaſion requires, though during my time here they were at peace. In *Daman* I firſt taſted at the Father Rector's Table many ſtrange *Indian* Fruits, ſome of which are deſcrib'd by *Carolus Cluſius*, and others not, which, as I was told, were after the writing of his Books brought into *Eaſt India* from *Braſil*, or *New Spain*; namely, *Papaia*, *Caſu* or *Cagiu*, *Giambo*, *Manga* or *Amba*, and *Ananas*; all which ſeem'd to me paſſibly good, and, though of different taſts, not inferior to ours of *Europe*, eſpecially *Papaia*, which is little eſteem'd in *India*; and, if I miſtake not, is not mention'd by the aboveſaid Writer; in ſhape and taſte, it much reſembles our Melons, but is ſweeter, and conſequently to me ſeem'd better. *Ananas* is juſtly eſteem'd, being of a laudable taſte, though ſomething uncouth, inclining more to ſharpneſs, which, with a mixture of ſweetneſs renders it pleaſant. And becauſe the ſaid Books mention it not, I ſhall briefly add, that to the outward view it ſeems, when it is whole, to reſemble our Pine-Apple, both in the diviſions and the colour; ſaving that at the top it hath a kind of tuft of long ſtrait leaves between green and white, which the Pine-Apple hath not, and which render it prety to look upon; 'tis alſo different from the Pine-Apple, in that the huſks are not hard, but tender like the common ſkin of Fruits; nor is it needful to take them off one by one, neither is any ſeed eaten, as the Pine-Nuts, which are within the huſks, but

but the whole Fruit is all pulp, which is cut with the knife; and within 'tis of ſomewhat a greeniſh colour. Of temperament, 'tis held to be hot, and good to promote digeſtion, having, in my opinion, ſomewhat of a winiſh taſte and ſtrength; which virtue of helping digeſtion, is likewiſe aſcrib'd in a higher degree to *Caju*, whence it always uſes to be eaten with fiſh; but of this and the reſt, becauſe I ſuppoſe others have written of them, I ſhall forbear further to ſpeak. In *Daman*, I had from the Jeſuits two conſiderable pieces of News. Firſt, that the two *Engliſh* Ships, which, as I ſaid, were ſent from *Surat* before my departure thence, upon ſome unknown deſign, went to *Dabul*, under pretext of Peace and Friendſhip, as if to traffick in that Port; and that the *Moors* of *Dabul* had ſpread Carpets, and prepar'd a handſome entertainment for the principals upon ſhore: but the *Engliſh* having fairly landed, ſuddenly got to certain pieces of Ordnance which were there, and nail'd them up; then putting their hands to their Arms, began to fall upon the people of the City; who upon this ſudden unexpected onſet, betook themſelves to flight, and were likely to receive great dammage; but at length a *Portugal* Factor, and ſome few others making head againſt the *Engliſh*, and animating the Citizens to do the like, turn'd the ſcale of the victory, and in a ſhort time beat out all the *Engliſh*, killing many of them, and conſtraining the reſt to fly away with their Ships; who nevertheleſs in their flight took two Veſſels of *Dabul*, which were in the Port richly laden, but unprovided, as in a ſecure place; which was no ſmall dammage to the City, and afforded a rich booty to the *Engliſh*. This action, I conceive, was done by the *Engliſh* out of ſome old grudge againſt the City of *Dabul*, or perhaps, onely to force it to permit them free Trade; and they uſe deal to thus with ſuch ports as will not admit them thereunto. The other News, was that *Prete Janni*, King of *Æthiopia* and the *Abiſſins*, was by means of the Jeſuits reconcil'd to the Roman Church, and become a good Catholick, intending that his whole Country ſhould do the ſame; which if true, is indeed a thing of great conſequence.

IV. *March* the ſeven and twentieth, About noon we departed from *Daman* towards *Baſſaim*, in the ſame Barque or *Almadia*, and ſail'd all the day; at night, in regard of the contrary current and danger of Pirats, who cannot eaſily be ſeen and avoided in the dark, we caſt Anchor under a place call'd *Danie*. *March* the eight and twentieth, Continuing our courſe, in the Morning we eſpy'd ſome Ships, which we ſuſpected to be Pirats of *Malabar*, and therefore fetching a compaſs we made but little way forwards. At night, we caſt Anchor in a Bay call'd *Kielme-Mahi*, from two Towns ſituate upon it, one call'd *Kielme*, the other *Mahi*. On the nine and twentieth of the ſame moneth, we ſail'd forward again; but the Tide turning contrary, we caſt Anchor about noon, and ſtay'd a while in a little Iſland near the Continent.

Continent. The ſails being mended, and the current become favourable, we ſet forward again; and having paſs'd by ſome Veſſels, which we doubted to be Pirats of *Malabar*, about night we arriv'd at *Baſſaim*. But, leſt the people of the Fleet, which we found there with the *Caſila*, ſhould moleſt our Boat, as ſometimes 'tis uſual, and take away the Sea-men for the ſervice of the Navy, we ſtay'd a while without the City, caſting Anchor a little wide of the ſhore; and in the mean time I ſent notice to F. *Diego Rodriguez*, Rector of the Colledge of Jeſuits at *Baſſaim*, for whom I had Letters from the Father Rector of their Colledge at *Daman*, and ſome alſo for others from the Brother of theirs, whom I ſaw in *Cambaia*. The F. Rector ſent preſently to the Sea-ſide where I was, F. *Gaſpar di Govea* their Procurator, who becauſe 'twas ſaid the Fleet would depart that very night with the *Caſila* for *Goa*, immediately without entring into the City, procur'd me paſſage in a Merchants Frigat, as more commodious for paſſengers, in regard 'twas free from the trouble of Souldiers which went in the Men of War, appointed to convoy the Merchants Ships. The Captain of the Veſſel wherein I embark'd, was call'd *Diego Carvaglio*, with whom having agreed for my paſſage, I preſently put my Goods aboard his Ship, together with *Mariam Tinatin*, in the moſt convenient Cabin, and *Cacciatùr* to take care of them. It being now night, I went alone with F. *Govea* to their Colledge, to viſit and thank the F. Rector and the other Fathers, who very courteouſly retain'd me at Supper; which ended, to avoid the danger of being left behind, I forthwith return'd to repoſe in the Ship. Of the City *Baſſaim*, I cannot ſay any thing, becauſe it was night both at my entrance, ſtay, and coming away; I can onely intimate, that it is wholly ſurrounded with ſtrong walls, and, if I took good notice, ſeems to me greater then *Daman*; but of late years many buildings were deſtroy'd by a horrible tempeſt, and are not yet re-edifi'd. I found in the Colledge of *Baſſaim*, F. *Paolo Giovio* an Italian. *March* the thirtieth, In the Morning the Fleet ſet ſail, and going off the ſhore we came to the Iſland where they take in freſh water over againſt a City, in view at a little diſtance, which they call *Salſette*; and the place where we ſtay'd (being a large and populous Iſland) is call'd in the *Portugal* Tongue *L' Aguada*; and here we ſtay'd all day, becauſe the wind was ſo contrary that we could not get off that point of Land; and for that divers of the Galeots and new Frigats built to be ſent and arm'd in *Goa*, were not in order to depart, and we were forc'd to ſtay their preparation. *March* the one and thirtieth, At Sun-riſe we put to Sea for *Goa*, but were ſlow in getting forth to the Main before we could ſet ſail; becauſe the Tide was ſtill going out, and there was ſo little water left that our Frigat run a ground. At length the Tide turning, we row'd out of the ſtreit between the City and the Iſland; and being come into the broad Sea hois'd all our ſails. About mid-night following, we arriv'd at

Ciaùl,

Ciaùl, but enter'd not into the Port, becauſe it ſtands much within Land upon a precipice, where the Sea entring far into the Bay between the Hills and the low Shore, (into which alſo is deſcharg'd the mouth of a River) makes an ample and ſecure harbour; wherefore by reaſon of the darkneſs of the night, which in this place is no ſeaſonable time, the Fleet would not enter, but we rode at the Rivers mouth till break of day.

V. *April* the firſt, Entring into the Port in the Morning, we caſt Anchor under the City upon the ſhore, where nevertheleſs the water is ſo deep, and our Galeots came ſo near the bank, that we went aſhore by a bridge. In the entrance of the City and Haven, on the right hand, almoſt Southwards, we ſaw that famous Hill which the *Portugals* call *Morro di Ciaùl*, commanding the Harbour and all the adjacent City; on the top of it ſtands a ſtrong Caſtle, which was ſometimes poſſeſs'd by the *Moors* of *Dacàn*; namely, by *Nizam-Schiah*, to whom alſo the whole Territory about it belongs; and when the ſaid King made war with the *Portugals*, the *Moors* did great miſchief to them from the top of this Mountain, and another which ſtands near the Harbour, but ſomething more inwardly, diſcharging great Artillery from thence upon the City and the mouth of the Port, ſo that no Ship could enter. But at laſt a ſmall number of *Portugals* having routed with a ſignal, and almoſt miraculous victory, a very great body of *Moors*, the ſame day they likewiſe took the ſaid *Morro*; whither the routed-*Moors* flying, it happned that in the entrance of the Fortreſs, an Elephant wounded by the *Portugals*, in its flight fell down in the Gate, ſo that the *Moors* could not ſhut it; and the victorious *Portugals* in that fury of purſuing the Enemy, had occaſion and convenience of entring: ſo that they took it, and ſtill hold it, (having improv'd the fortifications) and conſequently, deliver'd the City of *Ciaùl* from the continual moleſtations, which it ſuffer'd from thence by the *Moors*; and now the Citizens live in peace, and more ſecure. Having landed a little way from the *Dogana*, or Cuſtom-houſe, which ſtands without the walls; the firſt thing I ſaw was the Cathedral Church, which ſtands likewiſe without the walls upon the ſhore, and is the See not of a Biſhop but of a Vicar, as *Daman*, *Baſſaim*, *Ormuz*, and other places are; which though they enjoy the title of Cities, are nevertheleſs all ſubject to the Arch-Biſhop of *Goa*. I went next into the Colledge of the Jeſuits, whoſe Church here, as alſo in *Daman*, *Baſſaim*, and almoſt all Cities belonging to the *Portugals* in *India*, is call'd *Saint Paul's*; whence in *India* the ſaid Fathers are more known by the name of *Pauliſts* then *Jeſuits*. Here I viſited F. *Antonio Pereira*, who was come from *Baſſaim*, where I fell acquainted with him in our Fleet, in order to go likewiſe to *Goa*. I likewiſe viſited the F. Rector of the ſaid Colledge, who caus'd me to ſtay dinner with him; and being the Fleet departed not that day, I

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alſo lodg'd in the ſaid Colledge at night. *April* the ſecond, I heard Maſs early in the Jeſuits Church, and taking leave of them went to embark, but found that my Galeot was remov'd to the other ſide of the Port under the Mountain to be mended; and having found Sig: *Manuel d' Oliveira*, one of our Companions embark'd in the ſame Galeot, and underſtanding that the fleet did not depart that day neither, I went with him to hear a Sermon in the Cathedral Church; after which, we went to dine in the Houſe of F. *Franceſco Fernandez*, Prieſt and Vicar, who liv'd ſometimes at *Ormuz*, and after the loſs of that Iſland was retir'd hither. The *Portugals* call Secular Prieſts, Fathers, as we do the Religious or Monaſticks. In the ſame Houſe dwelt Signor----------a worthy and grave Souldier, who being a Friend to my ſaid Companion, we convers'd together till it was late, and then our Galeot being come back we went to embark; but neither did the fleet depart this night, as we ſuppos'd it would. *April* the third, A rumor of departing being ſpread abroad about noon, we put out to Sea, and caſt Anchor at the mouth of the Harbour, where many other Galeots were gather'd, expecting the ſetting forth of the whole fleet; but neither did we depart this day nor the night enſuing.

April the fourth, The fleet being at length in readineſs, and the Sun a good height, we ſet ſail and departed from the Port of *Ciaùl*. In the Afternoon we ſail'd by a Fort, which is the onely one poſſeſs'd near the Sea by the *Moors* of *Daman*, that is, by *Nizàm Sciàh*, which Fort is call'd *Danda Ragiaporì*; and at night we caſt Anchor under a ſteep ſhore call'd *Kelſi*. We did not ſail in the night time, becauſe the *Caſila* was numerous, conſiſting, by my conjecture, of above 200. Veſſels, and in the dark ſome unwary Ship might eaſily have been taken by the Rovers of *Malabar*. The next day we ſail'd gently along, onely with the ſail call'd the Trinket, making but little way, that ſo we might go altogether and not leave many Ships behind, which being ill provided of Tackle could not ſail faſt. We caſt Anchor again early in the Evening, to avoid the confuſion which might ariſe by ſo many Ships caſting Anchor together; beſides the danger of falling foul one upon another in the dark. Our courſe was always Southerly, and the Coaſt along which we paſs'd on the left hand was all mountainous; till having got out of the dominion of *Nizam-Sciah*, we began to coaſt along that of *Adil-Sciàh*. Now that it may be underſtood who theſe Princes are, I ſhall tell you that on the South of the States of the *Great Moghòl*, in the Confines whereof *India* begins to be diſtended into a great Tongue of Land like a Triangle, a great way Southwards into the Sea, between the Gulph of *Cambaia*, and the Gulph of *Bengala*; the firſt Province of *India* joyning to the States of the *Moghòl*, is the Kingdom of *Daman*, whereof ſome part is ſtill poſſeſs'd by the *Moghòl*. Next follows the Kingdom of *Telengone*, or *Telengà*, and many other Provinces divided under ſeveral Princes into little Kingdoms, which they ſay were anciently but one or two, and that the others who are now abſolute Princes,

VI.

were ſometimes his Captains or Miniſters, who having by degrees pull'd down the Principal (who was, if I miſtake not, the King of *Biſnagà* on the South, and the King of *Sceherbeder*) are become equal, and all without ſuperiority ſovereign Princes. Amongſt theſe, the neareſt to the *Moghòl* are three *Reguli*, or pety Kings, all which yet have great dominion and ſtrength, and are at this day of the Sect of the *Moors*; for the *Moors* having at firſt been brought into *India* to ſerve as ſlaves, are by degrees become Maſters, and by oppreſſing the *Gentiles* in many places have much propagated their Religion. Of theſe three Princes, the neareſt to the *Moghòl*, whoſe Territory lyes toward the Sea on the Weſt, and Confines with the *Portugals* at *Giaùl* and other places, and who is properly ſtyl'd King of *Dacàn*, (from the greateſt Province) is call'd by the name, or rather ſirname, hereditary to all that reign in this State, *Nizam Sciàh*, which many interpret *Rè della Lancia*, *King of the Lance*, alluding to the *Perſian* word *Nizè*, which ſignifies a Lance; but I conceive they are miſtaken, becauſe his name is *Nizam Sciàh*, and not *Nizè Sciah*, as according to this interpretation it ſhould be: Wherefore I have heard others, perhaps, better interpret it, *Rè de' Falconi*, *King of Falcons*, or *Hawks*, from the word *Nizàm*, which in the *Indian* Tongue, they ſay, ſignifies a Hawk or other Bird of Prey. And whoſoever reigns here, always retains this ſirname; becauſe whileſt he was not an abſolute Prince, but a Miniſter of that other great King of *India*, this was his Title and Office under that King. // The *Nizam Sciàh* now reigning, is a Boy of twelve years old, who therefore doth not govern it, but an Abyſſine Slave of the *Moors* Religion, call'd *Melik Amber*, adminiſters the State in his ſtead, and that with ſuch authority, that at this day this Territory is more generally known and call'd by the name of *Melick*'s Country, then the Kingdom of *Nizam-Sciàh*. Nevertheleſs this *Melik Amber* governs not fraudulently, and with deſign to uſurp, by keeping the King ſhut up, as I have ſometimes heard; but according as I have better underſtood ſince from perſons inform'd nearer hand, he adminiſters with great fidelity and ſubmiſſion towards the young King; to whom nevertheleſs, they ſay, he hath provided, or already given to Wife a Daughter of his own, upon ſecurity that himſelf ſhall be Governour of the whole State as long as he lives. This *Melik Amber* is a Man of great parts, and fit for government, but, as they ſay, very impious, addicted to Sorcery; whereby 'tis thought that he keeps himſelf in favour with his King, and that for works of Inchantments, (as to make prodigious buildings, and with good luck, that the fame may laſt perpetually and ſucceed well) he hath with certain Superſtitions us'd in thoſe Countries committed moſt horrid impieties and cruelties, killing hundreds of his Slave's Children, and others; and offering them as in Sacrifice to the invok'd Devils, with other abominable ſtories which I have heard related; but becauſe not ſeen by my

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ſelf, I affirm not for true. The Ambaſſador of this *Nizam-Sciàh* in *Perſia*, is that *Hhabeſe Chan*, an Abyſſine alſo, whom I ſaw at my being there. Of ſtrange things, they relate that *Nizam-Sciàh*, hath I know not where in his Country a piece of Ordnance ſo vaſt, that they ſay it requires 15000. pound of Powder to charge it; that the Ball it carries, almoſt equals the height of a Man, that the metal of the piece is about two ſpans thick, and that it requires I know not how many thouſand Oxen, beſides Elephants to move it; which therefore is uſeleſs for war, and ſerves onely for vain pomp. Nevertheleſs this King ſo eſteems it, that he keeps it continually cover'd with rich cloth of Gold, and once a year comes in perſon to do it reverence, almoſt adoring it; and indeed, although theſe Kings are *Moors*, yet they ſtill retain much of the ancient Idolatry of the Countries, wherein Mahometiſm is little, or not yet univerſally ſetled. The ſecond of the three pety Kings, whoſe Country joyns to that of the *Moghòl*, but borders upon the Sea Eaſtward in the Gulph of *Bengala*, is he who (for the ſame reaſons mention'd concerning *Nizam-Sciàh*) is call'd by the hereditary ſirname of *Cutb-Sciàh*, which ſome erroneouſly expound *Polo d' i Rè*, *the Pole of Kings*, being deceiv'd by the Arabick word *Cutb*, which ſignifies the Pole, and is us'd by the *Arabians* and *Perſians*, to denote ſupream excellency; underſtanding (*e.g.*) by *Polo de i Savii*, *ò di Sapienza*, *The Pole of Wiſe-men*, *or of Wiſdom*, the wiſeſt Man in the world; by *Polo di Santità o della Legge*, *The Pole of Sanctity and the Law*, the greateſt pitch, and the higheſt obſerver of the divine Law; and ſo in all other like Caſes; but, I ſay, I believe they are miſtaken; and there ſeems to me more truth in the expoſition of others, who interpret *Rè de i Cani*, *King of Dogs*, from *Cutb*, which in the Language of *India* ſignifies a Dog, becauſe he was Maſter of the Dogs to that ſupream King. Under his juriſdiction is *Gulcondalàr*, where, I think, he hath his Royal Seat, and *Miſlipatan*, a famous Port in the Gulph of *Bengala*. Laſtly, the third of the three *Reguli*, is he who hath his Seat in *Viſapor*, and reigns in the Country of *Telongane*, bordering upon the *Portugals* Territories at *Goa*, more Southwards then the two before mention'd. Some will have *Viſapor* and *Goa* belong to the Province of *Dacàn*, and that *Telenga* much more remote toward the South. The truth is, *India* and the Provinces thereof is very confus'd; foraſmuch as the *Indians* themſelves being illiterate cannot diſtinguiſh it aright, and the *Portugals* have all their knowledge thereof from the vulgar of the ignorant *Indians*, whoſe Language they underſtand not well, and extreamly corrupt in pronuntiations; therefore I cannot ſpeak any thing certain concerning the ſame, as neither have the *Portugal* Writers been able to do, though perſons very exact and ſufficient. But to return to my purpoſe, the proper name of him that now reigns is *Ibrahim*, but his hereditary ſirname (as the others) is *Adil-Sciàh*, or *Idal Sciàh*, which ſignifies not *giuſto Rè*, a *Juſt*

King, as ſome think from the *Arabick* word *Adil*, denoting *Juſt*; but rather, in my opinion, as ſome others ſay, *Rè delle Chiavi*, *King of the Keys*, from *Adil* or *Idal*, an *Indian* word importing *Keys*, he having been in times paſs'd Superintendent of the Keys, (of the Treaſury perhaps, or Archives) under the ſupream King. Sometimes theſe Princes have been call'd *Nizam-maluk*, *Adil-Chan*, and ſo the others with the words, either *Melek* or *Chan*, in ſtead of *Sciàh*, which is all one; for *Melek* or *Maluk*, (as ſome corruptly read) ſignifies a *King* in *Arabick*, as *Chan* doth alſo in *Turkiſh*, and *Sciàh* in *Perſian*: And becauſe theſe three Languages are ſufficiently familiar, and almoſt common to the *Moors*, therefore they have us'd ſometimes one word, ſometimes another; but in later times it ſeems that thoſe who now rule, rejecting the words *Melek* and *Chan*, are better pleas'd with the *Perſian* Title *Sciàh*, as being, perhaps, more modern to them; whence they are ordinarily call'd now *Nizam-Sciàh*, *Cutb-Sciàh*, and *Adil-Sciàh*, which are the three Princes of whom I undertook to give an account, as perſons whom I ſhall have frequent occaſion to mention in theſe Writings. And to leave nothing unſaid, I ſhall add, that *Nizam-Sciàh*, or rather his Governour *Melik-Ambar*, makes war frequently and bravely againſt the *Great Moghòl*, upon whom he borders: *Cutb-Sciàh*, I know not whether he actually makes publick war againſt him, but at leaſt he fails not to aſſiſt his Neighbour *Nizam-Sciàh* with money. The ſame doth alſo *Adil-Sciàh*, but ſecretly and by under-hand; not daring through I know not what mean fear declare himſelf an enemy to the *Moghòl*; I ſay, mean fear, becauſe not bordering upon him, (for the two other Princes lye between them) and being able, as they ſay, upon occaſion to bring into the field a hundred thouſand men, he ſeems juſtly chargeable with timerouſneſs and cowardice; ſince, me-thinks, he that hath a hundred thouſand men at his command ought not to fear the whole world; or, if he doth, he is a very Poltron: But indeed, *Adil Sciàh* fears the *Moghòl*, yea, he fears and obſerves him ſo much that he payes him an annual Tribute; and when the *Moghòl* ſends any Letter to him, which is always brought by ſome very ordinary common Souldier or Slave, he goeth forth with his whole Army to meet the Letter and him that brings it, who being conducted to the Palace ſits down there, whilſt *Adil-Sciàh* ſtands all the time, and the Letter being lay'd upon a Carpet on the pavement, before he offers to put forth his hand to take it up, he bows himſelf three times to the earth, doing reverence to it after their manner. Moreover, I have heard that this *Ibrahim Adil-Sciah* who now reigns, ſome years ago poyſon'd his own eldeſt Son, as ſuſpected of being likely to become one day a diſturber of the Common-wealth and the publick quiet, being diſpleas'd with him onely becauſe he once with too much freedom perſwaded him to deny the *Moghòl* the accuſtom'd Tribute; ſaying, that with the Tribute alone which he

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pay'd voluntarily he durſt undertake to make a mighty war upon him and never pay him Tribute more; which, if true, was certainly in this Prince a ſtrange effect of fear. This *Adil-Sciah* hath marry'd one of his Daughters to *Cutb-Sciah*, and with *Nizam-Sciah* he conſtantly maintains, and frequently renews alliance; ſo that they are all three faſt friends, and firmly united together. I have alſo heard that *Adil-Sciah* uſes to wear his Beard very long, contrary to the other two, who are ſhaven after the mode of *Perſia* and *India*. They ſay the preſent *Ibrahim Adil-Sciah* is infirm, by reaſon of a great hurt receiv'd by a Wolf in his hips, ſo that he cannot ride on Horſe-back; and hence perhaps it is that he is ſo peaceable and timerous, infirmities undoubtedly much dejecting the ſpirits of Men. • All theſe three Princes are *Moors*, as I ſaid before, although their Countries abound with innumerable *Gentiles*. *Cutb-Sciah* alone, as I have heard, is *Sciani*, of the Sect of the *Perſians*; but the other two, I conceive, are *Sonni*, as the *Turks* and the *Moghòl*; which yet I affirm not, becauſe I have not perfect certainty thereof. The King of *Perſia* cheriſhes all theſe three Princes ſufficiently, and they have great correſpondence by interchangeable Ambaſſies and Preſents; all which is onely in reference to make greater oppoſition to the *Moghòl*, upon whom they border, and whoſe greatneſs is equally prejudiciall to them all. And ſo much may ſuffice concerning them.

April the fifth, We ſet ſail again, and in the Afternoon paſs'd by the City *Dabùl*, which belongs to the Dominions of *Adil-Sciah*, and ſtands hid amongſt Hills in a low Plain; ſo that 'tis ſcarcely ſeen. After which, we paſs'd within two Leagues of a Point or Promontory which the *Portugals* call *Dabùl falſo*, becauſe it deceives ſuch as come from far by Sea, making them take it for the Point of *Dabùl*, to which it reſembles. At Night we caſt Anchor near another ſhore which they call the Gulph or Bay, or, as the *Portugals* ſpeak, A *Enceada dos Bramanes*, becauſe the Country thereabouts is inhabited by many *Brachmans*. *April* the ſixth, We ſet ſail, and firſt paſs'd by *Ragiapùr*, then by *Carapetan*. About two hours before night, we caſt Anchor in an *Enceada*, or Bay, which they call *Calosì*, or *Caloſcì*, not far from the Point of *Carapetan*. *April* the ſeventh, In the Morning we paſs'd by *Tambona*, which was the Country of the Mariners of our Ship, and toward Evening by the Rocks which the *Portugals* call *Los Illeos quemados*, that is, *The burnt Rocks*, becauſe they appear ſuch by their colour and inequality; and we continu'd ſailing all Night, every Ship going as they pleas'd, without caring for the company of the Fleet; now that by reaſon of the great nearneſs of *Goa*, we were in ſafety. *April* the eighth, Arriving before Day at the ſhore of *Goa*, we began to enter into the ſalt River, or *Rio*, as they ſpeak, of ſalt water which the *Portugals* call *Barra di Goa*; upon the mouth of which River, which is ſufficiently broad, ſtand two Forts, one on each ſide, with good VII.

pieces

pieces of Artillery planted upon them to defend the Entrance.

VIII. 'Tis to be known that the City of *Goa*, at this day the Head of all the Dominion of the *Portugals* in *India*, is ſituate here in one of theſe Iſlands, of which, as I ſaid before, there are innumerable upon all the Coaſt of *India*, made by the ſeveral Rivers which divide them from the main-land. The City is built in the inmoſt part of the Iſland toward the Continent; and therefore the whole Iſland is plentifully inhabited with Towns and places of Recreation, and particularly, upon the River; which is on either ſide, adorn'd with Buildings and Houſes, ſurrounded with Groves of Palm-Trees, and delightful Gardens. The greateſt part of the Iſland is incloſ'd with a Wall, with Gates at the places for paſſage, continually guarded for ſecurity againſt the attempts of Neighbours, and alſo to prevent the flight of Slaves and Thefts; ſince onely that River being croſs'd, you enter preſently into the Territory of *Adil-Sciah* and the *Moors*; but 'tis otherwiſe toward the Sea-ſide, for all the Coaſt which is beſet with other ſmall Iſlands and Pen-inſula's, for a good ſpace belongs to the *Portugals*, being inhabited with Towns and divers Churches. The City which lyes on the right hand of the River, as you enter into the inmoſt receſs is ſufficiently large, built, partly, on a Plain, and, partly, upon certain pleaſant Hills, from the tops whereof the whole Iſland and the Sea are diſcover'd with a very delightful proſpect. The buildings of the City are good, large and convenient, contriv'd for the moſt part for the benefit of the wind and freſh Air, which is very neceſſary in regard of the great heats, and alſo for reception of the great Rains of the three Moneths of *Pauſecal*, which are *June*, *July*, and *Auguſt*; which not upon account of the heat (although it be very great at that time, but greateſt of all in *May*, when the Sun is in the Zenith) but of the great Rain, the *Portugals* call the Winter of the Earth. Nevertheleſs the buildings have not much ornament or exquiſiteneſs of Art, but are rather plain, and almoſt all without beautifyings. The beſt are the Churches, of which many are held here by ſeveral Religions, as *Auguſtines*, *Dominicans*, *Franciſcans*, diſcalceated *Carmelites* and *Jeſuits*, with double, and very numerous Covents; and indeed, half of the Religious that are here, would ſuffice for a City bigger then *Goa*: But beſides theſe, there are alſo many of Secular Prieſts, and Pariſhes, and Chappels; and laſtly, the See or Cathedral, which nevertheleſs is neither the faireſt, nor the greateſt Church of that City, there being many others that exceed it. The See of *Goa* at the time of my being there was not finiſh'd, but ſcarce above half built, and thence ſeem'd to me ſmall and leſs ſtately; but having ſince ſeen the intire deſign of the ſtructure, I conceive, that when 'tis finiſh'd 'twill be a very goodly Church. The people is numerous, but the greateſt part are ſlaves, a black and lewd generation, going naked for the moſt

moſt part, or elſe very ill clad, ſeeming to me rather a diſparagement then an ornament to the City. *Portugals* there are not many, they us'd to be ſufficiently rich; but of late, by reaſon of many loſſes, by the incurſions of the *Dutch* and *Engliſh* in theſe Seas, they have not much wealth, but are rather poor. Nevertheleſs they live in outward appearance with ſplendor enough, which they may eaſily do, both in regard of the plentifulneſs of the Country, and becauſe they make a ſhew of all that they have: however, in ſecret they indure many hardſhips; and ſome there are, who, to avoid ſubmitting to ſuch Employments as they judge unbecomming their gravity, being all deſirous to be accounted Gentlemen here, lead very wretched lives, undergoing much diſtreſs, and being put to beg every Day in the Evening; a thing which in other Countries would be accounted unhappy and more indecent, not to ſay ſhameful, then to undertake any laudable profeſſion of a Mechanick Art. They all profeſs Arms, and are Souldiers although marry'd; and few, except Prieſts and Doctors of Law and Phyſick, are ſeen without a Sword; even ſo the Artificers and meaneſt Plebeians: as alſo ſilk clothes, are the general wear almoſt of every body. Which I take notice of, becauſe to ſee a Merchant and a Mechanick in a dreſs fit for an Amorato, is a very extravagant thing; yet amongſt them, very ordinary; the ſole dignity of being *Portugals* ſufficing them (as they ſay) to value themſelves as much as Kings and more.

But returning to my purpoſe, whilſt we were coming to the City by the River betimes in the Morning, we met the Vice-Roy who was going to the mouth of the *Barra*, to diſpatch away *Ruy Freira de Andrada*, whom with five or ſix Ships (a ſmall preparation indeed) he ſent to the relief of *Maſcàt*, and to make war againſt the *Perſians*; having likewiſe appointed divers other Ships to be ſent after him from *Ciaùl*, *Dio*, and other Ports of the *Portugals*; which if they go, may be ſufficient for ſome conſiderable exploit: but the Orders of the Vice-Roy in other places, God knows how they will be executed in his abſence. The ſudden departure of *Ruy Freira*, made me ſorry that I had not the opportunity to ſee him and ſpeak with him, as I extreamly deſir'd, and perhaps, it would not have been unacceptable to him. Arriving at the City, we caſt Anchor under the *Dogana*, or Cuſtom-houſe, where all Ships commonly ride, to wit, ſuch as are not very great; for theſe ſtay either at the barr in the mouth of the River, or in ſome other place thereof where they have the deepeſt water. Being come thither, I preſently gave notice of my arrival to F. *Fra: Leandro* of the Anuntiation, whom I had known in *Perſia*, and who was here Provincial Vicar of the diſcalceated *Carmelites* of *India* and *Perſia*. I alſo advertis'd the Fathers Jeſuits thereof, for whom I brought ſundry of their Generals Letters from *Rome*, written affectionately to recommend me to them. F. *Fra: Leandro* came forth-with to viſit me in the Ship, IX.

Ship, where after ſome diſcourſe for a while together, he undertook to procure us a Houſe and ſo departed; having alſo offer'd me his own Covent with that ſame courteſie and confidence as was formerly between us. A little after, it was very great contentment to me to ſee and know F. *Antonio Schipano*, your Kinſman, now a very old man, who was ſaluted by me upon your account; and ſo for this time I gave him a ſuccinct Relation of you, puting him in mind of your Child-hood. He came to viſit me with F. *Vincenzo Sorrentino* of *Iſchia*, whom I had formerly ſeen in *Perſia*, and who not living then with the Jeſuits, came with the Spaniſh Ambaſſador as his Chaplain in that Voyage. Theſe two Fathers being Italians, were ſent by F. *Andrea Palmeiro*, Viſitor of the Jeſuits, and then their Superior in *Goa*, both to complement me in his Name, and to give him more exact information of me, whom he had never ſeen, nor ſo much as known by Fame, ſaving what his General's Letters ſignifi'd to him. Wherefore after they had viſited me, and underſtood what was my intention to do, they went to give account thereof to the Father Viſitor, ſaying, that they would return again, as accordingly they did a good while after, offering me in the Name of the F. Viſitor their Covent of Proteſs'd Houſe; where they pray'd me to go and lodge, at leaſt till I were provided of a Houſe; adding, that they would alſo provide a convenient reſidence for *Mariam Tinatin*, who was with me. I thank'd them, and accepted the favour as to my ſelf, and this with the approbation alſo of F. *Frà: Leandro*, whom I acquainted therewith. But becauſe it was late that day, and there was not time to diſpatch my Goods at the *Dogana*, I did not land, but remain'd in the Ship with intention to do ſo the next day. *April* the ninth, Early in the Morning F. *Frà: Leandro* ſent a *Palanchino*, or Sedan, to fetch *Mariam Tinatin*, that ſhe might go to Maſs at his Church, and afterwards repair to the Houſe of a *Portugal* Gentlewoman, call'd Sig^ra *Lena da Cugna*, living near the diſcalceated *Carmelites*, and much devoted to them, whoſe Houſe alſo ſtood right over againſt that which he intended to take for me. And this was done, becauſe the *Portugals* who in matter of Goverment look with great diligence upon the leaſt motes, without making much reckoning afterwards of great beams, held it inconvenient for the ſaid *Mariam Tinatin* to live with me in the ſame Houſe; although ſhe had been brought up always in our Houſe from a very little Child and as our own Daughter. For being themſelves in theſe matters very unreſtrain'd, (not ſparing their neareſt Kindred, nor, as I have heard their own Siſters, much leſs Foſter-children in their Houſes) they conceive that all other Nations are like themſelves; wherefore in conformity to the uſe of the Country, and not to give offence, it was neceſſary for us to be ſeparated; the rather too, becauſe ſtrangers who amongſt the *Portugals* are not very well look'd upon, and through their ignorance held worſe then

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in our Countries Hereticks are, may eaſily expect that all evil is thought of them, and that all evil may eaſily befall them in theſe parts; ſo that 'tis requiſite to live with circumſpection. And this may ſerve for advice to whoever ſhall travel into theſe Regions. F. *Fra: Leandro* ſent alſo to invite me to Maſs at his Church; and being it was a Holy Day, and the Jeſuits were not yet come to fetch me, as they ſaid they would, I determin'd to go thither, leaving *Cacciatùr* in the Ship to look to the goods. I was no ſooner landed, but I met F. *Sorrentino*, who in the Name of his Jeſuits was coming to fetch me, and alſo with a *Palanchino* to carry *Mariam Tinatin* I know not whither. She was gone already, and ſo I made an excuſe for her, and likewiſe for my ſelf to the Jeſuits, onely for that day, being I was upon the way with the *Carmelites*; and although it ſomewhat troubled them, yet I went to F. *Leandro*, having agreed to return to the Ship; and the next day after my Goods were diſpatch'd at the *Dogana*, which could not be done now becauſe it was *Sunday*, I ſhould then go to receive the favour of the Jeſuits as they commanded me. Wherefore proceeding to the Church of the *Carmelites*, which ſtands at the edge of the City upon a pleaſant Hill, with a very delightful proſpect, I heard Maſs there, and ſtay'd both to dine, ſup, and lodg with them. *April* the tenth, Early in the Morning I went to the Ship, landed my Goods, diſpatch'd them at the Cuſtom-houſe, and having carry'd them to the Houſe of Sig^ra *Lena da Cugna*, where *Mariam Tinatin* was, I went to quarter (till the Houſe taken for me were emptied, clean'd, and prepar'd) in the Covent of the Profeſs'd Houſe of the Jeſuits, where I was receiv'd by the Viſitor, the Provincial, the Provoſt, and the reſt, with much courteſie, and with their accuſtomed Charity and Civility. I found there many Italian Fathers, of which Nation the Society makes frequent uſe, eſpecially in the Miſſions of *China*, *Japan*, *India*, and many other places of the Eaſt; beſides the two above-nam'd, I found of Italians F. *Chriſtoforo Boro*, a *Milaneſe*, call'd *Breno* in *India*, (not to offend the *Portugal*'s ears with the word *Boro*, which in their Language do's not ſound well) a great Mathematician; and another young Father who was afterwards my Confeſſor; F. *Giuliano Baldinotti* of *Piſtoia*, deſign'd for *Japan*, whither he went afterwards. Moreover, in the Colledge which is another Church, and a diſtinct Covent, F. *Aleſſandro Leni*, an ancient Roman, and Friend of my Uncles, with whom, eſpecially with Sig: *Aleſſandro*, he had ſtudied in our *Caſa Inſtituta*, or Academy; F. *Giacinto Franceſchi* a *Florentine*; all who, with infinite others of ſeveral Nations, *Portugals*, *Caſtilians*, and others, were all my Friends; and particularly, F. *Pantaleon Vinciſlao* a German, well ſkill'd in Mathematicks, and a great wit, Procurator of *China*; F. *Per Moryad*, the Vice-Roy's Confeſſor, and F. *Franceſco Vergara*, both *Caſtilians*; F. *Chriſtoforo di Giavanni* a *Portugal*, learned in Greek and Arabick; F. *Flaminio Carlo* of

Otranto, Maſter in Divinity. Of Fryers I alſo found many Italians, namely, in the Colledge Fryer *Joſeph Maſagna*, a famous Spicerer, and a Man of much buſineſs in the Profeſs'd Houſe, a *Neapolitan*, a *Venetian*, and a *Thuſcan*, call'd Fryer *Bartolomeo Pontebuoni*, a good Painter, and alſo a Man of much employment, who were all my great Friends. *April* the eleventh, my Birth-day, The Jeſuits ſhew'd me all their Covent, which is indeed a large and goodly Building, and though not much adorn'd according to our cuſtom, yet perhaps, is the beſt thing that is in *Goa*; as alſo the front of their Church. *April* the fourteenth, which was *Holy Fryday*, Being preſent at Holy Service in the Quire of the Jeſuits, (becauſe I was ſtill in my Perſian Habit, the *Portugal* Clothes which I had beſpoken being not yet made, and therefore I appear'd not in publick) Sig: *Conſtantino da Sà*, (a *Portugal* Cavalier, or *Hidalgo*, deſign'd General for the Iſland of *Zeilan*, whither he was preparing to go ſpeedily with his Fleet) coming alſo to hear the Office in the Quire, ſaw me there, and underſtanding who I was, was pleas'd to take notice of me, and after the Office was ended, came together with the Fathers very courteouſly to complement me, offering himſelf to ſerve me, (as he ſaid) in the Iſland of *Zeiland*, if I pleas'd to go thither: Whereunto I alſo anſwer'd with the beſt and moſt courteous words I could. This Sig: *Conſtantino* had been ſent with an Armado of many Ships to relieve *Ormuz* when it was beſiedg'd; but not arriving there till after the place was taken, he return'd back with his Fleet to *Goa*.

X. *April* the ſixteenth, being *Eaſter-Day*, I firſt reſum'd an Europæan, to wit, a *Portugal* Habit, as 'tis the faſhion at *Goa*, amongſt the graver ſort, after I had worn ſtrange garbs for many years together, and ever ſince the death of my Sig^ra *Sitti Maani*, cloath'd my ſelf and my ſervant in mourning. *April* the ſeventeenth, F. *Vinciſlao Pantaleon*, my Friend above-nam'd, (who was ſkill'd in the *China* Language, having been many years in theſe parts, and intended to return thither) ſhew'd me the Geographical Deſcription of all *China*, written very ſmall, or rather printed in a *China* Character after their way very handſomely. On which occaſion, I muſt not omit to note that the *Chineſes*, as the ſaid Father ſhew'd me in their Books, are wont in writing to draw the line or verſe of their writing, not as we and the *Hebrews* do croſs the paper, but (contrary to both) from the top to the bottom, beginning to write at the right ſide of the paper, and ending at the left; which to all other Nations ſeems a very ſtrange way. Moreover, their Letters are not properly Letters, but great Characters, each of which denotes an intire word; whence the Characters are as many as there are words in the Language, and they reckon to the number of eighty thouſand; a thing indeed not onely ſtrange and ſuperfluous, but alſo, in my opinion, unprofitable; yea, diſadvantageous, and onely for vain pomp; for in learning theſe Characters they ſpend many years

years unprofitably; which might be imploy'd in the acquiſition of other better Sciences, without being always Children, (as *Hermes Triſmegiſtus* ſaid of the Greeks;) yea, in their whole life they cannot learn them all; ſo that there are none among themſelves, or, if any, they are very rare and miraculous, who can write and read all the words, and know all the Characters of their own Tongue, which is certainly a great imperfection; although they ſay, that he who knows four thouſand Characters, may ſpeak and write well enough; and he that knows ſix or eight thouſand, may paſs for eloquent. The *Japoneſes* ſeem to me more judicious in this point, having for ordinary, and more facile uſe, invented an Alphabet of few Letters, written likewiſe from the top downwards, wherewith they write all words, and all their own Language, and alſo that of *China*: But in the Sciences and more weighty matters, the learned amongſt them moſt commonly make uſe of the *China*-Characters, which, as myſterious and ſacred, are venerable to all theſe Nations; and although they have all ſeveral Languages, yet they do and can make uſe of the ſame writing; becauſe being the ſaid Characters are not Letters, but ſignificative of words; and the words although different in ſound, yet in all theſe Languages are of the ſame ſignification and number; it comes to paſs that divers Nations adjacent to *China*, as theſe of *Japan*, *Cauchin-China*, and other, (although different in Language) yet in writing, making uſe of the *China*-Characters, at leaſt in matters of greateſt moment, underſtand one another when they read theſe Characters each in their own Tongue, with the different words of their proper Language; which indeed, in reference to the commerce and communication of Nations, is a great convenience. *April* the ſeven and twentieth, This Morning, being the firſt *Thurſday* after the *Dominica in Albis*, there was a ſolemn Proceſſion at *Goa* of the moſt Holy Sacrament, for the Annual Feaſt of *Corpus Chriſti*, as the cuſtom is. But in *Goa* it is kept out of the right time upon ſuch a day, becauſe the right day of the Feaſt falls in the Moneths of great Rain; ſo that at that time the Proceſſion cannot be perform'd, and therefore they anticipate it in this manner. The Proceſſion was made by the whole Clergy, with a greater ſhew of green boughs then clothes, and with many repreſentations of myſteries by perſons diſguis'd, fictitious animals, dances and maſkerades; things which in our Countries would more ſute with Villages then great Cities. Two Ships are now departing by the way of *Perſias*, and therefore I have made uſe of this opportunity; favour me to kiſs the hands of all my Friends in my Name, amongſt which I reckon in the firſt place with the *Signori Spina*, Sig^r *Andrea*, Sig: *Dottore*, and Sig: *Coletta*; upon whom, and your ſelf, I pray Heaven for all felicity; recommending my ſelf to your prayers alſo for my ſafety. From *Goa*, *April* 27. 1623.

LETTER III.

From *Goa*, Octob. 10. 1623.

1. HAving a fit opportunity, according to my desire to make an excursion from *Goa* farther into *India* more Southwards to *Canarà*, upon occasion of this Vice-Roy's dispatching Sig: *Gio Fernandez Leiton*, Ambassador to *Vankṭapà Niekà*, a Gentile-Prince of that Province; and conceiving that my journey will begin within three or four days, I have therefore determin'd to write this Letter to you, that it may be convey'd by the first occasion of the Ships which are now preparing for a Voyage from *India* into *Europe*; for I know not certainly, how far I shall tarvel, nor how long I shall stay out before my return to *Goa*, whether moneths or years. As little do I know what other opportunity, or convenient place I shall meet withall to write to you; nevertheless I shall omit none that offers it self, and in the mean time present you with the continuation of my Diary. Having been here in *Goa* too much shut up in the House of the Jesuits, On the first of *May*, I parted from them after many civil treatments and favours receiv'd of them, according to their most affectionate hospitality; and went to the House prepar'd for me right over against that of Sig^r^ *Lena da Cugna*, which stands between the Covents of the Bare-footed *Carmelites*, and the Converted *Nunns* of S. *Mary Magdalene*, in a remote but not inconvenient place, nor far from the commerce of the City, and the more acceptable to me, because near the residence of *Mariàm Tinatìn*. *May* the third, The City of *Goa*, lying, as they say, in the Altitude of fifteen degrees and forty minutes, agreeably to the good Rule of Astronomy and the Tables of *Tycho*, according to which, F. *Christoforo Brono* told me, this City is in a Meridian different from that of *Francfurt*, about four hours more Eastward; yet the Sun came to be in the Zenith of *Goa*, that is, in the declination of the Zenith at eleven a clock of the night following the said day, (speaking sutably to the *Spanish* and *Portugal* Clocks.) Yet at this time it was the height of Summer, and the greatest heat of the year, as we found by experience. For there may be said to be two Summers and Winters every year in *Goa*, and these adjacent Regions; because the Sun passes over their heads, and departs from them twice a year, once toward the North, and once towards the South. *May* the eleventh, A *Portugal* Gentleman coming from the Court of *Spain* by Land, to wit, by the way of *Turkie*, and, as they said, in a very short time, and with Letters from the Court dated in the end of the last *October*, brought news amongst other things of the Canonization of five Saints made together in one day, namely, of S. *Ignatio*, the Founder of the Jesuits; S. *Francesco Xaverio*, a Jesuit, and

and the Apoſtle of the *Eaſt-India*; S. *Philippo Neri*, Founder of the Congregation *della Vallicella*, whom I remember to have ſeen and ſpoken to in my Child-hood, and whoſe Image is ſtill ſo impreſs'd in my memory, that I ſhould know him if I ſaw him; S. *Tereſia*, Foundreſs of the Bare-footed *Carmelites*; and S. *Iſidoro*, a Country-man of *Madrid*. We had alſo news of the death of the Duke of *Parma*, *Ranuccio Farneſe*, and how the Cardinal his Brother was gone to the Government of that State during the minority of the ſucceeding Duke. The Currier who went into *Spain* with the tidings of the loſs of *Ormùz*, this *Portugal* Gentleman ſaid he met him at *Marſeilles*; and concerning the Marriage between *Spain* and *England*, he brought no intelligence of any concluſion; ſo that I belive, the news of *Ormùz*, loſt chiefly by the fault of the *Engliſh*, will occaſion much difficulty in the Treaty of that Marriage. *May* the ſeventeenth, Four Italian Bare-footed *Carmelites* arriv'd in *Goa*, being ſent by their Fathers at *Rome* into *Perſia*; but having heard at *Aleppo* how the Fathers of *Perſia* were troubled by the fate of thoſe new Chriſtians who were diſcover'd and ſlain the year before, and eſpecially that they had nothing to live upon; they not knowing what to do, and being terrifi'd with the Relations of divers Merchants who aggravated things ſufficiently, and being ſo adviſ'd by ſome, who, perhaps, like not the coming of ſuch Fathers into *Perſia*, reſolv'd to come into *India*, and to *Goa* to the Vicar Provincial, whither they brought no freſh News from *Rome*, having departed from thence Eleven Moneths before. They came almoſt all ſick, having ſuffer'd much in the Deſarts of *Arabia*, and other places of the journey, where they had felt great ſcarcity; and for all this they would needs obſerve their Lent and Faſts by the way, ſuſtaining themſelves almoſt ſolely with Dates, which is a very hot food; and withall the alteration of the Air, very hot too, and unuſual to them in the hight of Summer, was the occaſion of their being all ſick. Two of them arriv'd this day, and the two others the day after; becauſe they came from *Maſcàt* in ſeveral Ships. Of theſe four Bare-footed *Carmelites*, within a few days three dyed, and one alone after a long and dangerous ſickneſs eſcap'd. *May* the eighteenth, The Bells of all the Churches of *Goa* rung out with a great noiſe; and they ſaid, it was for the News of the King's Health then brought from *Spain*; but I ſaid, I wiſh'd they had firſt recover'd *Ormùz*, and then rung the Bells with joy for both. A vain people!

May the twentieth, The Bare-footed *Carmelites* would needs make particular rejoycing for the Canonization of their S. *Tereſia*, and not confound the ſame in one day with that of the Jeſuits; they ſent two *Portugal* Children on Horſe-back richly clad in riding habit, as Curriers, to declare with certain Verſes to the Vice-Roy of *Goa* the Canonization of the She-Saint; after which the ſame Boys went up and down the City with a Trumpet before them, ſcattering other Verſes to the people with the ſame tidings, II.

tidings, the Bells of theirs, and all other Churches of the City ringing in the mean time for joy, being injoyn'd thereunto by the Biſhop's Order. At night themſelves, and divers of their Friends, made Fire-works throughout the City. And in favour of them the chief *Portugals*, went the ſame night up and down the ſtreets in a great Troop, clad in ſeveral diſguiſes, after the manner of a *Maſcherade*. I alſo bore a part in the ſolemnity, out of my devotion to the new Saint; and according to the liberty which every one took of habiting himſelf as he pleas'd, I put my ſelf into the garb of an Arabian Gentleman of the Deſart, which was accounted very brave and gallant; I accompany'd with Sig: *Antonino*, Son of Sig: *Antonio Paraccio*, my friend, a youth of about twelve years old, who was one of thoſe who went in the day time to the Vice-Roy, and I cloth'd him in a Perſian Habit of mine which I had brought from *Perſia*, or rather like a noble *Chizilbaſe* Souldier, very odd and brave; ſo that we two were a ſufficiently delightful ſpectacle to the whole City. *May* the one and twentieth, In the Morning the Bare-footed Fathers ſung in their Church a ſolemn Maſs *in gratiarum actionem* for the above-ſaid Canonization of *Santa Tereſia*, upon whoſe praiſes an *Auguſtine* Father made an eloquent Sermon; the Vice-Roy and a multitude of people being preſent thereat.

III. *May* the three and twentieth, The Sun entring into *Gemini*, I obſerv'd that the Rain begun in *Goa*, and it happens not alike in all the Coaſt of *India*; for it begins firſt in the more Southerly parts of *Capo Comorni*, and follows afterwards by degrees, according as places extend more to the North; ſo that in *Cambaia*, and other more northern parts, it begins later then in *Goa*; and the further any place lyes North, the later it begins there. Whence it comes to paſs that in the *Perſian* Ephemerides, or Almanacks, they uſe to ſet down the beginning of *Parſcecal*, or the time of Rain in *India*, at the fifteenth of their third moneth, call'd *Cordad*, which falls upon the third of our *June*; becauſe they have obſerv'd it in the more Northern parts of *India*, as in *Cambaia*, *Surat*, and the like, where the *Perſians* have more commerce then in other more Southern places. In *Goa* likewiſe, for the moſt part the beginning of the Rain is in the firſt days of *June*; yet ſometimes it anticipates, and ſometimes falls ſomething later with little difference. 'Tis obſerv'd by long experience that this Rain in *India*, after having laſted ſome days at firſt, ceaſes, and there return I know not how many days of fair weather; but thoſe being paſs'd, it begins again more violent then ever, and continues for a long time together. By this Rain, as I obſerv'd, the heat diminiſheth, and the Earth which before was very dry and all naked, becomes cloth'd with new verdure, and various colours of pleaſant flowers, and eſpecially the Air becomes more healthful, ſweet, and more benigne both to ſound and infirm. The arm of the Sea, or River, which encompaſſes

encompaſſes the Iſland of *Goa*, and is ordinarily ſalt, notwithſtanding the falling of the other little freſh Rivers into it, with the inundation of great ſtreams which through the great Rain flow from the circumjacent Land, is made likewiſe wholly freſh; whence the Country-people who wait for this time, derive water out of it for their Fields of Rice in the Iſland of *Goa* and the neighbouring parts, which being temper'd with this ſweet moiſture, on a ſuddain become all green. *June* the firſt, I ſpoke firſt to the Vice-Roy of *Goa*, *Don Franceſco da Gama*, *Count* of *Bidigucira*, Admiral of the Indian Sea, and Grand-ſon of that *D. Vaſco de Gama* who diſcover'd *Eaſt-India*, in which this *Don Franceſco* was ſometimes Vice-Roy, and was once taken captive in *Africa* with King *Sebaſtian*. I delay'd ſeeing him ſo long, becauſe I was buſi'd for a Moneth after my arrival in changing my Habit and providing a Houſe, ſo that I went not abroad; beſides, that the Vice-Roy was likewiſe employ'd many days after in diſpatching the Fleets which went to *China* and *Zeilan*; and after they were gone, he retir'd to a place out of *Goa*, to recreate himſelf for many days; ſo that I had no opportunity ſooner. I preſented to him two Letters from *Rome*, which I brought directed to his Predeceſſor in my recommendation, one from Sig: Cardinal *Creſcentio*, and the other from the Duke of *Albaquerque* then Ambaſſador at *Rome* for the Catholick King; and he, without reading them, in my preſence ſaid, that without that recommendation he ſhould have expreſs'd all fiting Civilities to me, and that he was glad to ſee and know me, with many other Complements and courteous offers. He had no long diſcourſe with me, becauſe many other *Portugal* Gentlemen of the Council, and other perſons of the Government expected to have Audience; but when I went away, he told F. *Morigad* the Jeſuit his Confeſſor who introduc'd me, that at a more convenient opportunity he deſir'd to talk with me more at length of the things of *Perſia*, and that he would ſend for me; and in the mean time deſir'd a writing in diſcourſe which I had made a few days before concerning the Warrs of *Perſia*, of which his ſaid Confeſſor who had ſeen it, had given him notice; wherefore I gave it to him with my own hand, as I had written it in my Native *Tuſcan* Tongue, and F. *Morigad* gave him the Tranſlation of it, made by himſelf into the *Portugal* Tongue, being the Vice-Roy did not underſtand the *Italian*.

June the ninth, In the Colledge of the Jeſuits was pronounc'd, as 'tis the cuſtom every year, a Latin Oration, for the Inchoation of the Readings; which, the vacations being ended with the hot weather, begin again with the Rain and cool weather. Letters from ſome *Banians* were brought to *Goa*, ſignifying that the *Moghòl* had enounter'd with his Rebel *Sultàn Chorròm*, and routed him; and that *Sultàn Chorròm* after his defeat was retir'd to a ſtrong hold in the top of a Mountain, which they call *Mandù*, and that his Father had beſieg'd them there. *June* the four and twentieth, IV.

twentieth, being the Feaſt of Saint *John Baptiſt*, The Vice-Roy with many other *Portugal* perſons of quality, as 'tis the yearly cuſtom in *Goa*, rode through the City in Habits of Maſquert, but without Vizards, two and two alike, or three and three; and having heard Maſs in the Church of Saint *John*, he came into the ſtreet of Saint *Paul*, which they are wont to call *La Carriera de' Cavalli*, and is the beſt place in *Goa*. Here, after many Companies of *Canarine* Chriſtians of the Country had march'd by with their Enſignes, Drums and Arms, leaping and playing along the ſtreets, with their naked Swords in their Hands, for they are all Foot; at length all the Cavaliers run, two carriers on Horſe-back, one downwards from the Church of Saint *Paul* towards the City, and the other upwards, running matches of two to two, or three to three, according as their attire agreed, with their Moriſco Cymiters, and at laſt they came all down marching together in order, and ſo went to the Piazza of the Vice-Roys Palace, and ſo the ſolemnity ended. I ſtood to ſee this ſhew in the ſame ſtreet of Saint *Paul*, in the Houſe of one whom they call King of the Iſlands of *Maldiva*, or *Maladiva*, which are an innumerable company of ſmall Iſlands, almoſt all united together, lying in a long ſquare form towards the Weſt, not far from the Coaſt of *India*; of which Iſlands one of this Man's Anceſtors was really King, but being driven out of his Dominion by his own people, fled to the *Portugals* and turn'd Chriſtian, with hopes of recovering his Kingdom by their help. Yet the *Portugals* never attempted any thing in his behalf, and ſo he and his deſcendents remain depriv'd of the Kingdom enjoying onely the naked Title which the *Portugals* being now ally'd to him ſtill give him; and becauſe many Merchants Ships come from thoſe Iſlands to trade in the Ports of the *Portugals*, they force the ſaid Ships to pay a ſmall matter of Tribute to him as their lawful Sovereign: of which, though the Governours of Ports, to whom upon neceſſity he muſt entruſt, purloin above half from him; nevertheleſs he gets at this day by it about three thouſand Crowns yearly, and therewith ſupports himſelf. The like Fates have befallen many other Princes in *India*, who hoping in the *Portugals*, have found themſelves deluded. Wherein Reaſon of State is but ill obſerv'd by the *Portugals*, becauſe by this proceeding, they have diſcourag'd all others from having confidence in them; whereas had they aſſiſted and protected them, as they ought and might eaſily, and with ſmall charge have done upon ſundry fair occaſions, they would by this time have got the love of all *India*; and themſelves would by the ſtrength and help of their Friends, undoubtedly, have become more potent, as alſo, without compariſon, more fear'd by their Enemies. *June* the nine and twentieth, This year the *Moors* began their *Ramadhan*, according to the Rules of my Calculation. *July* the five and twentieth, being the Feaſt of Saint *James*, the Protector of *Spain*, was ſolemnis'd with the

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ſame gallantry of Cariers and Dreſſes, as are above deſcrib'd, ſaving that the Vice-Roy heard Maſs in the Church of St. *James*.

In the Evening, I went with Sig: *Ruy Gomez Boraccio*, a Prieſt and Brother of Sig: *Antonio Baroccio* to the Church of Saint *James*, which ſtands ſomewhat diſtant without the City, upon the edge of the Iſland towards the main Land of *Adil-Sciàh*, which is on the other ſide of a little River, or Arm of the Sea. For which reaſon, the Iſland is in this as well as many other dangerous places fortifi'd with ſtrong walls; and here there is a Gate upon the paſs, which is almoſt full of people, going and coming from the main Land, and is call'd by the Indians *Benaſtarni*, by which name ſome of our Hiſtorians mention it in their writings concerning theſe parts, as *Oſorius*, *Maffæus*, &c. which Gate, as likewiſe many others, which are upon divers places of paſſage about the Iſland, is guarded continually with Souldiers, commanded by a Captain who hath the care thereof, and for whom there is built a fine Houſe upon the walls of the Iſland, which in this place are very high, forming a kind of Baſtion, or rather a Cavaliero, or mount for Ordnance; not very well deſign'd, but ſufficiently ſtrong, wherein are kept pieces of Artillery for defence of the place. We went to viſit the ſaid Captain, who was then Sig: *Manoel Pereira de la Gerda*; and from the high Balconies of his Houſe and the Baſtion, we enjoy'd the goodly proſpect of the Fields round about, both of the Iſland and the Continent, being diſcernable to a great diſtance. The Captain entertain'd us with the Muſick of his three Daughters, who ſung and play'd very well after the *Portugal* manner upon the Lute, after which we return'd home. About the Church of Saint *James* are ſome few habitations in form of a little Town, which is alſo call'd *Santiago*; and the way from thence to the City is a very fine walk, the Country being all green, and the way-ſides beſet with Indian Nut-trees, (which the *Portugals* call *Palms*, and their fruit *Cocco*) the Gardens and Houſes of Pleaſure on either ſide contributing to the delightfulneſs thereof, being full of ſundry fruit-trees unknown to us; as alſo becauſe in Winter-time the very walls of the Gardens are all green with moſs, and other herbs growing there; which indeed is one of the pleaſanteſt ſights that I have ſeen in my days, and the rather becauſe 'tis natural and without artifice. The ſame happens, I believe, not in this Iſland onely, but in all the Region round about. In the field adjoyning to the City, near the ruines of a deſerted building, once intended for a Church, but never finiſh'd, is a work of the *Gentiles*, ſometimes Lords of this Country, namely, one of the greateſt Wells that ever I beheld, round, and about twenty of my Paces in Diametre, and very deep; it hath Parapets, or Walls breaſt-high round about with two Gates, at one of which is a double pair of ſtairs leading two ways to the bottom, to fetch water when it is very low. *July* the ſix and twentieth, I went out of the City to a place of pleaſure in the Iſland, where V.

was a Church of Saint *Anna*, to which there was a great concourſe of people, becauſe it was her Feſtival. This Church ſtands very low, built amongſt many Country dwellings, partly, of the Iſlanders who live there, and partly, of the *Portugals* who have Houſes of Pleaſure there to ſpend a moneth for recreation. The place is very delightful amongſt Palmetoes and Groves of other Trees, and the way leading to it is extreamly pleaſant, all cover'd with green. After I had heard Maſs here, Sig: *Giovanni da Coſta de Menecas*, a Friend of mine whom I found there, carry'd me to dine with him at the Houſe of a Vicar or Pariſh-Prieſt of another Church not far diſtant, and of ſmall Building, which they call *Santa Maria di Loreto*, where we ſpent the whole day in converſation with the ſaid Vicar and other Friends. At night becauſe it rain'd, I caus'd my ſelf to be carry'd home in one of thoſe Carriages which the *Portugals* call *Rete*, being nothing elſe but a net of cords ty'd at the head and feet, and hanging down from a great Indian Cane; in which Net (which is of the length of a Man, and ſo wide that opening in the middle, (for the two ends are ty'd faſt to the Cane) 'tis capable of one perſon) a Man lyes along very conveniently with a cuſhion under his head, although ſomewhat crooked, to wit, with the feet and head advanc'd towards the Ligatures, and the middle part of the body more pendulous under the Cane, which is carry'd upon the ſhoulders of two men before, and two behind; if the perſon be light, or the way ſhort, two Men onely bear it, one before, and the other behind. Theſe Nets are different from the *Palanchini* and the *Andòr*; for in theſe from the Cane hang not nets, but litters like little beds, upon which a Man ſits with his legs ſtretch'd forth, or half lying along upon cuſhions, and ſo is carry'd very conveniently. Moreover, the *Palanchini* and the *Andòr*, differ from one another; for that in the latter, the Cane upon which they carry is ſtrait, as it is likewiſe in the Nets; but in the *Palanchini*, for greater eaſe of the perſon carry'd that he may have more room to carry his head upright, the ſaid Cane is crooked upward in this form ∫, and they bend Canes for this purpoſe when they are ſmall and tender, and theſe are the moſt convenient and honourable carriages; and becauſe there are not found many good Canes and fit to bear ſuch a weight, therefore they are ſold dear, at a hundred or ſix ſcore *Pardini* a piece, which amount to about ſixty of our Crowns. Beſides, as well the *Palanchini* as the *Andòr*, and the Nets, are cover'd for avoiding the Rain with dry Coverlets made of Palm leaves, to wit, thoſe of the Indian Nut, and other ſuch Trees, ſufficiently handſome, which being caſt over the Cane, hang down on each ſide, having two windows with little ſhutters; They keep out the water very well, and the Coverlets may be taken off when one is minded to go uncover'd, and carry'd by a ſervant. Yet I never ſaw any go uncover'd in *Goa*, either in *Andòr* or Nets; but out of the City in the Country, many. I have ſpoken more

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at length of theſe Carriages, becauſe they are unknown in our Countries, although I remember to have ſeen in *Italy* the Effigies of a Net or *Rete*, engraven in certain Maps of the World, and, if I miſtake not, amongſt the ways of travelling in *Braſil*, where I believe they are us'd; and indeed this mode of Carriage is very uſual in *India*, not onely in Cities, but alſo in journeys and thoſe of ſufficient length; wherefore to make experience of it, I was minded to have my ſelf carry'd this day after the manner which I have deſcrib'd; nor muſt I omit, that the Men who bear ſuch Carriages are ſatisfi'd with a very ſmall reward. Going in *Palanchino*, in the Territories of the *Portugals* in *India*, is prohibited to Men, becauſe indeed 'tis a thing too effeminate; nevertheleſs, as the *Portugals* are very little obſervers of their own Laws, they began at firſt to be tolerated upon occaſion of the Rain, and for favours or preſents; and afterwards become ſo common, that they are us'd almoſt by every body throughout the whole year.

On the tenth of *Auguſt*, I believe, the Sun was in the Zenith of *Goa*, returning from the Northern ſignes, and paſſing to the Southern; yet for the day and preciſe hour, I refer my ſelf to a better Calculation, according to the good Books which I have not here with me. On the eleventh of the ſame Moneth, I ſaw at *Goa* a *Carnero*, or Weather without horns, which they told me was of the Race of *Balagàt*, not great but of ſtrong limbs, harneſs'd with a velvet ſaddle, crupper, head-ſtall, bridle, ſtirrups, and all the accoutrements of a Horſe; and it was ridden upon by a *Portugal* Youth of about twelve years old, as he went and came from his own Houſe to the School of *Gieſù*, which low School of Reading and Writing, the ſaid Fathers keep for more convenience of Children, not at the Colledge which ſtands in the edge of the City where the higher Schools are, but at the Church of *Gieſù*, which is the Profeſs'd Houſe, and ſtands in the middle of the City, whither the aboveſaid Youth rode daily upon his Martin; and I obſerv'd, that the beaſt being us'd to the place, knew the way ſo well that he went alone at night from the Houſe to the School to fetch the Youth, without any body holding or guiding him before the ſervant which drove him, as they do many Horſes. I took the more notice of this trifle, becauſe it ſeem'd a new thing to ride upon ſuch creatures; for although in our Countries, Dogs and Goats are ſometimes ſeen with ſaddles and Horſe furniture, running, leaping, and capring, yet 'tis onely for ſport, and with puppets upon the ſaddle; but this Martin was ridden upon by ſuch a boy as I have mention'd, although the beaſt was but of a very ordinary bigneſs. On the ſevententh of *Auguſt*, the Gentile-Indians kept a kind of Feſtival, to which a great number of them came to a place in *Goa*, which they call *Narvè*, or as the vulgar corruptly ſpeak *Narvà*, as it were for pardon or abſolution, and many came in pilgrimage from far Countries to waſh their bodies here, plunging themſelves

VI.

ſelves into the Arm of the Sea, Men and Women together all naked, without any reſpect at all, even perſons of quality, and caſting Fruits, Perfumes, and other things into the water, as it were in Oblation to the Deity of the water of this place, with other Ceremonies, Devotions, and the like; which I relate not more particularly, becauſe I was not preſent at them, becauſe the great Rain kept me from going to ſee them, as it alſo was the cauſe that the concourſe of the Gentiles was not very great. Nevertheleſs I could not but ſpeak thus much in general of it, as being a conſiderable thing amongſt them. This Feaſt, and their Devotion, laſts two days, but the firſt is moſt remarkable.

VII. *Auguſt* the one and thirtieth, A Galeon coming from *Maſcàt*, (being the firſt Ship that came to *Goa* this year ſince the Rain, and the ſhutting up of the mouth of the Port) brought News how *Ruy Freyra* having been a few Moneths before at *Maſcàt* with the little Fleet which he had of ſixteen Ships, was gone to attempt *Sohàr*, which place being formerly abandon'd by the *Portugals*, was now fortifi'd by the *Perſians* with a ſtrong Garriſon; and that after he had landed, he aſſaulted the Fort, but could not take it, though many *Moors* were ſlain in the encounter and about twenty five *Portugals*; amongſt which, were three or four Captains, Men of Valor and Eſteem: in which action, ſome conceiv'd, that *Ruy Freyra* had not done well in hazarding and loſing ſo many people upon a place of ſmall importance; but he continuing to beſiege it, it was deliver'd to him upon Articles, the Garriſon which was within marching away with their Arms and Baggage; after which he raz'd the Fortifications, and attempted another place of that Coaſt of *Arabia*, which they call *Galfarcan*; and having taken it, out of indignation, as I believe, for the many good Souldiers which they had kill'd of his at *Sohàr*, and to caſt a terror, left no perſon alive, ſparing neither ſex nor age. Which cruel manner of proceeding I cannot approve; becauſe on the one ſide, it will alienate the minds of the people of that Country; and on the other, it will incite Enemies to fight againſt more obſtinately and valorouſly, as knowing they are to expect no quarter. This is as much as hath been done hitherto in thoſe parts about *Ormùz*, the doing of greater matters requiring new and greater ſupplies from the Vice-Roy; but they ſay likewiſe, that *Ormùz* and *Keſciome* are extreamly well fortifi'd by the *Moors*. *September* the ſix and twentieth, Sig: *Don Garcia de Silva y Figueroa*, Ambaſſador in *Perſia* from the Catholick King in my time, who by reaſon of ſundry accidents, and the oppoſitions of the *Portugals* to him as to a *Caſtilian*, (as himſelf ſaith) or, (as other ſay) becauſe it was his own mind to do ſo; ſince the year before being ſent away in a Petache or Shallop according to his own deſire, he return'd back for fear of a tempeſt, (though without reaſon) had never return'd home into *Spain* to his King; but when I arriv'd in *India*,

I found

I found him at *Goa*, where we became acquainted together; and coming to viſit me one day, amongſt other things whereof we diſcours'd, he told me that he had heard a while ſince that the Prior of *Savoy*, to wit, the Duke of *Savoy*'s Son who is a Prior, was made Vice-Roy of *Sicily*, and *Generaliſſimo* of that Sea for his Catholick Majeſty: Which was News to me, and, as a rare and unaccuſtom'd thing for the Spaniards to place Italians in governments of States in *Italy*, I was not unwilling to take notice of. *September* the thirtieth, At evening the Dominicans with the Fryers of the Society *del Roſario*, made a goodly Proceſſion in *Goa*, with abundance of Coaches, and Images cloth'd after their manner, and richly adorn'd with many Jewels; all the ſtreets where it paſs'd being ſtrew'd with green herbs and flowers, and the windows hung with Tapiſtry and rich Carpets; to which ſhew, which is yearly made for the Feaſt of the Roſary, which is upon the firſt *Sunday* of *October*, the whole City was gather'd together. This great Proceſſion they make the Eve before the Feaſt after Veſpers, and in the morning of the Feaſt they make another leſs one, onely about the Gate of the Church, but with the ſame pomp, and beſides with the moſt Holy Sacrament. *October* the tenth, The Vice-Roy of *Goa* diſpatch'd Sig: *Gio: Fernandez Leiton* my Friend, Ambaſſador to the Gentile-Prince, whoſe Dominion in the Kingdom of *Province* of *Canarà*, more Southernly then *Goa*, borders upon *Onòr*, and the other Territories of the *Portugals* in thoſe maritime parts. This Prince *Venk-tapà Naieka*, was ſometimes Vaſſal, and one of the Miniſters of the great King of *Vidià-Nagàr*, which the *Portugals* corruptly call *Biſnagà*; but after the down-fall of the King of *Vidià-Nagàr*, who a few years ago by the Warrs rais'd againſt him by his Neighbours, loſt together with his life a great part of his Dominion, and became in a manner extinct; *Venk-tapà Naieka*, as alſo many other Naieki, who where formerly his Vaſſals and Miniſters, remain'd abſolute Prince that part of the State whereof he was Governour; which alſo, being a good Souldier, he hath much enlarg'd, having ſeiz'd by force many Territories of divers other Naieki, and pety Princes his Neighbours; and in brief, is grown to that reputation, that having had Warr with the *Portugals* too, and given them a notable defeat, he is now held for their Friend, and for the eſtabliſhment of this Friendſhip they ſend this Embaſſage to him in the Name of the King of *Portugal*, the Ambaſſador being ſtyl'd, Ambaſſador of the State of *India*; and though he is ſent by the Vice-Roy, nevertheleſs, as their cuſtom is, he carries Letters written in the name of the King himſelf, to do the more honour to *Venk-tapà Nieka* to whom he is ſent. This is the firſt Ambaſſador ſent to this Prince in the King of *Portugal*'s Name; for before in Occurrences which fell out, an Ambaſſador was ſent only in the name of ſome one of thoſe Captains, and Governours of the *Portugal* Territories, which had buſineſs with him; and this was ſent in anſwer to an Ambaſſador of his

his who hath been long at *Goa*, negotiating with the Vice-Roy the eſtabliſhment of the ſaid Friendſhip. The Ambaſſador of *Venk-tapà Naieka* is a Brachman, call'd *Vitulà Sinaì*, and having taken his leave of the Vice-Roy, the two Ambaſſadors departed together at this time. I having been ſome dayes before inform'd of this intended Embaſſie, and being deſirous to ſee ſome Country of the Gentiles, where themſelves bore ſway, and obſerv'd their Rites without any ſubjection to Chriſtians or Moors, or Princes of different Religion, as in thoſe Lands which I had hitherto ſeen; I offer'd my ſelf to accompany my Friend Sig: *Gio: Fernandez Leiton* in this Embaſſie, and he hath been pleas'd to teſtifie very great liking of my company.) So that I am to take Ship with him within three days, which will be the thirteenth or fourteenth of this preſent moneth of *October*. I hope I ſhall find matter wherewith to feed our Curioſity, and to give you an entertainment. In the mean time I heartily ſalute all our Friends at *Naples*, and moſt affectionately kiſs your Hands. From *Goa*, *October* 10. 1623.

LETTER IV.

From *Onòr*, Octob. 30. 1623.

1. BEing departed from *Goa*, and arriv'd at this Port of *Onòr*, I ſhall give you ſome account of what hath hapned in my obſervation during the few days ſince the laſt that I writ to you, *October* the tenth; which becauſe I underſtood lay ſtill at *Goa*, with the two Ships which were to go thence for *Perſia*, I have thought fit to ſend this to accompany it, and, I hope, you will receive both of them together; and that not without ſome ſmall delectation with my News, inaſmuch as I am pleas'd in writing to you from ſeveral places, and (when I can get opportunity) from thoſe very places which afford the novelties and matters whereof I write, which therefore may poſſibly be more grateful in the reception, as being native of the Country. I took Ship with our *Portugal* Ambaſſador, and Sig: *Gio: Fernandez Leiton*, about Evening *October* the fourteenth; and departing from *Goa*, we remov'd to a Town call'd *Pangi* in the ſame Iſland, but lower near the place where the River enters into the Sea, and whither the Vice-Roys uſe to retire themſelves frequently to a Houſe of Pleaſure which they have there, beſides many other like Houſes of private perſons upon the River likewiſe; and where alſo at the mouth of the Sea, or Bar, as they ſpeak, which is a little lower, almoſt all Fleets that depart from *Goa* are wont to ſet ſail. We might have perform'd this journey by Land along the Sea-caſt, paſſing along the other Lands of *Adil-*

Adil-Sciàh, till we came to thoſe of *Venk-tapà Naieka:* But to avoid expences, and occaſions of diſguſtwith many Governours of thoſe Territories ſubject to *Adil-Sciàh*, who ſometimes are little courteous, and impertinent, the Vice-Roy would have us go by Sea; and for more ſecurity, ſent five of thoſe light Frigats or Galeots, which the *Portugals* call *Sangeſſis*, to accompany us as far as *Onòr*,, where we were to land. So that we were in all ten Ships or Galeots, to wit, one which carry'd the *Portugal* Ambaſſador and us; an other in which the *Venk-tapà Naieka*'s Ambaſſador the Brachman went; three others laden with the baggage of the two Ambaſſadors; (and particularly, with Horſes and other things which the Vice-Roy ſent for a Preſent to *Venk-tapà Naieka*, and other Horſes which I know not who carry'd thither to ſell;) and the five Ships of War, whereof Sig: *Hettor Fernandez* was Chief Captain or General. Nevertheleſs we departed from *Goa* the aforeſaid Evening onely without our own Ship, the reſt being already fallen down lower toward the Sea, and the Ambaſſador *Vitulà* was above a day at *Pangi* expecting us, where we arriving the aboveſaid night, did not land becauſe it was late, but ſlept in the Veſſel.

October the fourteenth, We went a ſhore in the Morning at *Pangì*, and the two Ambaſſadors ſaw one another upon the Sea-ſide, where I being preſent with them, Sig: *Gio: Fernandez* told the Brachman Ambaſſador who I was, and that I went with them out of curioſity to ſee his King: wherewith he teſtified great contentment, but was much more pleas'd with the Pendant which I wore at my left ear, as I have us'd to do for many years paſt for remedy of my weak ſight; becauſe wearing Pendants at the ears is a particular cuſtom of the *Indians*, eſpecially of the *Gentiles*, who all wear them in both ears: And becauſe this is among the *Portugals* a thing not onely unuſual, but ignorantly by ſome of the ruder ſort of them held for unlawful, onely becauſe 'tis us'd by *Gentiles*, therefore the Ambaſſador marvelled that I being of the *Portugals* Religion nevertheleſs us'd it; but being told that it was not forbidden us by our Law, but onely cuſtomarily diſus'd, and that in *Europe* it was us'd by many, he commended the cuſtom, and bid the *Portugals* ſee how well I ſhew'd with that Pendant, and better then they who wore none; ſo powerful is uſe to endear things to the eye, and make that fancy'd and eſteem'd by ſome, which others through want of cuſtom, diſlike, or value not. This day we departed not, becauſe one of the Frigats of the Armado which was to accompany us, was unprovided with Sea-men, for which we were fain to ſtay till the day following, and then were not very well provided. The cauſe whereof was, for that there was at this time a great ſcarcity of Mariners in *Goa*, becauſe the Governours of the maritime parts of the Continent ſubject to *Idal-Sciàh*, would not permit their Ships to come, as they were wont, to ſupply Mariners for the *Portugal* Armado; which ſeem'd an argu- 11

ment

ment of ſome ill will of that King againſt the *Portugals*, of which, were there nothing elſe, theirs being weaker, and more confus'd in their Government then ever, and all things in bad order, was a ſufficient ground for remedy of which, they took no other courſe, but daily loaded themſelves with new, unuſual, and moſt heavy Impoſitions, to the manifeſt ruine of the State, taking no care to prevent the hourly exorbitant defraudations of the publick Incomes, which otherwiſe would be ſufficient to maintain the charge without new Gabels: but if ſuch thefts continue, both the publick Incomes and the new Gabels, and as many as they can invent, will be all ſwallow'd up. Nevertheleſs, the *Portugals* are heedleſs according to their cuſtom, and out of a fatal blindneſs making no reckoning of theſe ſigns, which ſhew the evil mind of their Neighbour *Adil-Sciàh*, think he knows nothing of theſe diſorders, and that this with-holding of his Subjects is onely an impertinence of his Officers. What the event will be, Time will ſhew.

III. But to return to my purpoſe, Not being to depart this day, we went to dine and paſs the time, with intention alſo to lodg the following night in the houſe of Sig: *Baldaſſar d' Azevedo*, who liv'd conſtantly in a fair Houſe there by the Sea-ſide, a little diſtant from the *Villa*, or Fort, where the Vice-Roys lodg in *Pangi*. Whilſt we were recreating our ſelves, Sig: *Fernandez* bethinking himſelf of what, perhaps, he had not thought of before, aſk'd me whether I had the Vice-Roy's Licence to go with him this Voyage; and I telling him that I had not, becauſe I did not think it needful, he reply'd, that it was needful to be had by any means if I intended to go; otherwiſe, he could not venture to carry me, for fear of giving malevolous perſons occaſion to criminate him, by ſaying, that he had carry'd me a ſtranger, and without the Vice-Roy's Licence, into ſuſpected places, where matters of State were to be handled; in brief, knowing the matter blameable, and the wonted Cavils of many of his own Nation, and being admoniſh'd by many and great troubles befallen others, and particularly, a Kinſman of his very innocently for very ſlight cauſes, and much inferior to this; he told me reſolutely, that without the Vice-Roy's Licence it was no-wiſe good, either for him or me, that I ſhould go. Wherefore being we were not to depart that day, he advis'd me to return to the City, and procured the ſaid Licence, if I intended to go, and he would ſtay for me till the next Morning; but without the Licence I muſt not return to take Ship, nor would he by any means venture to carry me. I, who well underſtood the procedures of the *Portugals*, and what rigor they uſe in their Government, and to what ſuſpitions and malevolences they are prone, which cauſe a thouſand ill uſages and injuſtices, was ſenſible that Sig: *Fernandez* had reaſon, and that the not having gotten this Licence was an inadvertency, becauſe I accounted it not neceſſary; but to obtain it of the Vice-Roy, who knew

me well, and had ſhewn himſelf courteous to me, I look'd upon as not difficult. Wherefore being loath to loſe my intended Voyage, as ſoon as I had din'd with theſe Gentlemen, I went by boat to the City, and having firſt given account of my buſineſs to Sig: *Antonio*, and Sig: *Ruy Gomez* his Brother, (to whoſe Houſe I repair'd, having left that which I had hir'd, and remov'd my goods to that of the ſaid Sig^ri *Barocci*) I went with the ſame Sig: *Ruy Gomez* to ſpeak to F. *Marejao* a Jeſuit, and the Vice-Roy's Confeſſor and my Friend, whom I deſir'd (as the fitteſt perſon to do it, in the ſhort time left me) to get me a Licence from the Vice-Roy. He went immediately to ſpeak to the Vice-Roy about it, and had the fortune to find him before he enter'd into a Congregation or Council which was to ſit till night; and the Vice-Roy preſently writ a Licence for him with his own hand, directed to the Ambaſſador *Gio: Fernandez*, wherein he told him, that whereas I deſir'd to go along with him, he might carry me, and ſhew me all kind of Civility and Honour as a deſerving perſon, with other like courteous and high expreſſions. Having gotten my Licence, I went with F. *Ruy Gomez Baraccio*, to viſit the Biſhop of *Cocni*, who in the vacancy of the See adminiſtred the Arch-biſhoprick of *Goa*, and whom I had not yet viſited; and underſtanding that he was deſirous to know me, and was a Prelate of great merit, not onely as to Eccleſiaſtick matters, but alſo in point of Government and Warr, (for he took divers ſtrong places, and perform'd other exploits in *India* for the ſervice of his King, with great valour) I would not depart without firſt viſiting him, and making my ſelf known to him. This Prelate is call'd *Frà Don Sebaſtiano di San Pietro*, and is an *Auguſtine* Fryer. We diſcours'd above an hour together concerning things of *India*, *Perſia*, and other matters, and I recommended to him with the F. Confeſſor the *Auguſtine* Fathers of his Religion in *Perſia*, giving him an account of their neceſſities, and how he might help them.

Night being come, I went to make a Collation in the Houſe of Sig^ri *Barocci*, and when it was grown dark, I return'd to imbark in the Ship which expected me, and went to the Town of *Pangi* to find Sig: *Gio: Fernandez* and my other Companions, who were very glad at my return with the Vice-Roy's Licence, ſo favourable and courteous to me, becauſe they were loath to have gone without me; and ſo I ſlept with them that night in the ſame Houſe. My charge, *Mariàm Tinatìn*, went not with me this journey becauſe it was not expedient, being I was to return to *Goa*, but ſtay'd ſtill in the Houſe of Sig^ra *Lena da Cugna*; onely *Cacciatùr* went with me to ſerve me. *October* the fifteenth, A little before night we were ready to ſet ſail, had not we been neceſſitated to ſtay for certain Mariners till the next Morning, when we went to hear Maſs in a Church of Saint *Agnes* belonging to the *Auguſtine* Fryers, and ſtanding in the Iſland of *Goa*; after which, being imbark'd, we ſtay'd a while longer waiting for the IV.

Brachman Ambaſſador, for what reaſon I know not, unleſs, perhaps, he was minded to make us ſtay for him, as we had made him ſtay for us. At length being got out of the mouth of the River, we continu'd ſailing all night, but with a ſmall wind. Our courſe was always Southward almoſt directly, and we coaſted along the land at a little diſtance. *October* the ſixteenth, In the Morning we diſcern'd four Ships of *Malabar* Rovers, near the ſhore (they call them *Paroes*, and they go with Oars, like Galeots or Foiſts) we gave them chaſe for above an hour, intending to fight them, but we could not overtake them; onely we loſt much time and much of our way. Night came upon us near certain Rocks, or uninhabited little Iſlands, which they call *Angediva*, which ſignifies, in the Language of the Country, *Five Iſlands*, they being ſo many in number. We found freſh water in one of them, they are all green and have ſome Trees. We ſet ſail from thence the ſame night, but had little or no wind and violent rain. *October* the ſeventeenth, Continuing our courſe the next day with a very ſmall gale, we ſaw the bound of the States of *Adil-Sciàh* and *Venk-tapà Naieka*, which is onely a brackiſh River, ſuch as are frequent upon the Coaſt of *India*. The wind was but ſmall ſtill, ſo that all this day we could not arrive at *Onòr*; but when it was night, becauſe 'tis no good entring into the Port of *Onòr* in the dark and with ebbing water, as it was now, we caſt Anchor, and remain'd all night under an uninhabited ſmall Rock, which they call the Rock of *Onòr*. After mid-night the Tide began to flow, but yet we ſtirr'd not. *October* the eighteenth, About break of day we mov'd along, and by the help of Oars finiſh'd the remainder of the way, arriving at *Onòr* in good time. This whole Voyage from *Goa* to *Onòr*, is not above eighteen Leagues, but it took us up ſo much time, becauſe we had onely a very ſmall wind.

V. *Onòr* is a ſmall place by the Sea-ſide, but a good Port of indifferent capacity, which is form'd by two arms of Rivers, which (I know not whether both from one or ſeveral heads) running one Southward, and the other Northward, meet at the Fortreſs, and are diſcharg'd with one mouth into the Sea. The habitations are rather Cottages then Houſes, built under a thick Grove of Palms, to wit, thoſe which produce the Indian Nuts, call'd by the *Portugals*, *Coco*; and by the *Arabians*, *Narghil*. But the Fortreſs is of a competent circuit, though the walls are not very well deſign'd, being juſt as the *Portugals* found them made by the people of the Country. It ſtands upon a high Hill of free ſtone, and being very capacious, not onely the Captain lives there, but moſt of the married and principal *Portugals* have Houſes in it, very well accommodated with Wells, Gardens, and other conveniencies. The ſtreets within the Fortreſs are large and fair, beſides a great Piazza ſufficient to contain all the people of the place in time of a ſiege. There are likewiſe two Churches, one dedicated to Saint *Catherine*, and the other to Saint *Anthony*; but

but ordinarily there is but one Prieſt in *Onòr*, who is the Vicar of the Arch-Biſhop of *Goa*; and therefore in *Lent* other religious perſons always go thither. Out of the Fort, in the Country, is the *Bazar* or Market, but a ſmall one and of little conſideration; nothing being found therein but what is barely neceſſary for ſuſtenance of the inhabitants. Our Ambaſſador Sig: *Gio: Fernandez* lodg'd with us, not in the Fort, but without in the Houſe of a private man; and, I believe, it was becauſe he had rigorous Orders from the Vice-Roy againſt the Captain; and Commiſſion to redreſs many Diſorders which he had committed in his Government, eſpecially to compoſe matters between him and the people of the Country; as alſo between him and the Vicar, betwixt whom there were great Diſorders, the fault of which was charg'd upon the Captain. When we were ſetled in our Houſe, firſt the Vicar call'd F. *Henrico Rabelo*, and afterwards the Captain call'd Sig^r Don *Chriſtoforo Fernandez Franciſco*, with almoſt all the principal perſons of the place, viſited Sig: *Gio: Fernandez*, who preſently beginning to treat of buſineſs, and preſenting to the Captain the Vice-Roy's Letters and Orders, the Captain being terrifi'd therewith on the one ſide, and on the other, oblig'd by the civil terms of Sig: *Fernandez*, forthwith offer'd himſelf ready to give the Vice-Roy ſatisfaction in whatever he commaded, and began immediately to put the ſame offer in effect; releaſing one whom he held Priſoner, and performing other things which Sig: *Fernandez* appointed him. *October* the nineteenth, The Captain inviting the Ambaſſador and all the company to dine in the Fort, we went firſt to viſit him, and afterwards to hear Maſs in Saint *Catharine*'s Church, which is the Vicar's See; which being over, the Ambaſſador viſited a Gentlewoman who was a Kinſwoman of the Vicar's, and then retir'd in private with the Captain, not without manifeſt ſignes that his re-pacification was rather upon neceſſity then out of good-will. *Cauſa mali tanti, fœmina ſola fuit.* The original of moſt of the Diſorders between the Captain and the Vicar, they ſay, was occaſion'd by the Captain's Wife, who had baniſh'd out of *Onòr* a ſervant of his whom he had employ'd as his Inſtrument to other Women, and who had been formerly puniſh'd for the ſame fault. In the mean time we walk'd up and down, but ſaw nothing worth mentioning; and at at dinner-time we went to the Captain's Houſe where we all din'd, namely, Sig: *Gio: Fernandez* the Ambaſſador, the Chief Commander of the Fleet, call'd *Hettor Fernandez*, F. *Bartolomeo Barroſo* the Ambaſſadors Chaplain, Sig: *Conſalvo Carvaglio* and I, who came in the Ambaſſador's Company. The Entertainment was ſumptuous and very well ſerv'd; dinner ended, we return'd to our Houſe.

October the twentieth, In the Evening the Chaplain and I went in a *Palanchino* a mile out of *Onòr* to ſee a fine running water, which iſſuing out of the Earth in a low, or rather hollow place, as it were the bottom of a Gulph, falls into a *Tanke*, or VI.

Ciſtern built round with ſtone; and this being fill'd, it runs out with a ſtream watering the neigbouring-fields. The water is hot, to wit, not cold; and therefore the Country-people come frequently to bathe themſelves in it for pleaſure. The Ciſtern is ſquare, every ſide being five or ſix yards, and the water would reach to a man's neck; but by reaſon of the ruinouſneſs of the walls in ſome places, it is not very clean. Within it are ſmall fiſhes, which uſe to bite ſuch as come to ſwim there, yet without doing hurt, becauſe they are ſmall; and the place being low, is conſequently, ſhady, and ſo affords a pleaſant ſtation at all times. The *Gentiles* have this Ciſtern in Devotion, and call it *Ram-tirt*, that is, Holy Water, Water of Expiation, &c. The *Portugals* call it *O Tanque da Pedre*, that is, the Ciſtern of the Father, or Religious perſon, from the Gentile-Monaſtick who uſes to remain there. We ſtript our ſelves, and ſpent a good while in ſwimming here. The fields about *Onòr* through which we paſs'd were very pleaſant Hills and Valleyes, all green, partly with very high herbage, partly with wood, and partly with Corn. *October* the one and twentieth, I took the Altitude of the Sun, and found it diſtant from the Zenith 24. degrees 20. minutes, upon which day the Sun, according to my manuſcripts, was in the 27th degree of *Libra*, and declin'd from the Æquinoctial to the South 10. degrees 24′, 56″, which deducted from 24. degrees 20′, in which I found the Sun, there remain 13. degrees 55′, 4″; and preciſely ſo much is *Onòr* diſtant from the Æquinoctial towards the North. In the Evening the Ambaſſador *Vitulà Sinay*, who was lodg'd beyond the River more South of *Onòr*, came to the City to viſit the Captain in the Fort. The Captain with all the Citizens, and Sig: *Gio: Fernandez*, with us of his Company, went to meet and receive him at the place where he landed; three pieces of Ordnance being diſcharg'd when he entred into the Fort. *October* the four and twentieth, was the *Davàli*, or Feaſt of the Indian-Gentiles, and, I believe, was the ſame that I had ſeen the laſt year celebrated in *Bender di Combrù* in *Perſia*: The ſame day, if I miſtake not in my reckoning, the *Moors* began their new year 1033. In the Evening, I went to ſee another great Town of *Gentiles*, ſeparate from that ſtands upon the Sea near *Onòr*, and they call it the *Villa de' Brahmani*, becauſe moſt of the inhabitants are Brachmans, whereas they that live by the Sea-ſide are Fiſhermen, and of other like profeſſion. This Town of the Brachmans ſtands about a Canons-ſhot within land, remote from the Fortreſs of *Onòr* towards *Hordete* or *Greco*. The inhabitants keep Cows or Buffalls, and live upon other Trades. In the entrance of the City is built for publick uſe a handſome ſquare Ciſtern, or Receptacle for Water, each ſide of which contain'd about a hundred of my paces in length; 'tis fill'd with rain water, which laſts for the whole year.

VII. *October* the five and twentieth, came News to *Onòr* how on *Thurſday* night laſt, *October* the nine and twentieth, *Venk-tapà Naieka*

Naieka loſt his chief Wife, an aged Woman, and well belov'd by him; her name was *Badra-Amà*, Daughter of a noble-man of the ſame Race of *Lingavant*, which *Venk-tapà* himſelf is of. *Badrà* was her proper name, *Amà*, her Title, denoting Princeſs or Queen. We ſtay'd all this while at *Onòr*, becauſe as ſoon as we arriv'd there, *Vuhlà Sinay* writ to *Venk-tapà Naieka* his Maſter, giving him an account of our arrival; and ſo it was neceſſary to ſtay for his Anſwer and Orders from the Court: we alſo waited for men to carry us upon the way, (the whole journey being to be made in Litters or *Palanchinoes*) together with our Goods and Baggage, which were likewiſe to be carry'd by men upon their ſhoulders. And the *Davàli*, or Feaſt of the *Gentiles*, falling out in the mean time, we were fain to ſtay till it was paſs'd; and I know not whether the Queens Death and Funerals may not cauſe us to ſtay ſome time longer. I will not ſuppreſs one ſtory which is reported of this Lady. They ſay, that twelve or thirteen years ſince, when ſhe was about five and thirty years old, it came to her ears that *Venk-tapà Naieka* her Huſband, being become fond of a Mooriſh Woman, kept her ſecretly in a Fort not farr from the Court, where he frequently ſolac'd himſelf with her for two or three dayes together; whereupon *Badra-Amà*, (firſt complaining to him not onely of the wrong which he did thereby to her, but alſo more of that which he did to himſelf, defiling himſelf with a ſtrange Woman of impure Race, (according to their ſuperſtition) and of a Nation which drank Wine, and eat Fleſh, and all ſort of uncleanneſſes in their account) told him that if he had a mind to other Women, he need not have wanted Gentile-Women of their clean Race, without contaminating himſelf with this Moor, and ſhe ſhould have ſuffer'd it with patience; but ſince he had thus defil'd himſelf with her, ſhe for the future would have no more to do with him; and thereupon ſhe took an Oath that ſhe would be to him as his Daughter, and he ſhould be to her as her Father: After which ſhe ſhew'd no further reſentment, but liv'd with him as formerly, keeping him company in the Palace, tending upon him in his ſickneſs, and other things with the ſame love as at firſt, helping and adviſing him in matters of Government, wherein ſhe had alwayes great authority with him; and, in ſhort, excepting the Matrimonial Act, perfectly fulfilling all other Offices of a good Wife. *Venk-tapa Naieka*, who had much affection for her, notwithſtanding the wrong he did her with his Moor, endeavor'd by all means poſſible to divert her from this her purpoſe, and to perſwade her to live a Matrimonial Life ſtill with him, offering many times to compound for that Oath by the alms of above 20000. Pagods, (Pagod is a gold coin, near equivalent to a Venetian Zecchine, or Engliſh Angel) but all in vain, and ſhe perſever'd conſtant in this Reſolution till death; which being undoubtedly an act of much Conſtancy and Virtue, was the cauſe that *Venk-tapà Naieka* lov'd her always ſo much the more.

October

VIII. *October* the eight and twentieth, *Vitulà Sinay* ſent to tell our Ambaſſador, that having ſent word of our arrival to the Court, the great Miniſters had acquainted *Venk-tapà Naieka* therewith, who being ſtill ſo afflicted for the death of his Wife, that he went not forth in publick, nor ſuffer'd himſelf to be ſeen; when they told him of this matter, he ſtood a while without anſwering, and at length ſaid onely, that they might come when they pleaſe: Whereupon his Courtiers ſeeing him in this mood, would not reply further to him concerning proviſions of the journey to be ſent to the Ambaſſador, perſons to convey his Goods, and other ſuch things; wherefore *Vitulà Sinay* ſaid, that Sig: *Gio: Fernandez* might conſider what to do, whether to put himſelf upon the way towards the Court without further waiting, or to have him write again, and ſtay for an Anſwer; for he would do which he pleas'd. Sig: *Gio: Fernandez*, as well for the credit of his Embaſſie as to avoid charges, was deſirous to have proviſions for the journey, Men to carry his Goods, and other greater conveniences, although in publick, and with us of his company, he did not teſtifie ſo much, being willing to have it thought that *Vitulà Sinay* did this Office for him at the Court upon his own motion, and not at his requeſt; yet, I know, that in ſecret he us'd great inſtance with *Vitulà Sinay*, both by Writing and by Speech by the mediation of an Interpreter, that he would write again to the Court, and ſet forth to *Venk-tapà* how that he was the Ambaſſador of ſo great a King, the firſt Monarch of Chriſtians, (for ſo I heard him tell the Interpreter, though he ſpoke with a low voice) and that it was not ſeemly for him to go in that manner, but that people ſhould be ſent to him for his journey, and perſons to receive him, and commands given to *Venk-tapà*'s Miniſters that he might paſs through his Territories with that conveniency and decency which was requiſite; that ſince he was now within two or three days journey of the Court, he would ſtay another week at *Onòr*, and longer if need were, till a better Anſwer came; and that, if he thought it expedient, *Vitulà Sinai* himſelf might go before to do this Office, as he that might do it beſt, and who ought to arrive at the Court before him the Ambaſſador, who afterwards might come thither alone by eaſie journeys after he had ſent him an Anſwer. The ſame night the Interpreter return'd with this meſſage to *Vitulà Sinay*, who was lodg'd on the other ſide of the River in his own King's juriſdiction. *October* the nine and twentieth, After we had heard Maſs in Saint *Antonie's Ægypt*, Sig: *Gio: Fernandez* was minded to go in perſon to viſit *Vitulà Sinay*, and ſpeak to him about the above-mention'd matter; wherefore entring with us into one of thoſe boats, which they call *Mancive*, going with twenty or four and twenty Oars, onely differing from the *Almadies*, in that the *Mancive* have a large cover'd room in the poop, ſever'd from the banks of rowers, and are greater then the *Almadies* which have no ſuch room; we paſs'd out of the Port, and thence

from

from the mouth of the River Southward, went to land upon the continent, where *Vitulà Sinay* having been advertis'd of our coming, expected us under the ſhade of certain little Hills and Trees, of which all this Country is full. This was the firſt time that I ſet foot in any place of the *Gentiles*, where they bear ſway themſelves. Sig:*Gio:Fernandez* ſpoke a long while and alone with *Vitulà Sinay*, both of them ſitting upon a Carpet ſpread upon the graſs; and at length, the diſcourſe being ended, the Ambaſſador took boat again and return'd to *Onòr*. Upon the way he told us, that *Vitulà Sinay* ſaid, that in either caſe, of his writing again, or going in perſon to the Court, and waiting for a new Anſwer, many dayes would be loſt; therefore it ſeem'd beſt to him that we ſhould all put our ſelves upon the way without further waiting; and that to carry his (the Ambaſſador's) Goods, they had appointed ten Men according to his King's Order; wherefore Sig: *Fernandez* told us, he was reſolv'd to go by all means, and ſeeing the ten men allow'd him to carry his Goods were not ſufficient, they alone requiring twenty five, beſides thoſe of the reſt of his company, he would hire the reſt at his own charge, and rid himſelf of this perplexity. By this change of opinion after this interview, I underſtood that *Vitulà Sinay* had ſpoken in ſuch ſort that Sig: *Fernandez* perceiv'd that this coldneſs of ſending him greater accommodations for his journey, was not ſo much through the King's melancholy for his Wife's death, and the preſent confuſion of the Court, as for ſome other cauſe; and the allèdging loſs of time in waiting for a new Anſwer, was but an excuſe of *Vitulà*; but, in fine, the truth could be no other, then that they would not give him any greater Proviſions, or becauſe *Venk-tapà* was not well pleas'd with this Embaſſie, &c. And to confirm this, I know that before Sig: *Fernandez* departed from *Goa*, *Venk-tapà Naieka* writ thither to his Ambaſſador *Vitulà Sinay*, that if they ſent this Embaſſie to urge the reſtitution of the State and Fortreſs of *Banghel*, which he had lately taken from a certain ſmall Indian-Prince, neighbour to *Mangalòr*, who liv'd under the *Portugal*'s protection, (for whoſe defence, two or three years before, the *Portugals* had made warr with *Venk-tapà Naieka*, and receiv'd a notable defeat by him) it was in vain, and that Sig: *Gio: Fernandez*, (now firſt known to him) might forbear to undertake this journey, for that he was fully reſolv'd not to reſtore it, nor yet to give ſeven thouſand Pagods yearly to that Prince, as he had promis'd upon agreement, if he went not to live out of thoſe Territories taken from him either in *Goa*, or in *Magalòr*, or elſewhere, he pretending at leaſt a purpoſe to return to live with that annuity in the lands, once his own, privately, in hopes, perhaps, to raiſe ſome new commotion one day. So that *Venk-tapà Naieka*, knowing that one of the principal buſineſſes of this Embaſſie was that of the Prince of *Banghel*, which little pleas'd him; and ſeeing alſo that this year the Ships from *Portugal* were not yet arriv'd, which every year fetch Pepper out

of

of his Dominions, and bring him in a great ſum of mony, by agreement made by the *Portugals*, who every year were either to take it or pay for it; and neither the Ships nor the money coming this year, they could not eaſily pay him for the Pepper this year, nor yet for a great part of that of the laſt; for which, by reaſon of the loſs of their Ships they ſtill ow'd him: And laſtly, obſerving the *Portugals* weakned and low, ſo that they not onely ſtood in need of him, but now, in ſome ſort, began to ſubmit themſelves to him with this Embaſſie which they ſent to him, and the diſgrace of their paſs'd defeat; 'twas no ſtrange thing, that being become inſolent thereupon, as 'tis the manner of the *Barbarians*, and deſigning to carry it high over them, he not only ſhew'd no great liking of the Embaſſie, but made little account of it; and, in a manner, deſpis'd it; that ſo he might keep himſelf and his affairs in greater reputation.

IX. *October* the thirtieth, Sig: *Gio: Fernandez* being reſolv'd to depart the next day, ſent ſome Horſes before, upon this, with ſome of his Family. The ſame Evening, one from *Goa* brought News of the arrival there of ſome *Portugals* of the Fleet which came this year from *Portugal*, conſiſting of four great trading Ships, two Shallops, and four Galeons of Warr; which laſt come in order to be conſign'd to *Ruy Freira* for the War of *Ormùz*; the loſs of which place, and the deliverance of *Ruy Freira* out of priſon being already known at the Court of *Spain*, but not the loſs of the Ships of the Fleet the laſt year. The *Portugals* arriv'd in *Goa*, according to the aboveſaid intelligence, came in one of the Galeons of the Fleet which is coming, which being ſeparated from the reſt, toucht at *Mozambique*, and there being old and ſhatter'd was loſt, onely all the People and Goods were ſav'd, and came in other Ships to *Goa*; and being the reſt of the Fleet delayes ſo long, 'tis conceiv'd to have held a courſe without the Iſland of Saint *Lorenzo*, which uſes to take up more time. They relate alſo, that the Marriage between *Spain* and *England* is concluded, and that the Prince of *England* is now in *Spain*, being come thither *incognito* before the concluſion of the Marriage which was ſhortly expected. It being already very late, I ſhall not longer deferr concluding this Letter, becauſe it is requiſite for me to go and take a little reſt, that I be may fit for my journey to morrow Morning, if it pleaſe God; to whom I heartily commend you, and with my accuſtomed affection kiſs your Hands. From *Onòr*, *October* 30. 1623.

LETTER

LETTER V.

From *Ikkeri*, Novemb. 22. 1623.

I Write to you from *Ikkeri*, the Royal City and Seat of *Venktapà Naieka*, whither I am come, and where I am at preſent; I ſhall give you an account of the Audience which our Ambaſſador hath had of this King, who, in my judgment, ſhould rather be call'd a *Regulus* or *Royolet*, although the *Portugals* and *Indians* give him the honor of a Royal Title; being he hath in effect neither State, Court, nor appearance befitting a true King. I ſhall deſcribe to you every particular that is not unworthy your Curioſity, and adjoyn ſome other of my Relations and Deſcriptions of the Idolatrous *Gentiles*, their vain Superſtitions and Ceremonies about their Idols, Temples, Pagods. What I ſhall now ſet down, mine own Eyes have witneſs'd to; and I ſhall not fear being too tedious in deſcribing things, perhaps, over minutely in theſe Letters; ſince I know you are delighted therewith, and out of your great erudition can make reflections upon the Rites us'd in theſe parts of the world, which in many things are not unlike the ancient Ægyptian Idolatry. For I am perſwaded to believe, not without the authority of ancient Authors, that the worſhip of *Iſis* and *Oſiris* was common to *Ægypt* and this Region, as in *Philoſtratus* I find *Apollonius* affirming, that in *India* he ſaw the Statues not onely of the Ægyptians, but alſo of the Grecian gods, as of *Apollo*, *Bacchus*, and *Minerva*. But to return to the particulars of my journey; *October* the one and thirtieth, After one a clock in the Afternoon, we departed from *Onòr* with Sig: *Gio: Fernandez* in a *Mancion* or Barge, and the reſt of the Family in a leſs Boat. *Vitulà Sinay* who was to go with us, we left in a readineſs to ſet forth after us, I know not, whether by water or by Land. We row'd up the River which runs Southward to *Onòr*, againſt the ſtream, making uſe both of Sail and Oars; and a little before night having gone about three Leagues, we came to *Garſopà* and there lodg'd. This place was ſometimes a famous City, Metropolis of the Province and Seat of a Queen: in which State, as likewiſe in many others upon the Coaſt of *India*, to this day, a Woman frequently hath the ſovereignty; Daughters or other neareſt Kinſwomen begotten by what ever Father ſucceeding the Mothers; theſe *Gentiles* having an opinion, (as 'tis indeed) that the Iſſue by the Woman-ſide is much more ſure of the blood and lineage of the Anceſtors, then that by the Man-ſide. The laſt Queen of *Garſopà* fell in Love with a mean Man and a ſtranger, into whoſe power ſhe reſign'd her ſelf; together with her whole Kingdom. In which act, (ſetting aſide her chooſing a Lover of baſe blood, upon which account ſhe was blam'd and hated by the *Indians* I.

who are moſt rigorous obſervers of Nobility, and maintainers of the dignity of their anceſtors in all points) as to giving her ſelf up as a prey to her lover, ſhe committed no fault againſt her honor; for in theſe Countries 'tis lawful for ſuch Queens to chooſe to themſelves Lovers or Huſbands, one or more, according as they pleaſe. But this Man who was ſo favour'd by the Queen of *Garſopà*, having thoughts as ignoble as his blood, in ſtead of correſponding with gratitude to the Queens courteſie, deſign'd to rebell againſt her, and take the Kingdom from her; which for a while he executed, having in proceſs of time gain'd the affection of moſt of her moſt eminent Vaſſals. The Queen ſeeing her ſelf oppreſs'd by the Traytor, had recourſe to the *Portugals*, offering them her whole State, on condition they would free her from imminent ruine. But the *Portugals*, according as they had alwayes in *India* done by their friends, (whereby they have been many times the ruine of others and themſelves too) did not ſuccour her till it was too late, and then very coldly. On the other ſide the Traytor, (as his ill Fate, or rather God's juſt anger, would have it) call'd to his aſſiſtance againſt the Queen and the *Portugals*, his Neighbour *Venk-tapà Naieka*, now Maſter of thoſe Countries. *Venk-tapà Naieka* taking advantage of the occaſion, enter'd ſuddenly into the Kingdom of *Garſopà* with great diligence and force, ſo that ſhortly becoming Maſter of the whole Country and the City Royal, having driven out the *Portugals* who came to defend it, he took the Queen Priſoner, and carry'd her to his own Court; where being kept, although honourably, ſhe ended her dayes afterwards in an honourable priſon. But the Traytor under-went the puniſhment of his crime, for *Venk-tapà Naieka* caus'd him to be ſlain; and for more ſecure keeping that State in his power, caus'd the City and Royal Palace of *Garſopà* to be deſtroy'd, ſo that at this day, that lately flouriſhing City is become nothing but a Wood; Trees being already grown above the ruines of the Houſes, and the place ſcarcely inhabited by four Cottages of Peaſants.

II. But returning to my Travel, I muſt not omit, that the three Leagues of this journey was one of the moſt delightful paſſages that ever I made in my life; for the Country on either ſide is very beautiful, not conſiſting of Plains that afford onely an ordinary proſpect, nor oftowring mountains, but of an unequal ſurface, Hills and Valleys, all green and delightful to the eyes, cloth'd with thick and high Groves, and many times with fruit Trees, as Indian Nuts, *Foufel*, Ambe, and ſuch like, all water'd with innumerable Rivolets and Springs of freſh water; the ſides of the River all ſhady, beſet with Flowers, Herbs, and ſundry Plants, which like Ivy creeping about the Trees and Indian reeds of exceſſive height, (call'd by the Country-people *Bambù*, and very thick along the banks) make the wood more verdant; through the middle whereof the River ſtrayes with ſundry windings. In ſhort, the River of *Garſopà*, for a natural thing, without

out any artificial ornament of buildings or the like, is the goodlieſt River that ever I beheld. Our boats being large, could not go to the ordinary landing place at *Garſopà*, becauſe the River, which is diſcharg'd into the Sea with one ſtream, is there divided into many, which fall from ſeveral Springs upon ſome neighbouring Hills, ſo that the water is but little. Wherefore we landed at ſome diſtance from *Garſopà*, which ſtands on the South-bank of the River, and walkt the reſt of the way on foot, and our goods were carry'd upon the Men's ſhoulders, whom we had hir'd for that purpoſe. Before we got to our lodging, it was night, and we were fain to wade over one of the arms of the River which took me up to the middle of the thigh; the bottom was ſtony, and not ſo dangerous to us, (who were free) in reference to falling, as to the poor men who carry'd burthens upon their heads; ſo that I wonder'd not he who carry'd the hamper of my clothes fell down with it, and wetted it in the water. At length we lodg'd not within the compaſs of *Garſopà*, which was ſomewhat within land, but near it upon the River, in a place cover'd with a roof amongſt certain Trees, where many are wont to lodge; and where the Pepper is weigh'd and contracted for, when the *Portugals* come to fetch it: for this is the Country wherein greateſt plenty of Pepper grows; for which reaſon the Queen of *Garſopà* was wont to be call'd by the *Portugals*, *Reyna da Pimenta*, that is, *Queen of Pepper*. The River is call'd by the *Portugals* the River of *Garſopà*, but by the *Indians* in their own Language, one branch is term'd, *Ambù nidi*, and the other, *Sarà nidi*. From the River's mouth, where it falls into the Sea, to *Garſopà*, the way, if I miſtake not, is directly Eaſt.

November the firſt, After dinner we departed from our ſtation, and paſſing by the Cottages, and the places where the City of *Garſopà* ſometimes ſtood, we walk'd a good way Southwards, or rather South South-weſt, always through an uneven, woody Country, irrigated with water and delightful, like the banks of the River which I deſcrib'd. Then we began to climb up a Mountain, which the Country-people call *Gat*, and divides the whole length of this part of *India*, being waſh'd on the Eaſt with the Gulph of *Bengala*, and on the Weſt with the Ocean or Sea of *Goa*. The aſcent of this Mountain is not very rough, but rather eaſie and pleaſant like the other ſoil, being thick ſet with Groves of Trees of exceſſive greatneſs; ſome of them ſo ſtrait, that one alone might ſerve for the Maſt of a Ship. With all, the Mountain is ſo water'd with Rivulets and Fountains, and ſo cloth'd with Graſs and Flowers, that, me-thought, I ſaw the moſt delightful place of the *Appennine* in *Italy*. If there be any difference, the *Gat* of *India* hath the advantage in this place, becauſe the height is much leſs then that of our *Appennine*, the aſcent more eaſie, the wood more beautiful and thick, the waters not leſs plentiful and clear; If *Gat* yields to it in any thing, 111.

'tis in the frequency of inhabited places, the ſumptuouſneſs of buildings; and laſtly, in the beauty which the induſtrious art of the inhabitants adds to the *Appennine*; the Indian *Gat* having no other, beſides what liberal, yet unpoliſh'd, Nature gives it. About three hours after noon we came to the top of *Gat*, where a little beneath the higheſt cliff is found a kind of barr'd Gate, with a wall in a narrow paſs, which renders the place ſufficiently ſtrong; a little further than which, in the top of all, are found earthen Bulwarks, and lines, which guard the paſſage; and in this place is a ſufficient Fortreſs, being a mile and half in circuit. It was ſometimes call'd *Garicota*, but now *Gavarada Naghar*; we lodg'd about a Muſket-ſhot without the Fort, in a plane and ſomewhat low place, where are ſome Houſes like a Village, and amongſt them a Temple of *Hamant*, who is one of thoſe two *Scimions* who were imploy'd by *Ramo* for recovering his Wife *Sitâ*, as their Fables relate; for which good work, and their other miracles, the *Indians* adore them. Here I ſaw his Statue in the Temple with burning lights before it, and a conſecrated Silver Hand hung up by ſome devout perſon, perhaps, cur'd of ſome evil of his Hands. Below this place where we lodg'd, amongſt the little Valleys of the Hill, is a fair and large Ciſtern, or Receptacle of water, which falls thereinto from a River deſcending from the Mountain, and the over-plus running into the lower Valleys. At night we heard Muſick at the Gate of the above-mention'd Temple, divers barbarous Inſtruments ſounding, and amongſt the reſt certain great Horns of metal, faſhion'd almoſt into a ſemicircle; I aſk'd the reaſon of this Feſtival, and they told me, The Idol was to go preſently, accompany'd with a great number of Men and Women, in pilgrimage to a place of their devotion near *San Tomè*, a moneths journey and more; and that it was to be carry'd in a *Palanchino*, as the cuſtom is, and in proceſſion with ſundry ſounds and ſongs, almoſt in the ſame manner, as amongſt us Chriſtians, the Bodies or Images of Saints are carry'd in proceſſion when any Community or Fraternity go in pilgrimage to *Loreto*, or *Rome*, in the Holy year. At this time aſſiſted at the ſervice of the Idol, amongſt others, a Woman, who, they ſaid, was ſo abſtinent that ſhe did not ſo much as eat Rice; they held her for a kind of Saint, upon a fame that the Idol delighted to ſleep with her, which theſe ſilly ſouls accounted a great ſpiritual favour; and haply, it may be true, that ſome Incubus-Devil ha's to do with her, and deceives her with falſe illuſions, telling her that he is her God; of which kind of Women, there are many among the *Moors*. Divers come to aſk her about future things, and ſhe conſulting, the Idol gives them their anſwer; one of theſe interrogations was made to her whilſt we were preſent. Others came to offer Fruits and other edibles to the Idol, which one of the Prieſts preſented to it, murmuring his Oriſons; and taking half of the things offer'd, (which after preſentation to the Idol, remains

to

to the ſervants of the Temple), he reſtores the other half to him that offer'd them; and were it but one Indian Nut, he ſplits it in two before the Idol, and gives half to him that brought it; who takes the ſame with reverence, and is afterwards to eat it with devotion as ſacred food, and taſted of by the Idol.

In the Evening, by the Captain of the Fort (who was a Moor of *Dacàn*, and ſometimes an Officer under one *Melik* a Captain of *Adil-Sciàh*, in the Frontiers of *Goa*, but being taken Priſoner in a War between *Adil-Sciàh* and *Venk-tapà Naieka*, and afterwards ſet at liberty, remain'd in the ſervice of *Venk-tapà*; and hath been about five and twenty years Governour of this Fortreſs, and is call'd *Mir-Bai*) was ſent a Preſent of Sugar Canes and other refreſhments to eat, to Sig: *Gio: Fernandez*; whom alſo the ſame night *Vitulà Sinay*, who travell'd with us, but apart by himſelf, came to viſit, and entertain'd with the fight of two young men, who fenc'd very well a good while together, onely with Swords made of Indian Canes. On which occaſion, I ſhall not omit that amongſt the *Indians*, 'tis the cuſtom for every one to manage and make uſe onely of one ſort of Arms, whereunto he accuſtoms himſelf, and never uſes any other, even in time of War. So that ſome Souldiers fight onely with Swords, others with Sword and Buckler, others with Lances, others with Bows and Arrows, and others with Muſkets; and ſo every one with his own Arms, never changing the ſame, but thereby becoming very expert and well practis'd in that which he takes to. The way from *Garſopà* to *Govarada Naghar* was about five or ſix miles, and no more. IV.

November the ſecond, Early in the Morning *Vitulà Sinay* firſt viſited Sig: *Gio: Fernandez*, and afterwards the Captain of the Fort, accompanied with a great number of his Souldiers with ſeveral Arms, but moſt had Pikes, Lances in the form of half Pikes, and Swords; onely two had Swords and Bucklers: one of them had a ſhort and very broad Sword like a Cortelax, but the edge-part bowed inwards after a ſtrange faſhion. Thoſe two with Swords and Bucklers came before the Captain, dancing and ſkirmiſhing after their manner, as if they fought together. The viſit was receiv'd in the Porch of the little Temple above mention'd, and laſted a good while. *Vitulà Sinay*, who ſpoke the *Portugal*-Tongue well, ſerv'd for interpreter between our Ambaſſador and the Captain, and handſomely intimated to the Ambaſſador, that when he return'd back it was fit to give a Preſent to this Captain, and viſit him in the Fort; that the cuſtom was ſo; and he had already done the like to the Ambaſſador; that ſince he did it not now, he had already made an excuſe for it, by telling him that the baggage was gone before, and that he did not go to viſit him, becauſe he had no Preſent to carry him, but he would do it at his return. In the end of this viſit, *Vitulà Sinay* caus'd a little Silver baſket to be brought full of

of the leaves of *Betle*, (an herb which the *Indians* are always eating, and to the ſight not unlike the leaves of our Cedars) and giving it to the Ambaſſador, he told him that he ſhould preſent it to the Captain, the cuſtom being ſo in *India*, for the perſon viſited to give *Betle*-leaves to the viſitant, where-with the viſit ends. The Ambaſſador did ſo, and the Captain without taking any of theſe leaves, whether it were the cuſtom, or that being a Moor he did not uſe it, (which yet I believe not) gave it to certain perſons of qualitie, who ſtood beſide him, and had accompany'd him; neither did any of them touch the leaves, but the baſket went from hand to hand till it was carry'd away as full as it was preſented; which being done, the Captain firſt, and then *Vitulà Sinay*, took leave and departed.

V. After we had din'd, about noon or ſoon after, our Ambaſſador went away alone with his Chaplain, out of impatience to ſtay longer in that place; the reſt of us remain'd, expecting the removing of all our baggage, which was very ſlow in departing, becauſe the Men who carry'd the ſame upon their heads, were not ſufficient, and the burthens were too heavy; ſo that it was needful to hire more, and increaſe the number of Porters to thirty ſix, beſides mine, which I hir'd for my ſelf apart; and becauſe neither were theſe enough, it was needful to lade two Oxen, who carry'd Goods for four other Men; and this took up much time, becauſe neither the Men nor the beaſts which were hir'd were ready, but were to be ſought for here and there. In the mean time, while the burthens were getting in order, I entertain'd my ſelf in the Porch of the Temple, beholding little boys learning Arithmetick after a ſtrange manner, which I will here relate. They were four, and having all taken the ſame leſſon from the Maſter, to get that ſame by heart, and repeat likewiſe their former leſſons and not forget them; one of them ſinging muſically with a certain continu'd tone, (which hath the force of making deep impreſſion in the memory) recited part of the leſſon; as, for example, One by it ſelf makes one; and whilſt he was thus ſpeaking, he writ down the ſame number, not with any kind of Pen, nor in Paper, but (not to ſpend Paper in vain) with his finger on the ground, the pavement being for that purpoſe ſtrew'd all over with very fine ſand; after the firſt had writ what he ſung, all the reſt ſung and writ down the ſame thing together. Then the firſt boy ſung and writ down another part of the leſſon; as, for example, Two by it ſelf two make two; which all the reſt repeated in the ſame manner, and ſo forward in order. When the pavement was full of figures, they put them out with the hand, and if need were, ſtrew'd it with new ſand from a little heap which they had before them where-with to write further: And thus they did as long as the exerciſe continu'd; in which manner, likewiſe they told me, they learnt to read and write without ſpoiling Paper, Pens, or Ink, which certainly is a prety way. I aſk'd them, if they happen'd to for-

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get or be miſtaken in any part of the leſſon, who corrected and taught them, they being all Scholars without the aſſiſtance of any Maſter; they anſwer'd me, and ſaid true, that it was not poſſible for all four of them to forget or miſtake in the ſame part, and that they thus exercis'd together, to the end, that if one happen'd to be out, the others might correct him. Indeed a prety, eaſie, and ſecure way of learning.

Having ſeen this Curioſity, and our baggage being laden, we all ſet forth after the Ambaſſador, and *Vitulà Sinay* ſet out together with us. We travell'd firſt Eaſt-ward, then South-ward, but many times I could not obſerve which way our courſe tended; we went upon the ridge of a Hill, and through uneven wayes, ſometimes aſcending, and ſometimes deſcending, but always in the middle of great thick Groves full of Grais and running water, no leſs delightful then the former Fields. A little more then half a League from the Fort, we found a *Meſchita* of the *Moors*, built upon the way with a Lake or Receptacle of water, but not very well contriv'd by the Captain of the ſaid Fort, which his King had allow'd him to make as a great favour; for the *Gentiles* are not wont to ſuffer in their Countries Temples of other Religions. Here we found our Ambaſſador, who ſtay'd for us; and we tarry'd likewiſe here above an hour in expectation of our baggage, much of which was ſtill behind. At length continuing our journey, and having reſted a good while in another place, night came upon us in the midſt of a Wood, ſo ſhady, that although we had very clear Moon-light, yet we were fain to light Torches, otherwiſe we could not ſee our way. The Torches us'd in *India* are not like ours, but made of metal in form of thoſe wherewith the Infernal Furies are painted, the fire of which is fed with Bitumen, and other dry materials which are put into the mouth or hollow at the top, into which alſo they frequently powre a combuſtible liquor, which the Man that holds the Torch carries in his other hand in a metalline bottle, with a long ſlender neck very fit for that purpoſe; for when he is minded to recruit the flame, he diſtills a little liquor into it, the length of the neck ſecuring his hand from hurt. By the light of theſe Torches we travell'd a great part of the night. At length being unable to overtake the Horſes which were led before, and the baggage being behind, for fear of loſing our way, we ſtay'd under a great Tree, where ſome in *Palanchinoes*, and others upon the ground, ſpent this night inconveniently and ſupper-leſs, having nothing elſe to eat but a little Bread, which we toaſted at the fire, that we might eat it hot; and with the ſame fire which we kindled, we allay'd the coldneſs of the night, which in the top of theſe Indian Mountains is very cold in regard of their height; yet it was not ſharper to us this night, then it uſes to be at *Rome* in the beginning of *September*, even in temperate years. VI.

November the third, As ſoon as it was day we follow'd our way

way, and in a ſhort time came to a Village of four Cottages, call'd *Tumbrè*, where the Horſes were lodg'd, and we alſo ſtay'd till the baggage came up, which was much later then we; and we ſtay'd the longer to reſt the people that travell'd on foot: for all the ſervants, and I know not how many Muſketiers, which our Ambaſſador carried with him, were on foot. *Vitulà Sinay* lay there likewiſe this night, but was gone before we came thither. From *Garicota* to *Tumbrè*, is about a League and half; for in this Country they meaſure the way by *Gaù's*, and every *Gaù* is about two Leagues, and they ſaid that from *Garicota* to *Tumbrè*, was not one *Gaù*.

VII. When we arriv'd at this Town, we found the pavements of the Cottages were veriniſh'd over with Cow-dung mix'd with water. A cuſtom of the *Gentiles* in the places where they are wont to eat, as I have formerly obſerv'd. I took it for a ſuperſtitious Rite of Religion; but I ſince better underſtand that it is us'd onely for elegancy and ornament, becauſe not uſing, or not knowing how to make ſuch ſtrong and laſting pavements as ours, theirs being made ſleightly of Earth and ſo eaſily ſpoyl'd, therefore when they are minded to have them plain, ſmooth, and firm, they ſmear the ſame over with Cow-dung temper'd with water, in caſe it be not liquid, (for if it be, there needs no water) and plaining it either with their hands or ſome other inſtrument, and ſo make it ſmooth, bright, ſtrong, and of a fine green colour, the Cows whoſe dung they uſe, never eating any thing but Graſs; and it hath one convenience, that this poliſhing is preſently made, ſoon dry, endures walking, or any thing elſe to be done upon it; and the Houſes wherein we lodg'd, we found were preparing thus at our coming, and were preſently dry enough for our uſe. Indeed it is a prety Curioſity, and I intend to cauſe tryal to be made of it in *Italy*, and the rather becauſe they ſay for certain, that the Houſes whoſe pavements are thus ſtercorated, are good againſt the Plague; which is no deſpicable advantage. Onely it hath this evil, that its handſomneſs and politeneſs laſteth not, but requires frequent renovation, and he that would have it handſome, muſt renew it every eight or ten days; yet being a thing ſo eaſie to be done, and of ſo little charge, it matters not for a little trouble which every poor perſon knows hows to diſpatch. The *Portugals* uſe it in their Houſes at *Goa*, and other places of *India*; and, in brief, 'tis certain that it is no ſuperſtitious cuſtom, but onely for neatneſs and ornament; and therefore 'tis no wonder that the *Gentiles* uſe it often, and perhaps, every day in places where they eat, which above all the reſt are to be very neat. 'Tis true, they make a Religious Rite of not eating in any place where people of another Sect or Race, (in their opinion, unclean) hath eaten, unleſs they firſt repoliſh the ſame with Cow-dung, which is a kind of Purification; as we do by waſhing it with water, and whitening the wall, (not as a Religious Rite, but through Cuſtom) in

Chambers

Chambers where any one ha's dy'd. I ſaid, where people not onely of different Religion, but alſo of impure Race have eaten; becauſe the *Gentiles* are very rigorous and ſuperſtitious among themſelves, for a noble Race not to hold Commerce of eating with others more baſe; yea, in one and the ſame Race, (as in that of the *Brachmans* which is the nobleſt) ſome *Brachmans*, (as the *Panditi*, or *Boti*, who are held in great eſteem amongſt them) will not eat in the Company, or ſo much as in the Houſe of a *Brachmans*, *Sinay*, or *Naieke*, and other Nobles, who eat Fiſh, and are call'd by the general name *Mazari*, and much leſs eſteem'd then thoſe who eat none; yet the *Brachmans*, *Sinay*, or *Naieke*, or other ſpecies of *Mazari*, who are inferior, eat in the Houſe of a *Pandito*, or *Boto*, without being contaminated, but rather account it an honor.

VIII. After dinner, we departed from *Tumbre*, travelling through unequal wayes and lands like the former, but rather deſcending then otherwiſe; we reſted once, a while under a Tree, to ſtay for the baggage, and then proceeding again at almoſt ſix a clock after noon, we came to the ſide of a River called *Barenghì*, which in that place runs from Weſt to Eaſt, and is not fordable, although narrow, but requires a boat to paſs it. On the Southern bank, on which we came, were four Cottages, where we took up our ſtation that Night, enjoying the cool, the ſhadow, and the ſight of a very goodly Wood which cloaths the River ſides with green; but above all where we lodg'd, on either ſide the way, were ſuch large and goodly Trees, ſuch ſpacious places underneath for ſhade, and the place ſo opacous by the thickneſs of the boughs on high, that indeed, I never ſaw in my dayes a fairer natural Grove; amongſt other Trees there was abundance of *Bambù*, or very large Indian Canes, twin'd about to the top with prety Herbs. The journey of this day was three *Cos*, or a League and half. This River, they ſay, is one of thoſe which goes to *Garſopà*. *Vitulà Sinay* we found not here, becauſe he was gone before.

November the fourth, We began in the Morning to paſs our Goods over the River; but becauſe there was but one, and that a ſmall boat, it was ten hours after noon before we had got all of them over; then following our journey through ſomewhat oblique and uneven wayes like the former, we found many Trees of *Myrobalanes*, ſuch as are brought into *Italy* preſerv'd in Sugar. It hath leaves much like that which produces Gum Arabick, by me formerly deſcrib'd; different onely in this, that in that of Gum Arabick, the branch conſiſting of many leaves, is much leſs, round or oval, and ſeems one leaf made up of many other long and narrow ones: But in this *Myrobalane* Tree, the branch is ſufficiently long, and the ſmall leaves compoſing it in two rows on either ſide, are ſomewhat larger; nor is the *Myrobalane* Tree prickly like that of Gum Arabick. The fruit is round, hard, of a yellowiſh green, ſmooth, ſhining, of little pulp, but a great

ſtone, almoſt round and furrow'd with ſix circular lines. Being raw it hath an acid and aſtringent, but, in my judgment, no pleaſant taſte; but preſerv'd, becomes good. They ſay it is refrigerative and purges Choler.

IX. Having reſted many times upon the way, and in all travell'd two Leagues, we ended this day's journey in the onely conſiderable and populous Town we had hitherto met, which is call'd *Ahinelì*. We lodg'd in the Porches of a Temple of Idols, which had two Porches, one within, the other without, both low after their manner, with very large Pent-houſes ſtrengthened with great Poſts; the Pavement rais'd high and dung'd, but not lately; the walls white, ſprinkled in the corners and ends, with a ſort of Roſe-Oyle, ill colour'd; for ſo is their cuſtom always in their Religious Structures. The Idol was call'd *Virenà Deurù*, the latter of which words ſignifies *God*, or rather *Lord*, being attributed alſo to Men of quality; he ſtood at the upper end in a dark place with Candles before him; of what figure he was I could not ſee well, by reaſon of the darkneſs, but they told me 'twas a Man: In the body of the Temple, were many other wooden Statues of leſs Idols, plac'd about in ſeveral places, as 'twere for ornament; ſome of which were figures of their Gods, others not of Gods, but for ornament, of ſeveral ſhapes. Many of theſe figures repreſented diſhoneſt actions. One was of a Woman, lifting up her cloths before, and ſhewing that which Modeſty oblig'd her to cover: Another was of a Man and a Woman kiſſing, the Man holding his Hand on the Womans Breaſts: Another had a Man and a Woman naked, with their Hands at one another's ſhameful parts, thoſe of the Man being of exceſſive greatneſs, and ſundry ſuch repreſentations fit indeed for ſuch a Temple. But theſe were not figures of Gods. Of Gods there was a *Brahmà* with five Heads, and three Arms on a ſide, ſitting aſtride a Peacock, which in their Language they call *Nau Brahmà*, that is, *the Peacock of Brahmà*; another God was call'd *Naraina*, with four Arms on a ſide: Another with an Elephant's Head, and two Hands to an Arm, whom they call *Ganesù*, and others *Bacra-tundo*, that is, *Round-mouth*; for one and the ſame God hath divers names: Another call'd *Fuenà*, had the ſhape of a Man, holding a naked Sword in his right Hand, and a Buckler in his left: Another had a Man under his Feet, upon whoſe Head he trampled; and ſo, many others of various ſorts. I obſerv'd that all theſe Idols had the ſame cover of the Head, high, with many picks or peaks, all ending in one long peak, a ſtrange and majeſtical Diadem not us'd now in *India*; it might have been of wreath'd Linnen, or Gold, or other ſolid matter; wherefore I imagine that it is a very ancient covering, at this day diſ-us'd; unleſs haply it be ſome enſign of Divinity, which I rather think, becauſe I remember to have ſeen at *Rome* almoſt the ſame Diadems upon the Heads of ſome Ægyptian Statues, and, if I forget not, they were call'd *Tutuli*,

and

and the Idols of *Tutulati*, as amongſt us the Diadems of the Saints, or, as ſome make it, three Crowns one upon another, like the *Regno*, or Pontifical Crown of our Pope. In the middle of the Temple was another darker incloſure, wherein ſtood faſtned in the ground certain ſlender ſtaves, with others croſs them in two rows, making a little Steccato or Paliſado of a long form; and theſe were to hang Lamps and Tapers upon, at more ſolemn dayes and hours. A Barber whom we had with us, an Indian-*Gentile*, but a Native of the Country of *Adil-Sciàh*, who was nam'd *Dengì*, and underſtood ſomething of the *Portugal*-Tongue, could not well tell me the names of thoſe figures and Idols of the Temple, when I aſk'd him; becauſe, he ſaid, they were not things of his Country, where they had other things and Gods, and that every Country had particular ones of their own. Within the circuit of this Temple, but on one ſide of the Court as you go in, were three other little Cells ſeparate from the body of the great Temple, two of which were empty, perhaps not yet well accommodated, but in the other was an Idol of an Ox, which our Barber knew, and ſaid was alſo of his Country, and that they call it *Baſuanà*; it was half lying, or rather ſitting upon the floor, with the Head erect; like which Ox, or *Baſuanà*, ſtood another in the upper part of the Temple before the Tribunal of the Idol *Virenà*, as if it ſtood there for his guard. In the Evening the Miniſters of the Temple ring a kind of Bell or Shell which was within the Temple, ſtriking it with a ſtaff; and it made a tolerable ſound, as if it had been a good Bell: at which ſound, ſome from without aſſembling together, they begin to ſound within the Temple very loud two Drums, and two Pipes or Flutes of metal; after which many Tapers being lighted, particularly, at the Steccato above-mention'd, and put in order a little quilt, with a Canopy of rich Stuff, which is alwayes ready in the Temple for carrying the Idol, they put the principal Idol *Virenà* into it, not that of ordinary wood in the middle of the Temple, but the other at the upper end, which was of the ſame bigneſs, about two ſpans round between the figure and ornaments about it, but all painted with various colours, gilded and deck'd with white Flowers. Then one of the Miniſters march'd firſt ſounding a Bell continually as he went, and after him others, and at length two with lighted Tapers, after which followed the Idol in his Canopy, with a Miniſter before him carrying a Veſſel of Perfumes, which he burnt; and thus they carry'd him in Proceſſion: Firſt, into the Court without the Temple, going out of it on the left Hand, as you enter, which to them as they came forth was the right, and returning by the other oppoſite. After which going out of the Gate of the Court into the ſtreet, they went in the ſame manner in Proceſſion, (ſtill ſounding their Bells) I know not whither, but 'tis likely they went to ſome other Temple to perform ſome kind of Ceremony; for in the Town there was more then one. Being at

length return'd, and the Proceſſion re-entring the Court with a great train of Men and Women of the Town, they went thrice about the inſide of the Court, as they had done once before they went out: But in theſe three Circumgyrations they obſerv'd this Order, that the firſt time they walk'd as they had done in the ſtreet; the ſecond, more leiſurely, and thoſe that ſounded the Flutes, left off, and ſounded another kind of ſhriller and ſweeter Pipe; the third time, they walk'd more ſlowly then before, and leaving off the ſecond Pipes, ſounded others of a far lower note. Which being done, thoſe that carry'd and accompany'd the Canopy of the Idol, ſtood ſtill in the entrance of the Temple right againſt the Upper End, and one of the Prieſts or Miniſters ſtanding at the Upper End directly oppoſite to the Idol, (who was held ſtanding on his Feet by help of one of the Miniſter's Hands, who for that purpoſe went alwayes on one ſide near him;) began to ſalute the Idol a far off with a dim Taper in his Hand, making a great circle with the ſame from on high downwards, and from below upwards, directly over againſt the Idol, which he repeated ſeveral times; and in the end of the circles, which were always terminated in the lower part, he deſcrib'd a ſtrait line from one ſide to the oppoſite, and that where the circle began; nor did he ſeem to me always to begin the circles on the ſame part, but ſometimes on the right, and ſometimes on the left, with what Order I know not. This being done within, the ſame Prieſt came to the Entrance where the Idol ſtood, paſſing directly through the midſt of the Paliſado of Lights, (through which, I believe, that for others, and another time, it is not lawful to paſs; becauſe out of theſe Ceremonies when any one enter'd to perform other Services, I ſaw him always go without the Paliſado on the ſides) coming along, I ſay, ſounding a Bell, and being follow'd by a Boy who carry'd a Baſin of water with *Santalus*, or *Sanders* after him, (the ſame wherewith, I conceive, they are wont to paint their fore-heads) and alſo with Drums and Flutes ſounding all the while; he went in this manner three times round the Idol, beginning his circuits from the left ſide. When he had thus done, ſtanding on the ſame ſide of the Idol where he began, and laying aſide his Bell, he offer'd the Baſin of water to the Idol, and dipping one Finger in it, lay'd the ſame upon the Idol's Fore-head, or thereabouts; and if I was not miſtaken, taking a little in his Hand, he alſo dy'd himſelf and the other Miniſter who upheld the Idol on the Fore-head therewith, after which he went to powre the remainder of the water in the Baſin upon the ground without the Temple, but within the incloſure or Court. Then he took a wax-Candle, and therewith deſcrib'd within the *Palanchino* or Carriage before the Idol many circles with lines at the end; and putting out the Candle, took the Idol out of the *Palanchino*, and carrying it through the rail'd Steccado in the middle of the Torches, plac'd it on its Tribunal at the Upper End where it

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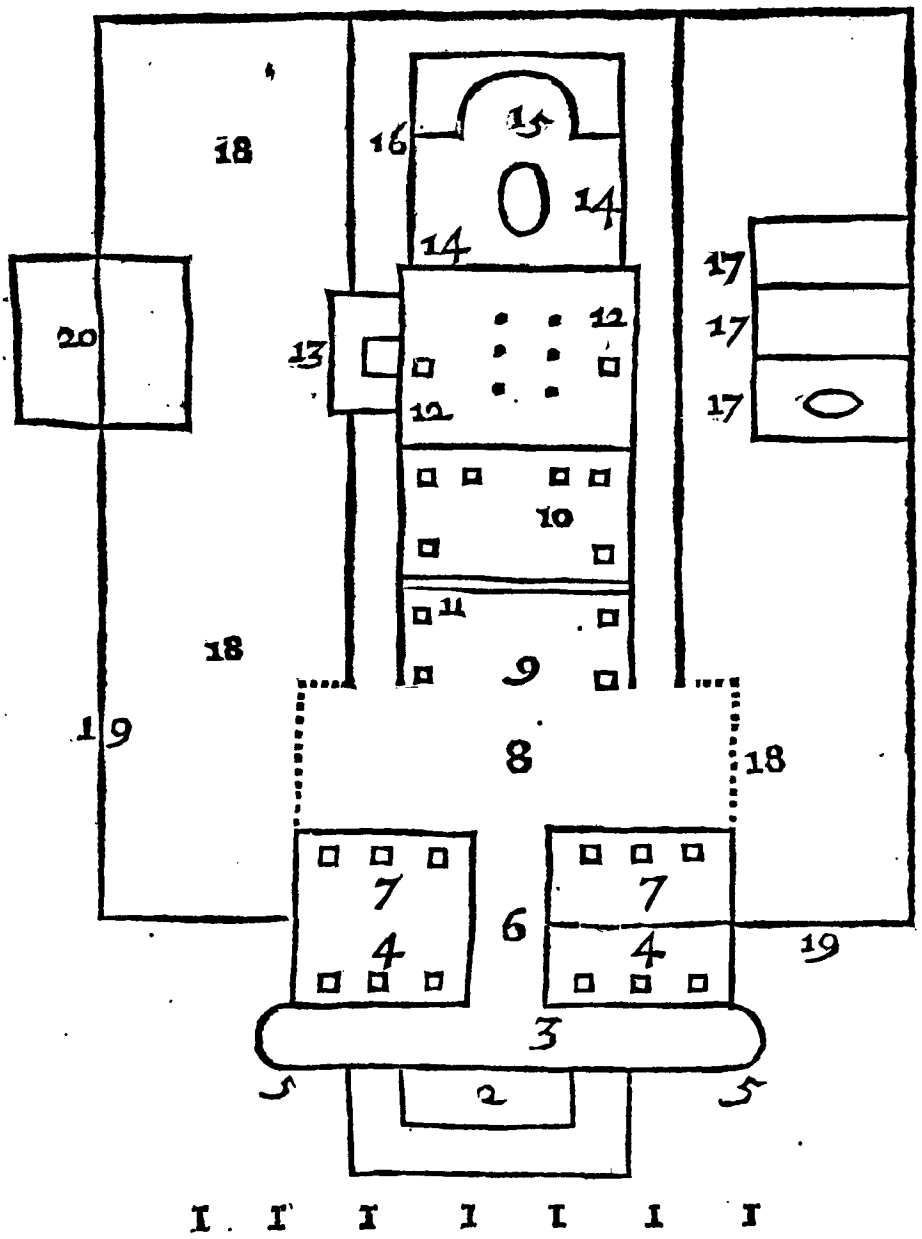
uſually ſtands. In the mean time one of the Miniſters diſtributed to all the by-ſtanders a little quantity of certain Fitches mingled with ſmall ſlices of Indian Nut, which, I conceive, had been offer'd to the Idol; and they took and eat the ſame with ſignes of Devotion and Reverence. He offer'd ſome likewiſe to our people, and there wanted not ſuch as took them; the Drums and Fifes ſounding in the mean time: which at length ceaſing, and the Candles being put out, the Ceremonies ended, and the people return'd to their Houſes. Such Men as were not Officers of the Temple, aſſiſted at theſe Ceremonies in the firſt entrance, where we alſo ſtood: but the Women ſtood more within in the body of the Temple, where the rows of lights were. For the better underſtanding of all which deſcription, I ſhall here delineate the Plat-form of the Temple with its incloſure and Porches, as well as I could do it by the Eye without meaſuring it.

The Plat-form of an Indian Temple.



1. The Street. 2. The Stairs of the Entrance. 3. An high Wall of Earth before the Outer Porch. 4. The Outward Porch with an high Earthen Floor. 5. Two ſmall Idols in two *Nieches* on the out ſide of the ends of the Porch. 6. The Gate, level with the Earthen Wall. 7. The Inner Porch with an Earthen Floor higher then that of the Gate, the Wall, and the Outer Porch. 8. A Void Space between the Porch and the Temple. 9. Part of the Firſt Entrance of the Temple, lower then the plane of the Gate and the ſaid Void Space. 10. Part

of

of the ſame, but one Step higher. 11. The ſaid Step, dividing the firſt Entrance in the middle. 12. The body of the Temple, ſituate between the firſt Entrance and the Penetrale or Chancel, the pricks denoting the rows of Torches. 13. A little door to go out at. 14. The Penetrale or Chancel, where the Oval denotes the Statue of *Boue* or *Baſuanà* upon the ground. 15. The Inmoſt part of the Chancel, where the Idol *Virenà* ſtands. 16. A high Earthen Wall encompaſſing the Temple, 17. Three little Cells; in the firſt of which, the Oval repreſents the Statue of *Boue* or *Baſuanà*. 18. An open ſquare-Court or Incloſure ſurrounding the Temple which ſtands in the middle of it. 19. The Walls thereof. 20. The Houſes of ſuch Men and Women as keep the Temple.

The ſame Evening was brought to our Ambaſſador a Letter from *Vitulà Sinay*, who writ, that arriving at the Cour on *Fryday* before, he had ſpoken with his King, who being well pleas'd with the Ambaſſador's coming, had prepar'd the ſame houſe for him, wherein the King of *Belighì* was wont to lodge when he was at his Court; and that he would make him a very honorable Reception; that therefore as ſoon as we arriv'd at the Town *Ahinalà*, (where we now were) the Ambaſſador ſhould ſend him notice; which was accordingly done, by diſpatching the Meſſenger preſently back again; and we waited for his return. X.

November the fifth, At day-break the Miniſters of the Temple where we lodg'd, ſounded Pipes and Drums for a good while in the Temple, without other Ceremony. The like they did again about Noon, and at Evening; but at night they made the ſame Proceſſion with the Idol, and the ſame Ceremonies which are above deſcrib'd. This day came to the Town a Captain from the King with many attendants, and having viſited the Ambaſſador, took divers of thoſe Idols which ſtood in the firſt Entrance, and carry'd them away with him to be new made, becauſe ſome were old and broken. Late in the night came another Letter from *Vitulà Sinay*, which ſignifi'd to us that we ſhould move forwards to a Town very near the Court call'd *Badrapòr*, where ſome perſons from the King were to meet us, and accompany us to the Court; although the Ambaſſador had writ to him before, that he car'd not for being accompany'd at his Entrance, but onely when he ſhould go to ſee the King. I ſtyle him King, becauſe the *Portugals* themſelves and the *Indians* do ſo; although in truth *Venk-tapà Naieka*, not onely becauſe his Predeceſſors were a few years ago Vaſſals and ſimple *Naieka's* (that is, feudatory Princes, or rather Provincial Governours) under the King of *Vidianugher*; and though at this day he reign he abſolutly by Uſurpation, is in effect no other then a Rebel; and God knows how long his Houſe will abide in greatneſs; but alſo much more by reaſon of the ſmalneſs of his Territory, (though it be great, in reſpect of other Indian Gentile-Princes) deſerves not the

the Appellation of King; and the leſs, becauſe he pays Tribute to *Idal-Sciàh*, who although a greater Prince, is but ſmall neither for a King, and payes Tribute to the *Moghol*. In ſhort, *Venk-tapà Naieka*, although now abſolute, ſhould, in my opinion, be called a Royolet rather then a King: But the *Portugals*, to magnifie their affairs in *India*, or elſe to honor the perſons that rule there, (which is not diſpleaſing in *Spain*, and the Court of the Catholick King, who is of the ſame humor) give the Title of King to all theſe petty Indian Princes, many of whom have ſmaller Dominions then a ſmall feudatory Marquis in our Countries; and (which is worſe) that of Emperor to ſome, as to him of *Japan*, of *Æthiopia*, and of *Calicut*, who is very inconſiderable; the quondam-Prince of *Vidianagher*, or *Biſnagà*, (as they ſpeak) having in a ſtrange and unuſual manner multiply'd the number of Emperors, beyond what the fabulous books of Knights Errant have done: Albeit, in truth, there was never found but one Emperor in the world, the Roman *Cæſar*, who, at this day, retains rather the name then the ſubſtance, in *Germany*.

XI. *November* the ſixth, Two hours before noon we went from *Ahinalà*, and having travell'd through a Country like the former, but plain, about noon we came to the Town *Badra*; where, according as *Vitulà Sinay* had writ to us, we thought to lodge that night; and accordingly had lay'd down our baggage, and withdrawn to a place to reſt; but after two hours being there, we found our ſelves ſurrounded by abundance of people, (for 'tis a large Town, and they go almoſt all arm'd) who out of curioſity came to ſee us; whereupon the Ambaſſador, either having receiv'd an Anſwer from *Vitulà Sinay*, or not caring for a pompous entrance, rais'd us all again; and after a ſmall journey further we arriv'd at *Ikkerì*, which is the Royal City of *Venk-tapà Naieka* where he holds his Court; having travell'd ſince morning from *Ahinalà* to *Ikkerì* but two Leagues. This City is ſeated in a goodly Plain, and, as we enter'd, we paſs'd through three Gates with Forts and Ditches, but ſmall, and conſequently, three Incloſures; the two firſt of which were not Walls, but made of very high Indian Canes, very thick and cloſe planted in ſtead of a Wall, and are ſtrong againſt Foot and Horſe in any, hard to cut, and not in danger of fire; beſides, that the Herbs which creep upon them, together with themſelves, make a fair and great verdure, and much ſhadow. The other Incloſure is a Wall, but weak and inconſiderable: But having paſs'd theſe three, we paſs'd all. Some ſay, there are others within, belonging to the Citadel or Fort where the Palace is; for *Ikkerì* is of good largeneſs, but the Houſes ſtand thin and are ill built, eſpecially without the third Incloſure; and moſt of the ſituation is taken up in great and long ſtreets, ſome of them ſhadow'd with high and very goodly Trees growing in Lakes of Water, of which there are many large ones, beſides Fields ſet full of Trees,

like

like Groves, ſo that it ſeems to conſiſt of a City, Lakes, Fields, and Woods mingled together, and makes a very delightful ſight. We were lodg'd in the Houſe, as they ſaid, wherein the King of *Belighì* lodg'd; I know not whether Kinſman, Friend, or Vaſſal to *Venk-tapà Naieka*, but probably one of the above-mention'd Royolets; and to go to this Houſe we went out of the third Incloſure, paſſing through the inmoſt part of the City by another Gate oppoſite to that by which we enter'd. The Houſe indeed was ſuch as in our Countries an ordinary Artiſan would ſcarce have dwelt in, having very few, and thoſe ſmall and dark Rooms, which ſcarce afforded light enough to read a Letter; they build them ſo dark, as a remedy for the great heat of Summer. However, this muſt needs have been one of the beſt, ſince it was aſſign'd to the ſaid King firſt, and now to our Ambaſſador; although as we paſs'd through the midſt of the City I obſerv'd ſome that made a much better ſhew.

At night they brought the Ambaſſador a couple of bed-ſteads to ſleep upon, and ſome ſtools for our uſe, ſome of them made of Canes intervoven, inſtead of coverings of Leather or Cloth, being much us'd in *Goa* and other places of *India*; but ſome others were cover'd with Leather. XII.

November the ſeventh, *Vitulà Sinay* came in the morning to viſit our Ambaſſador, and in his King's Name brought him a Preſent of Sugar-Canes, Fruits, Sugar, and other things to eat, but not any Animal; and, if I was not miſinform'd, (for I was not preſent) he excus'd his Kings not ſending him Sheep or other Animals to eat, by ſaying, that he was of a *Lingavant* or Noble Race, who neither eat nor kill any Creatures; as if he ſhould have ſin'd and defil'd himſelf, by ſending any to the Ambaſſador who would have eaten them. With this Preſent he ſent a piece of Tapiſtry, not as a Gift, but onely for the Ambaſſador to make uſe of in his Houſe, and it was us'd in ſuch ſort that at length it had a hole in it: The Ambaſſador, as not prizing it, having given it to his Interpreter to ſleep upon; as indeed, he ſeem'd not very well pleas'd with it or his Donatives; for, ſpeaking of the Reception which *Venk-tapà Naieka* made him, he would often ſay, (according to the natural and general cuſtom of his Nation); Let him do me leſs honour, and give me ſomething more, and it will be better. However, I believe *Venk-tapà Naieka*, who is not liberal, will abound more in Courteſie to the Ambaſſador then in Gifts. *Vitulà Sinay* ſaid, that the next day the Ambaſſador ſhould be call'd to Audience three hours after noon; wherefore Himſelf and all his Attendants continued undreſs'd till dinner-time. I knowing the cuſtom of Courts, and that Princes will not wait but be waited for, and that the hours of Audience depend upon their pleaſure, not upon his who is to have it, dreſs'd my ſelf in the morning leiſurely, that I might not afterwards confound my ſelf with haſte; and though in ſuch ſolemnities others cloth'd themſelves in colours, and with orna-

ments of Gold, yet I put on onely plain black Silk as mourning for my Wife. Before we had din'd, and whilſt we were at Table, they came to call us in haſte to Audience, ſaying, that *Vitulà Sinay* and other great Perſons were come to conduct us to the King. The Ambaſſador finding himſelf unready and ſurpris'd, was forc'd to deſire them not to come yet, making an excuſe that we were ſtill at dinner; and, the Table being taken away, he and all the reſt retir'd to dreſs themſelves in great confuſion; and greater there was in getting the Horſes ſadled, preparing the Preſents which were to be carry'd, and providing other neceſſary things in haſte, for nothing was ready; but the Ambaſſador and all his Servants were in a great hurry and confuſion, calling for this and the other thing, which ſeem'd to me not to have too much of the Courtier. The perſons who came to fetch us, ſtay'd a good while without, but at length were brought into the Porch of the Houſe, that is, into the firſt Entrance within the Court, where Viſits are receiv'd; without ſeeing the Ambaſſador or any of his Attendants, who were all employ'd in the above-ſaid confuſion, at a good part of which theſe perſons were preſent.

XIII. At length the Ambaſſador being dreſs'd came forth with the reſt, and receiv'd the Viſit of *Vitulà Sinay*, and another great Perſon ſent by the King to accompany him; he was a *Moor* by Sect, but of Indian Race, very black, and Captain General in theſe parts of *Banghel*, from which charge he was lately return'd, and his Name was *Musè Bai*. With theſe came alſo a Son of his, a Youth of the ſame colour, but of a handſome Face, and cloth'd odly after the Indian Faſhion, that is, naked from the girdle upwards, having onely a very thin and variouſly painted cloth caſt croſs one Shoulder, and another of the ſame ſort girt about him, and hanging down looſe; he had a little Bonnet upon his Head, like thoſe of our Gally-ſlaves, but wrought with divers colours; his Hands, Arms, Neck, and Noſe, were adorn'd with many ornaments of Gold, and he had a guilt Ponyard at his girdle, which ſhew'd very well. His Father was cloth'd all in white, after the manner of *India*, to wit, of ſuch as wear Clothes, and go not naked from the Waſte upwards; upon his white veſtment he had a ſhorter ſur-coat of Velvet, guarded with Gold at the bottom, looſe and open before, which is the cuſtom onely in ſolemnities. He had no Sword, but onely a Ponyard on the right ſide, the hilt and cheap guilded, and, as I believe, of Silver; upon his Head he had a little Cap of the ſame form, made of Cloth of Gold; for in theſe Countries 'tis the faſhion for Men to cover their Heads either with ſuch Caps, or with white Turbants, little and almoſt ſquare. *Vitulà Sinay* and ſome other perſonages who came with them to accompany the Ambaſſador, were all cloth'd with white garments of very fine Silk, and other rich Silken ſur-coats upon the ſame, to honor the ſolemnity; and upon theſe they had

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ſuch colour'd clothes as in *Perſia* they call *Scial*, and uſe for girdles, but the Indians wear them croſs the ſhoulders cover'd with a piece of very fine white Silk, ſo that the colour underneath appears; or elſe wear white Silk alone. As ſoon as we came forth of doors, *Musè Bai* preſented to the Ambaſſador one of theſe colour'd Skarfs inclos'd in white Silk to wear about his Neck; and the Ambaſſador gave him a piece of I know not what Cloth; and in the mean time a publick Dancing-Woman whom they had hir'd, danc'd in the preſence of us all. Then we all took Horſe, the Ambaſſador riding upon a good Horſe of his own which he had brought from *Goa*, with a ſaddle embroider'd and adorn'd with Silver Fringe; and another Horſe with trappings being lead before him, both which he had brought from home, with intention, perhaps, to ſell them here at his departure; for Horſes here yield a good price; and he had been formerly at *Ikkeri* purpoſely to ſell Horſes, and ſo became known to *Venk-tapà Naieka*. There was alſo another good led-Horſe, which the Vice-Roy ſent as a Preſent to *Venk-tapà Naieka*; that which they had given to *Vitulà Sinay*, he had carry'd to his Houſe, and it appear'd not here. All the reſt of us rode upon Horſes of the place, which are of a very ſmall ſize, and were ſent to us for that purpoſe, accoutr'd after their manner, with ſaddles pretty enough to look upon, but to me very inconvenient; for they have bows and cruppers very high, and are all of hard wood, without any ſtuffing, but with ſharp wreath'd edges, cover'd with black or red Cloth, lay'd with liſts of Gold or yellow, or other colour; in the cruppers are many carv'd ornaments almoſt of this figure ( ), beſides certain extravagant taſſels hanging down to the ſtirrops; and, were they not ſo hard, they would be neither unhandſome, nor unſafe to ride upon.

The Pomp proceeded in this manner: Many Horſemen went formoſt, who were follow'd by divers Foot arm'd with Pikes and other weapons, ſome of them brandiſhing the ſame as they went along; then march'd certain Muſketiers with Drums, Trumpets, Pikes, and Cornets ſounding; theſe cloth'd all in one colour after the *Portugal* manner, but with coarſe ſtuff of ſmall value; and amongſt them rode a ſervant of the Ambaſſador's, better clad after their faſhion, as Captain of the Guard. Then follow'd the Ambaſſador in the middle between *Vitulà Sinay* and *Musè Bài*; and after him we of his retinue, to wit, the Chaplain, Sig: *Conſalvo Carvaglio*, Sig: *Franceſco Montegro*, who liv'd at *Barcelor*, and whom we found at *Ikkeri* about ſome affairs of his own; but becauſe he wanted a horſe, he appear'd not in the Cavalcade. After us came ſome other Horſe-men; but, in ſumm, there was but few people, a ſmall ſhew, and little gallantry; demonſtrative ſignes of the ſmallneſs of this Court and the Prince. In this manner we rode to the Palace which ſtands in a Fort or Citadel of good largeneſs, incompaſs'd with a great Ditch, and certain ill built baſtions. At the entrance XIV.

we found two very long but narrow Bulwarks. Within the Citadel are many Houſes, and ſhops alſo in ſeveral ſtreets; for we paſs'd through two Gates, at both which there ſtood Guards, and all the diſtance between them was an inhabited ſtreet. We went through theſe two Gates on Horſe-back, which, I believe, was a priviledge, for few did ſo beſides our ſelves, namely, ſuch onely as entred where the King was; the reſt either remaining on Horſe-back at the firſt Gate, or alighting at the Entrance of the ſecond. A third Gate alſo we enter'd, but on Foot, and came into a kind of Court, about which were ſitting in Porches many prime Courtiers, and other perſons of quality. Then we came to a fourth Gate guarded with Souldiers, into which onely we *Franchi* or Chriſtians, and ſome few others of the Country were ſuffer'd to enter; and we preſently found the King, who was ſeated in a kind of Porch on the oppoſite ſide of a ſmall Court, upon a Pavement ſomewhat rais'd from the Earth, cover'd with a Canopy like a ſquare Tent, but made of boords and gilded. The Floor was cover'd with a piece of Tapiſtry ſomething old, and the King ſat after the manner of the Eaſt upon a little Quilt on the out-ſide of the Tent, leaning upon one of the pillars which up-held it on the right hand, having at his back two great Cuſhions of fine white Silk. Before him lay his Sword, adorn'd with Silver, and a little on one ſide almoſt in the middle of the Tent, was a ſmall eight-corner'd Stand, painted and gilded, either to write upon, or elſe to hold ſome thing or other of his. On the right hand, and behind the King, ſtood divers Courtiers, one of which continually wav'd a white fan made of fine linnen, as if to drive away the flies from the King. Beſides the King, there was but one perſon ſitting, and he the principal Favorite of the Court, call'd *Putapaià*, and he ſat at a good diſtance from him on the right hand near the wall.

XV. As ſoon as we ſaw the King afar off, the Ambaſſador and we pull'd off our Hats, and ſaluted him after our manner; he ſeem'd not to ſtir at all; but when we approach'd nearer, the Ambaſſador was made to ſit down within the Tent at a good diſtance from the King near the wall, as *Putapaià* ſate, but on the left ſide, at which we enter'd. The reſt of us ſtood a good while before the Tent, on the left ſide alſo. *Vitulà Sinay* approach'd to a Pillar oppoſite to that on which the King lean'd, and there ſerv'd as Interpreter, ſometimes ſpeaking with the King, and ſometimes with the Ambaſſador. *Musè Baì* ſtood alſo on our ſide, but diſtant from the King, and near one of the Pillars of the Porch. The King's firſt words were concerning the Health of the King of *Spain* and the Vice-Roy; and then the Ambaſſador ſubjoyn'd the cauſes of his coming, namely, to viſit him, and continue the Amity which his Highneſs held with that State of the *Portugals*, (who uſe that ſtyle to theſe Indian Kings, as they did alſo to their King of *Portugal* when they had one; whence this cuſtom firſt aroſe, and is ſtill continu'd; although now when they name their

their King of *Spain*, ſo much a greater Lord then the King of *Portugal*, they uſe not the term *Highneſs*, but *Majeſty*, after the manner of *Europe*.) The Ambaſſador added that in token of this Amity, the Vice-Roy ſent him that Preſent, not as any great matter, but as a ſmall acknowledgment; That their King had ſent him a conſiderable Preſent from *Spain*, which his Highneſs knew was loſt at Sea; That yet by the Ships which were coming this year he ſhould receive another, as he might ſee in the Vice-Roy's Letter which he preſented to him. And hereupon the Ambaſſador ariſing from his Seat, went to preſent the ſame to him almoſt kneeling upon one knee; and he without moving a whit, took it and gave it to *Vitulà Sinay*, who gave it to another, probably, the principal Secretary, without reading or opening it. The Ambaſſador had brought a Letter to him likewiſe written in the King of *Spain*'s Name, but did not preſent it now; becauſe the *Portugals* ſay, that the firſt time of going to Audience, they are onely to make a Viſit, and not to treat of buſineſs. Then they drew forth the Preſent before the King, which was ſome pieces of cloth, within one of thoſe wooden gilt boxes which are us'd in *India*; a Lance of the Mooriſh ſhape, to wit, long and ſmooth like a Pike, the point of Iron gilt, and the foot embelliſh'd with Silver, a gallant Target, and the Horſe abovementioned cover'd with a ſilken Horſe-cloth; which Horſe was brought into the Court where the King ſate. After he had receiv'd and view'd the Preſent, and taken the Iron of the Lance in his hand, which the Ambaſſador ſaid was of *Portugal*; they caus'd the reſt of us to ſit down near the outer wall of the Porch on the left ſide, upon a rough Carpet ſtrip'd with white and blew, (of that ſort which the *Turks* and *Perſians* call *Kielim*) ſpread upon the pavement of the Porch. The Ambaſſador, although he ſate, yet never put on his Hat before the King, (for ſo the *Portugal* Nobles are wont to do before the Vice-Roy, namely, to ſit, but not to be cover'd) nor did the King ſpeak to him to cover himſelf, but let him continue uncover'd; wherein, to my thinking, he committed an error; for going as he did in the name of the State, which amongſt them is as much as to go in the King of *Spain*'s Name; why ſhould he not be cover'd before ſo ſmall a Prince? And the error ſeem'd the greater, becauſe he was the firſt that went Ambaſſador to *Venk-tapà Naieka* in the name of the State; and conſequently, hath made an ill preſident to ſuch as ſhall come after him. And in introducing ſuch prejudicial cuſtoms, a publick Miniſter ſhould have his eyes well open: but the truth is, the *Portugals* of *India* underſtand little, are little Courtiers, and leſs Polititians, how exquiſite ſoever they be accounted here, as this Sig: *Gio: Fernandez* is eſteem'd one of the moſt accompliſh'd, and, I believe, not undeſervedly. At night, I could not forbear to advertiſe ſome of his Country-men hereof in a handſome way, it not ſeeming fit for me, a ſtranger and the younger man, to offer to give him a Leſſon. However, he

he never put on his Hat, and Civility oblig'd us to the ſame forbearance; but indeed, it was too much obſequiouſneſs for ſuch a Prince; as alſo for the Ambaſſador to tell him of the other times that he had been privately at that Court, and kiſs'd his Highneſſe's Feet; with other like words little becomming an Ambaſſador. Nevertheleſs he ſpoke them, profeſſing himſelf much the ſervant of *Ven-tapà Naieka*, out of hope that he, as *Vitulà Sinay* had promis'd him at *Goa*, would write to the King of *Spain* in his favor, by which means he ſhould have ſome remuneration. Indeed, the *Portugals* have nothing elſe in their Heads but Intereſt, and therefore their Government goes as it does.

XVI. As we ſate down, (being four of us that did ſo, beſides the Ambaſſador, to wit, the Chaplain, *Caravaglio*, *Montegro*, and my ſelf) I handſomely took the laſt place; becauſe knowing the nature of the *Portugals*, I would not have them think that I a ſtranger went about to take place and preheminence of them in their ſolemnities; and they conformably to their own humor, not onely us'd no Courteſie to me, as well-bred Italians would have done, by ſaying to me, *Amive, aſcende ſuperiùs*; but I ſaw they were greatly pleas'd with my putting my ſelf in the laſt place, *Caravaglio* taking the firſt, the Chaplain the ſecond, and *Montegro* the third. I, little caring for this, or for ſhewing and making my ſelf known in the Court of *Venk-tapà Naieka*, laugh'd within my ſelf at their manners, and with the obſervation recreated my Curioſity, which alone had brought me into theſe parts. The King's diſcourſe to the Ambaſſador was diſtended to divers things, and, as he was ſpeaking, he frequently chaw'd leavs of *Betle*, which a Courtier reach'd to him now and then, and, when he was minded out a lump of the maſticated leaves, another held a kind of great Cup to his Mouth, for him to ſpit into. The King aſk'd concerning the ſlowneſs of the Ships this year, as that which diſguſted him, in regard of the Money they were to bring him for Pepper. He inquir'd of ſeveral things of *India*, and deſir'd to know ſome kind of News. The Ambaſſador told him all the News we had at *Onòr*, which were uncertain, being onely the Relations of ſome vulgar perſons, and therefore, in my judgement, too immaturely utter'd; affirming, for certain, the coming of the Fleet with a great Army, the Alliance between *Spain* and *England*, the paſſage of the Prince of *England* into *Spain*; and moreover, (Good God!) the reduction of all *England* to the Catholick Faith by the publick command of that King, with other ſuch levities uſual to the *Portugals*, who are very ignorant of the affairs of the world and of State. The King further ſpoke long concerning things tranſacted with him in the War of *Banghel*, particularly, of the Peace that concluded it; for which, probably, being diſadvantageous to the *Portugals*, he ſaid, he heard that many blam'd him the Ambaſſador, who negotiated it with his Miniſters; and that they not onely blam'd him

him for it, but ſaid, he would be puniſh'd by the King of *Spain*, who was offended with it; whereat being ſorry, as his Friend, he had ſent ſeveral times to *Goa* to inquire tidings concerning him. The Ambaſſador anſwer'd, that 'twas true, there had been ſuch accuſations againſt him and greater, ſome alledging that his Highneſs had brib'd him; but that they were the words of malevolent perſons, which he had always laugh'd at, knowing he had done his duty, and onely what the Vice-Roy had appointed him; and that in *Spain* they give credit to the informations of the Vice-Roy, and not to the talk of others, as well appear'd by the event. *Venk-tapà* proceeded to ſay, that that Peace was very well made for the *Portugals*, and that much good had follow'd upon it; intimating that they would have made it with diſadvantage, if it had not been concluded in that manner as he concluded it: As if he would have ſaid, It had been ill for the *Portugals*, with manifeſt ſignes of a mind inſulting over them, and that the buſineſs of *Banghel* was no more to be treated of. Then he aſk'd the Ambaſſador, How old he was? How many Children he had? Putting him in mind of his uſing to come, when a very Youth, to *Ikkeri* with his Father to bring Horſes, and ſhewing himſelf very friendly to him. Nor did the Ambaſſadar loſe the occaſion of deſiring him that he would favor him with his Letters to the King of *Spain*, pretending to hope for much upon account of them; a thing which I ſhould not commend in an Ambaſſador, becauſe he may thereby come to be thought by his natural Prince too partial to, and too intimate with, the Prince with whom he treats; and alſo by this means diſparages himſelf, as if he need to beg the mediation of foreign Princes to his natural Lord, and of ſuch Princes too with whom he negotiates in behalf of his own; which by no means ſeems handſome. Then *Venk-tapà Naieka* inquir'd concerning the reſt of us, and *Vitulà Sinay* anſwer'd his Queſtions; telling him of me, that I was a Roman, and that I travell'd over ſo great a part of the World out of Curioſity, and that I writ down what I ſaw; with other things of the ſame nature. *Venk-tapà Naieka* aſk'd me, Whether I underſtood the Language of the *Moors*? I anſwer'd that I did, together with the *Turkiſh* and *Perſian*; but I mention'd not the *Arabick*, becauſe I have it not ſo ready as the other two, to be able to make uſe of it before every body. He ſeem'd ſufficiently pleas'd in ſeeing me, and underſtanding that I was born at *Rome*, and came thither ſo great a Traveller; highly eſteeming the ancient fame of *Rome* and the Empire, and its new Grandeur and Pontificate of the Chriſtians. Theſe and other Diſcourſes, which I omit for brevity, laſting for ſome time, he caus'd to be brought to him a piece of Silk embroider'd with Gold, ſuch as the *Indians* wear croſs their ſhoulders, but with us may ſerve to cover a Table or ſuch like uſe; and calling the Ambaſſador before him, whither we accompany'd him, gave it to him, and caus'd it to be put upon his ſhoulders;

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whereupon we were diſmiſs'd, and ſo going out to Horſe again, we were reconducted home with the ſame ſolemnity and company.

XVII. After this, as we were walking through the City late in the Evening without the Ambaſſador, we ſaw going along the ſtreets ſeveral companies of young girls well cloth'd after their manner, namely, with ſome of the above-mention'd wrought and figur'd Silk from the girdle downwards; and from thence upward either naked, or elſe with very pure linnen, either of one colour, or ſtrip'd and wrought with ſeveral, beſides a ſcarf of the ſame work caſt over the ſhoulder. Their heads were deck'd with yellow and white flowers form'd into a high and large Diadem, with ſome ſticking out like Sun-beams, and others twiſted together and hangingd own in ſeveral faſhions; which made a prety ſight. All of them carry'd in each hand a little round painted Stick, about a ſpan long or little more, which ſtriking together after a muſical meaſure, beſides the ſounds of Drums and other inſtruments, one of the ſkilfulleſt of the company ſung one verſe of a ſong at once, at the end of which they all reply'd ſeven or eight times in number of their meter this word, *Colè*, *Colè*, *Colè*, which I know not what it ſignifies, but, I believe, 'tis a word of joy. Singing in this manner, they went along the ſtreet eight or ten together, being either friends or neighbours, follow'd by many other women, not dreſs'd in the ſame faſhion, but who were either their Mothers or their Kinſ-women. I imagin'd it was for ſome extraordinary Feſtival, and I was willing to have follow'd them to ſee whither they went, and what they did; but being in the company of others, I could not handſomely do it, nor had my Companions the ſame Curioſity, as indeed the *Portugals* are not at all curious. I underſtood afterwards that they went to the Piazza of the great Temple, which is moderately large, and there danc'd in circles, ſinging their ſongs till it was late; and that this was a Feſtival, which they keep three dayes together at the end of a certain Faſt in Honor of *Gaurì*, one of their Goddeſſes, Wife of *Mohedaca*; and therefore 'tis celebrated by girls.

XVIII. *November* the ninth, Walking about the City, I ſaw a beam rais'd a good height, where, in certain of their Holy-dayes ſome devout people are wont to hang themſelves by the fleſh upon hooks faſtned to the top of it, and remain a good while ſo hanging, the blood running down in the mean time, and they flouriſhing their Sword and Buckler in the Air, and ſinging verſes in Honor of their Gods. Moreover, in a cloſe place oppoſite to the Temple, I ſaw one of thoſe very great Carrs, or Charriots, wherein upon certain Feaſts they carry their Idols in Proceſſion, with many people beſides, and Dancing-women, who play on muſical inſtruments, ſing, and dance. The four wheels of this Carr were fourteen of my ſpans in diameter, and the wood of the ſides was one ſpan thick. At the end of it were two great

wooden

wooden Statues, painted with natural colours; one of a Man, the other of a Woman naked, in diſhoneſt poſtures; and upon the Carr, which was very high, was room for abundance of people to ſtand; and, in brief, it was ſo large that ſcarce any but the wideſt ſtreets in *Rome*, as *Strada*, *Giulia*, or *Babuino*, would be capable for it to paſs in. I ſaw alſo certain Indian Fryers, whom in their Language they call *Giangàma*, and perhaps, are the ſame with the Sages ſeen by me elſewhere; but they have Wives, and go with their faces ſmear'd with aſhes, yet not naked, but clad in certain extravagant habits, and a kind of picked hood or cowl upon their heads of dy'd linnen, of that colour which is generally us'd amongſt them, namely, a reddiſh brick-colour, with many bracelets upon their arms and legs, fill'd with ſomething within, that makes a jangling as they walk. But the pretieſt and oddeſt thing was, to ſee certain Souldiers on Horſe-back, and conſiderable Captains too, as I was inform'd, who for ornament of their Horſes wore hanging behind the ſaddle-bow two very large taſſels of certain white, long, and fine ſkins, (they told me they were the tails of certain wild Oxen found in *India*, and highly eſteem'd) which taſſels were about two yards in compaſs, and ſo long as to reach from the ſaddle-bow to the ground; two, I ſay, hung behind the ſaddle-bow, and two before of equal height, and two others higher at the head ſtall; ſo that there were ſix in all: between which the Horſe-man was ſeen upon the ſaddle half naked, and riding upon a Horſe which leap'd and curvetted all the way; by which motion thoſe ſix great taſſels of ſkin, being very light and not at all trouble-ſome, but flying up and down, ſeem'd ſo many great wings; which indeed was a prety odd ſpectacle, and made me think I ſaw ſo many *Bellerophons* upon ſeverall *Pegaſus*'s. The ſame Evening I ſaw the companies of girls again, and following them I found that they did not go into the Piazza of the Temple, as they had done the two nights before, but into one of the King's Gardens, which for this purpoſe ſtood open for every body, and is nothing but a great field planted confuſedly with ſhady and fruit-Trees, Sugar Canes, and other Garden plants. Hither almoſt the whole City flock'd, Men and Women, and all the companies of the flower'd Virgins, who putting themſelves into circles, here and there danc'd and ſung; yet their dancing was nothing elſe but an eaſie walking round, their ſnappers alwayes ſounding; onely ſometimes they would ſtretch forth their legs, and now and then cowre down as if they were going to ſit, one conſtantly ſinging, and the reſt repeating the word *Colè*, *Colè*. There wanted not other *Donne ballatrici*, Dancing-women, who exceeded the former in ſkill and dexterity: But in concluſion, they gather'd into ſeveral companies to ſupper, with the other Women that accompany'd them; ſo did the Men alſo, ſome with their Wives, and ſome alone, of which there wanted not who invited us, not to eat with them (for they communicate

not with ſtrangers at the Table) but to take ſome of their fare; which we thank'd them for, but accepted not, being delighted onely to ſee them feaſt ſo together, diſpers'd in ſeveral places of the Garden; this being the night that the Faſt ended.

XIX. The ſame night a Poſt from *Goa* brought the Ambaſſador a Letter from the Vice-Roy, with another for *Vitulà Sinay*, and a third from the Captain of *Onòr*. The Ambaſſador imparted his intelligence to none, but forbad the Poſt to let it be known that he had brought Letters; whence I conceiv'd, that the News was not good, otherwiſe it would have been preſently publiſh'd; onely I heard ſome obſcure talk of the *Malabarians*, but I would not inquire further into the matter, as that which did not belong to me; eſpecially amongſt the *Portugals* who are very cloſe and reſerv'd towards ſtrangers.

November the tenth, I ſaw paſſing along the ſtreet a Nephew of *Venk-tapà Naieka*, his Siſters Son, a handſome youth, and fair for that Country; he was one of thoſe that aſpire to the ſucceſſion of this State, and was now returning from the fields without the Town, whither he uſes to go every Morning. He is call'd *Sedà-Siva Naieka*, and was attended with a great number of Souldiers both Horſe and Foot marching before him, and behind with many Cavaliers and Captains of quality, himſelf riding alone with great gravity; He had before him Drums, Cornets, and every ſort of their barbarous inſtruments: Moreover, both in the Front and in the Rear of the Cavalcade, were, (I know not whether for magnificence or for guard) ſeveral Elephants carrying their guides upon their backs; and amongſt them was alſo carried his *Palanchino* or Litter.

November the eleventh, The Ambaſſador went again to Audience, to preſent to *Venk-tapà Naieka* the Letter writ to him in the King of *Spain*'s Name, and declare what that King requir'd of him. He went alone without any of us, or of the *Portugals* his Companions, either not willing that we ſhould be preſent at the debating of buſineſs, or becauſe he went in a *Palanchino*, and had his two Horſes led before him, but there were neither *Palanchino*'s nor Horſes enow in the Houſe for the reſt of us. With thoſe that came to fetch him, came alſo a publick Dancing-woman, who perform'd a prety piece of Agility in his preſence; for ſtanding upon one foot, when the Drums and other inſtruments ſounded, with the other ſhe ſwiftly turn'd round in the Air a large Iron Ring, about a ſpan in Diametre, without letting it fall off her great Toe, and at the ſame time with one hand toſs'd two Cymbals or braſs balls, catching one in her Hand whilſt the other was aloft, and ſo alternately, and very nimbly without ever letting them fall; which indeed was great dexterity, to be imploy'd at the ſame time with the foot and the hand, ſtanding firm all the while on the other foot without ſupport, and yet attending to the Muſick, and this for a good

good ſpace together: during which an old Man with a white beard and bald head, who brought her, ſtood behind her, crying all the while *Ahùd*, *Ahùd*, *Ahùd*, which in their Language ſignifies as much as *Good*, *Good*, *Good*. The Ambaſſador return'd quickly from Audience, but made not a word of any thing. The King frequently ſent him things to eat; particularly, fruits out of ſeaſon, to wit, brought to him from far diſtant places, amongſt which we had *Ziacche*, (which I take to be the ſame with *Zátte*, which is a kind of Gourd) a fruit very rare at this time; and alſo Indian Melons, which how good ſoever, are worth nothing at any time, the Climate not being for ſuch fruits.

November the twelfth, I took the height of the Sun at *Ikkerì*, and found the Meridian Altitude 31. degrees. He was now in the 15th degree of *Scorpio*, and conſequently, declin'd from the Æquinoctial towards the South 17. gr. 29′. 23″. which ſubſtracted from the 31. degrees in which I found the Sun, there remain 13. gr. 30′. 37″. and ſuch is the Elevation of the Pole at *Ikkerì*; which muſt be alſo as many degrees, to wit, 13. gr. 30′. 37″. diſtant from the Æquinoctial towards the North. At dinner the Ambaſſador told us, that the King of *Spain*'s Letter which he had preſented the day before to *Venk-tapà Naieka* concern'd not any buſineſs, but was onely of complement, and particularly, to give him much thanks for having of late years refus'd to ſell Pepper to the Engliſh and Dutch, who had been at his Court to buy it; and alſo for the good Amity he held with the *Portugals*, which he deſir'd might encreaſe every day: That of the affairs of *Banghel*, or any others, he ſaid nothing, referring all to the Vice-Roy, and the Embaſſador whom the Vice-Roy had ſent to him: Wherewith *Venk-tapà Naieka* was very well pleas'd, and he had reaſon; for during the preſent State of the *Portugals* affairs, I certainly think they will not ſpeak a word to him of *Banghel*, nor of any thing elſe that may be diſguſtful to him.

The ſame day the Ambaſſador had been at Court; being invited to ſee ſolemn Wraſtling at the Palace. We did not accompany him, for want of Horſes and *Palanchinoes*; but at night he told us, *Vitulà Sinay* aſk'd much for me, wiſhing I had been preſent at this Wraſtling, which was exercis'd by Perſons very ſtout and expert therein; becauſe he had heard that I writ down what I ſaw remarkable. However, *Caravaglio*, *Montegro*, and my ſelf not going thither, went out of *Ikkerì* half a League Northwards, to ſee another new City which *Venk-tapà* hath begun to build there. 'Tis call'd *Saghèr*, and is already prety well inhabited, with Houſes all made of Earth after their manner. The Palace is finiſh'd, and *Venk-tapà* frequently goes to it; as alſo a Temple built upon a great Artificial Lake, a Houſe for his Nephews and other Grandees, with all conveniencies thereunto, particularly, great Stalls for Elephants, of which he keeps here above eighty; we ſaw many of them here, ſome for War, large

and handſome. A Market was kept this day in *Saghèr*, as 'tis the cuſtom every *Sunday*, and at *Ikkerì* every *Fryday*. There was a great concourſe of people, but nothing to ſell beſides neceſſaries for food and clothing, after their manner. The way between *Ikkerì* and *Saghèr* is very handſome, plain, broad, almoſt totally direct, here and there beſet with great and thick Trees which make a ſhadow and a delightful verdure. As we return'd home at night, we met a Woman in the City of *Ikkerì*, who, her Huſband being dead, was reſolv'd to burn her ſelf, as 'tis the cuſtom with many Indian Women. She rod on Horſe-back about the City with open face, holding a Looking-glaſſe in one hand, and a Lemon in the other, I know not for what purpoſe; and beholding her ſelf in the Glaſs, with a lamentable tone ſufficiently pittiful to hear, went along I know not whither ſpeaking or ſinging certain words, which I underſtood not; but they told me, they were a kind of Farewell to the World and her ſelf; and indeed, being utter'd with that paſſionateneſs which the Caſe requir'd and might produce, they mov'd pity in all that heard them, even in us who underſtood not the Language. She was follow'd by many other Women and Men on foot, who, perhaps, were her Relations; they carry'd a great Umbrella over her, as all Perſons of quality in *India* are wont to have, thereby to keep off the Sun, whoſe heat is hurtful and troubleſome. Before her, certain Drums were ſounded, whoſe noiſe ſhe never ceas'd to accompany with her ſad Ditties or Songs; yet with a calm and conſtant Countenance, without tears, evidencing more grief for her Huſband's death then her own, and more deſire to go to him in the other world than regret for her own departure out of this: A Cuſtom, indeed, cruel and barbarous, but withall, of great generoſity and virtue in ſuch Women, and therefore worthy of no ſmall praiſe. They ſaid, ſhe was to paſs in this manner about the City, I know not how many dayes, at the end of which ſhe was to go out of the City and be burnt, with more company and ſolemnity. If I can know when it will be, I will not fail to go to ſee her, and by my preſence honor her Funeral, with that compaſſionate affection which ſo great Conjugal Fidelity and Love ſeems to me to deſerve.

XXI. *November* the thirteenth, I took the Altitude of the Sun at *Ikkerì*, and found it 31. gr. 40′. The Sun was now in the 20th degree of *Scorpio*, and declin'd Southwards 17. gr. 45′, 40″. which taken from 31. gr. 40′. leave 13. gr. 54′, 20″. The former time, I found *Ikkerì* to be in 13. gr. 30′, 31″; but now I found it to be in 13. gr. 54′, 20″. between which there is onely the difference of 23′, 43″, which is a ſmall matter: And therefore I account my obſervation right; for the ſmall variation between the two times is no great matter, in regard the declination of the Sun not being punctually known, may cauſe the difference. At night, walking in the City, I ſaw in the Piazza of the great Temple (which I under-

I underſtood was dedicated to an Idol call'd *Agore Scuarà*, who, they ſay, is the ſame with *Mahadeù*, although they repreſent him not in the ſame ſhape with that I ſaw of *Mahadeù* in *Cambaia*, but in the ſhape of a Man, with but one Head and Face, and ſixteen Arms on each ſide (in all thirty two); which is not ſtrange, ſince our Antients call'd many of their Idols by names ſufficiently different, and pourtray'd them in ſeveral ſhapes; and wherein alſo I underſtood there was an Idol of *Parveti*, who is the Wife of *Mahadeù*, though the Temple be not dedicated to her): I ſaw, I ſay, in the Piazza one of their Fryers or *Giangami*, clad all in white, ſitting in an handſome *Palanchino*, with two great white Umbrellaes, held over him, one on each ſide, (which two were for the more gravity) and a Horſe led behind, being follow'd by a great train of other *Giangami*, clad in their ordinary habits. Before the *Palanchino*, march'd a numerous company of Souldiers, and other people, many Drums and Fifes, two ſtrait long Trumpets, and ſuch braſs Timbrels as are us'd in *Perſia*, Bells and divers other Inſtruments, which ſounded as loud as poſſible, and amongſt them was a troop of Dancing-women adorn'd with Girdles, Rings upon their Legs, Neck-laces, and other ornaments of Gold, and with certain Pectorals or Breaſt-plates, almoſt round, in the faſhion of a Shield, and butting out with a ſharp ridg before, embroyder'd with Gold, and ſtuck either with Jewels or ſome ſuch things which reflected the Sun-beams with marvellous ſplendor; as to the reſt of their bodies, they were uncover'd, without any Veil or Head-tire. When they came to the Piazza, the *Palanchino* ſtood ſtill, and the multitude having made a ring, the Dancing-women fell to dance after their manner, which was much like the Moriſ-dance of *Italy*, onely the Dancers ſung as they danc'd, which ſeem'd much better: One of them, who, perhaps, was the Miſtreſs of the reſt, danc'd alone by her ſelf, with extravagant and high jumpings, but alwayes looking towards the *Palanchino*: Sometimes ſhe cowr'd down with her hanches almoſt to the ground, ſometimes leaping up ſhe ſtruck them with her Feet backwards, (as *Cœlius Rhodiginus* relates of the ancient dance call'd *Bibaſi*) continually ſinging and making ſeveral geſtures with her Hands; but after a barbarous manner, and ſuch as amongſt us would not be thought handſome. The Dance being ended, the *Palanchino* with all the train went forward, the Inſtruments continually playing before them. I follow'd to ſee the end, and found that they went into the chief ſtreet, and ſo out of the City by the Gate which leads to *Saghèr*, ſtopping in divers places of the ſtreet to act the ſame, or the like dances over again; and particularly, in the Entrance of the ſaid Gate, where, amongſt many Trees and Indian Canes which make the City-Wall, there is a ſmall Piazza, very eeven, and ſhaded about, like a Paſtoral Scene, and very handſome. At laſt the *Giangamo* with his *Palanchino* and train, enter'd into certain Gardens without the Gate, where

his

his Houſe ſtood; and after the laſt Dance he remain'd there, and the reſt went away. They told me, this Honor was done him, becauſe they had then caſt water upon his Head, and perform'd ſome other Ceremony, equivalent to our ordaining one in *Sacris*, or creating a Doctor. As I was going along the ſtreets to behold this Pomp, I ſaw many perſons come with much devotion to kiſs the Feet of all thoſe *Giangamoes*, who on Foot follow'd the principal *Giangamo* who was in the *Palanchino*; and becauſe they were many, and it took up much time to kiſs the Feet of them all, therefore when any one came to do it, they ſtood ſtill all in a rank to give him time; and whilſt ſuch perſons were kiſſing them, and for more reverence touching their Feet with their Fore-heads, theſe *Giangamoes* ſtood firm with a ſeeming ſeverity, and without taking notice of it, as if they had been abſtracted from the things of the World; juſt as our Fryers uſe to do when any devout perſons come out of reverence to kiſs their Habit; but with Hypocriſie, conformable to their ſuperſtitious Religion.

XXII. Returning home, I met a Corps going to be burn'd without the City, with Drums ſounding before it; it was carryed ſitting in a Chair, whereunto it was ty'd that it might not fall, cloth'd in its ordinary attire, exactly as if it had been alive. The ſeat was cover'd behind, and on the ſides with red and other colours, I know not whether Silk or no. It was open onely before, and there the dead perſon was to be ſeen. By the company, which was ſmall, I conjectur'd him to be one of mean quality. But they told me, All dead people are carry'd thus, as well ſuch as are buried, (as the *Lingavani*, whom they alſo put into the Earth ſitting) as thoſe that are burn'd; and that he, whom I ſaw, was to be burn'd, we gather'd from the Fire and Oyle which they carry'd after him in veſſels. The night following there was a great ſolemnity in all the Temples, by lighting of Candles, ſinging, Muſick, dancing, about twenty Dancing-women, who went in Proceſſion with the Idol into the Piazza, dancing before the great Temple; but, as I was told, they began very late, namely, at the riſing of the Moon, which was about an hour before mid-night; ſo that I was gone to bed before I knew of it, although in the Evening I ſaw the lights in the Temple. But though I ſaw nothing, yet I heard of it as I was in bed, being awaken'd by the noiſe; and hearing the ſame was to be acted over again the next night, I purpos'd with my ſelf to ſee it.

November the fourteenth, I went at night to the Temple to ſee whether there was any extraordinary ſolemnity; but there was nothing more then uſual, nor did the Idol come forth: onely in the great Temple and its Incloſure or Court, into which they ſuffer not ſtrangers to enter, they made their accuſtom'd Proceſſions with muſical inſtruments, ſinging, and other Ceremonies, which, I conceive, were the ſame with thoſe I ſaw in *Abineli*: onely they are celebrated here every night, becauſe as 'tis a more

a more eminent Church, ſo conſequently the ſervice is more pompous; beſides that, they told me *Venk-tapà Naieka* had a great and particular devotion to the Idol *Agoreſuàr*, who is here worſhip'd.

On the fifteenth of the ſame moneth, came firſt in the day-time and afterwards at night to our Houſe twelve or fifteen publick Dancing-women, who by conſequence, are alſo publick Strumpets, although very young; being conducted by certain of their men. In the day time they did nothing, but talkt a little; and ſome of them made themſelves drunk with a certain Wine made of dry'd Raiſins, or a ſort of *Aqua Vitæ* and other mixtures, call'd in *India*, *Nippa*; I ſay ſome of them, becauſe certain others of leſs ignoble Race, as they are more abſtinent in eating, ſo they drink not any thing that inebriates. At night, they entertain'd us a good while with Balls, or Dancing, after their mode, accompany'd with ſinging, not unpleaſant to behold; for they conſiſt of a numerous company of Women, all well cloth'd and adorn'd with Gold, Jewels, and Treſſes of ſeveral faſhions, who ſing and ſnap their wooden inſtruments. They begin all their Balls ſlowly, and by degrees growing to a heat, at laſt end with furious and quick motions, which appear well enough: Amongſt their other Dances two pleas'd me well, one in which they continually repeated theſe words----------and another wherein they repreſented a Battel, and the actions of ſlaughter; in the concluſion, the Maſter of the Ball, who directs all, and was one of thoſe that brought them, dancing in the midſt of them with a naked Pony-ard, wherewith he repreſented the actions of ſlaughter as the Women did with their ſhort ſticks. But the end of this ſhew was more ridiculous: For when they were diſmiſs'd, they not onely were not contented with the largeſs of the Ambaſſador, although I added as much of my own to it, but went away ill ſatisfi'd, teſtifying the ſame by cholerick yellings, which to me was a new Comedy.

November the ſixteenth, I was told that the above-mention'd Woman who had reſolv'd to burn her ſelf for her Huſband's death, was to dye this Evening. But upon further enquiry at the Womans Houſe, I underſtood that it would not be till after a few dayes more, and there I ſaw her ſitting in a Court or Yard, and other perſons beating Drums about her. She was cloth'd all in white, and deck'd with many Neck-laces, Bracelets, and other ornaments of Gold; on her Head ſhe had a Garland of Flowers ſpreading forth like the rayes of the Sun; in brief, ſhe was wholly in a Nuptial Dreſs, and held a Lemon in her Hand, which is the uſual Ceremony. She ſeem'd to be pleaſant enough, talking and laughing in converſation, as a Bride would do in our Countries. She and thoſe with her, took notice of my ſtanding there to behold her, and conjecturing by my ſtrange Habit, what the meaning of it was, ſome of them came towards me. I told them by an Interpreter, that I was a Perſon of a very remote Country,

Country, where we had heard by Fame, that ſome Women in *India* love their Huſbands ſo vehemently, as when they dye to reſolve to dye with them; and that now having intelligence that this Woman was ſuch a one, I was come to ſee her, that ſo I might relate in my own Country that I had ſeen ſuch a thing with my own Eyes. Theſe people were well pleas'd with my coming, and ſhe her ſelf, having heard what I ſaid, roſe up from her ſeat, and came to ſpeak to me. We diſcours'd together ſtanding, for a good while. She told me that her Name was *Giaccamà*, of the Race *Terlengà*, that her Huſband was a Drummer; whence I wonder'd the more; ſeeing Heroical Actions, as this undoubtedly ought to be judg'd, are very rare in people of low quality. That it was about nineteen dayes ſince her Huſband's death, that he had left two other Wives elder then ſhe, and whom he had married before her, (both which were preſent at this diſcourſe) yet neither of them was willing to dye, but alledg'd for excuſe that they had many Children. This argument gave me occaſion to aſk *Giaccamà*, (who ſhew'd me a little Son of her own, about ſix or ſeven years old, beſides an other Daughter ſhe had)how ſhe could perſwade her ſelf to leave her own little Children? And told her, that ſhe ought likewiſe to live rather then to abandon them at that Age. She anſwer'd me, that ſhe left them well recommended to the care of an Uncle of hers there preſent, who alſo talk'd with us very cheerfully, as if rejoycing that his Kinſ-woman would do ſuch an action; and that her Huſbands other two remaining Wives would alſo take care of them. I inſiſted much upon the tender Age of her Children, to avert her from her purpoſe, by moving her to compaſſion for them, well knowing that no argument is more prevalent with Mothers then their Love and Affection towards their Children. But all my ſpeaking was in vain,and ſhe ſtill anſwer'd me to all my Reaſons, with a Countenance not onely undiſmay'd and conſtant, but even cheerful, and ſpoke in a ſuch manner as ſhew'd that ſhe had not the leaſt fear of death. She told me alſo, upon my aſking her, that ſhe did this of her own accord, was at her own liberty, not forc'd nor perſwaded by any one. Whereupon I inquiring, Whether force were at any time us'd in this matter, they told me, that ordinarily it was not, but onely ſometimes amongſt Perſons of quality when ſome Widow was left young, handſome, and ſo in danger of marrying again (which amongſt them is very ignominious), or committing a worſe fault; in ſuch Caſes the Friends of the deceas'd Huſband were very ſtrict, and would conſtrain her to burn her ſelf even againſt her own will, for preventing the diſorders poſſible to happen in caſe ſhe ſhould live; (a barbarous, indeed, and too cruel Law.) However, that neither force nor perſwaſion was us'd to *Giaccamà*, that ſhe did it of her own free will; in which, as of a magnanimous action, (as indeed it was) and amongſt them of great honor, both her Relations and her ſelf much glory'd

glory'd. I aſk'd concerning the Ornaments and Flowers ſhe wore, and they told me, that ſuch was the Cuſtom, in token of the *Maſti*'s joy (they call the Woman, who intends to burn her ſelf for the death of her Huſband, *Maſti*) in that ſhe was very ſhortly to go to him, and therefore had reaſon to rejoyce; whereas ſuch Widows as will not dye, remain in continual ſadneſs and lamentations, ſhave their Heads, and live in perpetual mourning for the death of their Huſbands. At laſt *Giaccamà* caus'd one to tell me, that ſhe accounted my coming to ſee her a great good fortune, and held her ſelf much honour'd, as well by my viſit and preſence, as the Fame which I ſhould carry of her to my own Country; and that before ſhe dy'd ſhe would come to viſit me at my Houſe, and alſo to aſk me, as their cuſtom is, that I would favour her with ſome thing by way of Alms towards the buying of fewel, for the fire wherewith ſhe was to be burnt. I anſwer'd her, that I ſhould much eſteem her viſit, and very willingly give her ſome thing; not for wood and fire wherein to burn her ſelf, (for her death much diſpleas'd me, and I would gladly have diſſwaded her from it, if I could) but to do ſomething elſe therewith, what her ſelf moſt lik'd; and that I promis'd her, that ſo far as my weak pen could contribute, her Name ſhould remain immortal in the World. Thus I took leave of her, more ſad for her death then her ſelf, curſing the cuſtom of *India*, which is ſo unmerciful to Women. *Giaccamà* was a Woman of about thirty years of age, of a Complexion very brown for an Indian, and almoſt black, but of a good aſpect, tall of ſtature, well ſhap'd and proportion'd. My Muſe could not forbear from chanting her in a Sonnet, which I made upon her death, and reſerve among my Poetical Papers.

The ſame Evening Lights being ſet up in all the Temples, and the uſual Muſick of Drums and Pipes ſounding, I ſaw in one Temple, which was none of the greateſt, a Miniſter or Prieſt dance before the Idol all naked, ſaving that he had a ſmall piece of Linnen over his Privities, as many of them continually go; he had a drawn Sword in his Hand, which he flouriſh'd as if he had been fencing; but his motions were nothing but laſcivious geſtures. And indeed, the greateſt part of their Worſhip of their Gods, conſiſts in nothing but Muſick, Songs, Dances, not not onely pleaſant but laſcivious, and in ſerving their Idols as if they were living Perſons; namely, in preſenting to them things to eat, waſhing them, perfuming them, giving them *Betlè*-leavs, dying them with Sanders, carrying them abroad in Proceſſion, and ſuch other things as the Country-people account delights and obſervances. In rehearſing Prayers, I think they are little employ'd, and as little in Learning. I once aſk'd an old Prieſt, who was held more knowing then others, grey, and clad all in white, carrying a ſtaff like a Shep-herds crook in his Hand, What Books he had read, and what he had ſtudied? Adding that my ſelf delighted in reading, and that if he would XXIV.

ſpeak to me about any thing, I would anſwer him. He told me, that all Books were made, onely that Men might by means thereof know God, and God being known, to what purpoſe were Books? as if, he knew God very well. I reply'd, that all thought they knew God, but yet few knew him aright; and therefore he ſhould beware that himſelf were not one of thoſe.

November the ſeventeenth, By Letters brought from *Barcelòr*, with News from *Goa*, we heard that the Prince of *England* was gone *incognito* into *Spain* to accompliſh his Marriage with the *Infanta*; and that his arrival being known, and the King having ſeen him, preparations were making for his publick Reception. That the Fleet was not yet arriv'd at *Goa*, except one Galeon; and that the News from *Ormùz* was, that *Ruy Freyra* was landed in that Iſland, and having entrench'd himſelf under the Fort, held the ſame beſieg'd with that ſmall Armado he had with him: Whence 'twas hop'd, that great ſupplies being to be ſent to him from *Goa*, and the enmity of the Engliſh ceaſing in conſideration of the Marriage between the two Crowns, and conſequently, their aſſiſtance of the *Perſians*, *Ormùz* would ſhortly be recover'd; and indeed, in reſpect of the above-ſaid circumſtances, I account it no hard matter.

November the twentieth, In the Evening, either becauſe it was the next night after *Monday*, or that 'twas their weekly cuſtom, or perhaps, for ſome extraordinary ſolemnity, Tapers were lighted up in all the Temples of *Ikkerì*; a great noiſe was made with Drums and Pipes, together with the Dancings of the Miniſters of ſome Temples before the Gates, as is above deſcribed.

XXV. Wherefore I went to the great Temple, where, being the principal, I thought to ſee the greateſt and moſt ſolemn Ceremonies. After the people were call'd together by the ſounding of ſeveral Trumpets a good while without the Temple, they began to make the uſual Proceſſion within the Yard or Incloſure, with many noiſes of their barbarous inſtruments, as they are wont to do here every Evening: Which after they had done as often as they pleas'd, they went forth into the ſtreet, where much people expected them, carrying two Idols in Proceſſion, both in one *Palanchino*, one at each end, ſmall, and ſo deck'd with Flowers and other Ornaments, that I could ſcarce know what they were. Yet, I think, that in the back-end was *Agoreſcuèr*, to whom the Temple is dedicated; and the other *Parveti*, or ſome other Wife of his. Firſt march'd the Trumpets, and other inſtruments of divers ſorts, continually ſounding; then follow'd amongſt many Torches a long train of Dancing-women, two and two, bare-headed, in their dancing dreſs, and deck'd with many Ornaments of Gold and Jewels. After them, came the *Palanchino* of the Idols, behind which were carryed many Lances, Spears with ſilken Streamers, and many [illegible]brella's garniſh'd with ſilken tufts and fringes round about, more lately the

then thoſe us'd by others, even the King himſelf; for theſe are commonly the Enſignes of Grandeur. On each ſide the *Palanchino* went many rows of Women, either publick Dancers or Whores; but becauſe theſe were not to dance, they went bare-fac'd indeed, (as the Pagan Women here little care for covering their Faces) but with a cloth bound about their Heads, and hanging down both behind upon their Shoulders, and before upon their Breaſts. Some of them next the *Palanchino*, carryed in their Hands certain little Staves, either of Silver, or Silver'd over; at the end of which hung thick, long, and white tufts of the hair of Horſes tails, with which (as 'tis the cuſtom of great Perſons in *India* to uſe them) they went fanning the Air, and either drove away the Flies from the Idols in the *Palanchino*, or at leaſt performing this Office as a piece of Grandeur, as with us the ſame is done to the Pope, with fans made of the tails of white Peacocks, when he goes abroad in *Pontificalibus*. Neither were there wanting about the Idols many of their Prieſts or Miniſters of the Temple who accompany'd them; particularly, one who ſeem'd the chief and *Archimandrita* of the reſt; beſides, abundance of Torches whoſe light diſpell'd the darkneſs of the Moon-leſs night. In this order they came into the Piazza, and there after they had made a large ring, the dancing began; firſt, two *Ballatrici*, or Dancing-women, one from one ſide of the circle, and another from another, yet both with their Faces always turn'd towards the Idols, walk'd three ſteps forward, and then three backward; and this they did innumerable times. I ſuppoſe, it was a way of ſaluting the Idols. After the ſaid two Dancers alone had done thus, two others from the ſeveral ſides joyn'd with them, and they did the ſame again, three and three. This Salutation, or Preamble of the Ball, being many times repeated, they began to dance, namely, two that danc'd better then the reſt, one on the right ſide of the circle, and the other on the left, both with their Faces, never with their back towards the *Palanchino* of the Idols, though often in the Dance they retir'd backwards as well as went forwards. Their dancing was high, with frequent leapings and odd motions, ſometimes inclining their poſteriors as if they meant to ſit down, ſometimes riſing very high, and diſplaying the Coat wherewith they are cover'd from the girdle downwards, and almoſt holding one Arm ſtretch'd out before them, wherewith they now and then made as if they were thruſting or fencing; beſides other mad geſtures which were all accompany'd with words which they ſung, and ſometimes with cries more apt to give horror then delight. Hence, while all the other Dancing-women, (that is, thoſe who were uncovered and looſe for dancing) danced all in a company together further diſtant from the Idols, ſnapping their little ſticks and ſinging, being guided by a Man who danced with them and was their Maſter. But the other Dancers who were clothed, ſtood about the Idols, but danced

not, nor ever moved from their place; onely they accompanyed the Shew, very fine with Ornaments of Gold and Jewels, and ſome of them having Flowers, others, leavs of *Betle*, or other Odoriferous Herbs in their Hands. This Dance being ended, the Proceſſion went forwards with the ſame Pomp, and a numerous Train of Men and Women of all ſorts. They went round about the outermoſt walls of the Temple, which is ſurrounded with very large ſtreets, inhabited for the moſt part by the ſaid Dancers, or publick Strumpets. The circuit of the Proceſſion began from the right Hand as you come forth of the Temple, which comes to be the left as you enter in; and in the ſame manner I ſaw the Proceſſion begin at the Temple of the Town *Abinelà*, which I have deſcribed above; ſo that it muſt needs be one of their uſual Ceremonies. This ſtop'd at the ſeveral places of the ſtreets through which it paſt; and at every ſuch ſtopping, the above-mention'd Dancings, Preambles, and other Circumſtances were again repeated; whence the Shew laſted a good while, and concluded at length with the laſt Dance in the Piazza before the Temple-Gate; which ended, the Proceſſion with the Idols re-entered the Temple, where being replaced according to their accuſtomed Ceremonies, the ſolemnity ended, and all the people departed.

XXVI. I was told by one of the ſpectators, that this Ceremony was practiſed every *Monday* at night, and every New Moon, and every Full, as alſo upon certain other extraordinary ſolemnities with more or leſs Pomp proportionably to the Feſtivals: And he added, that the night following there would be a greater ſolemnity then this, becauſe the New Moon, and another of their Feaſts were then co-incident, and that the King himſelf would be there; Wherefore I reſolved with my ſelf to ſee it.

November the one and twentieth, This night were an infinite company of Torches and Candles lighted, not onely in all the Temple, but alſo in all the Streets, Houſes, and Shops of *Ikkerì*, which made a kind of day-light over all the City. In each of the Temples was its Idol, which in ſome was a Serpent; and they had adorned the outward Porches not onely with lights, but alſo with certain contrivances of papers, on which were painted Men on Horſe-back, Elephants, people a fighting, and other odd figures; behind which papers, lights were placed in certain little Arches, like thoſe which we make in our Sepulchres; theſe, with other gay Ornaments of Silk hung round about, made a ſufficiently prety Shew. In the great Temple, not onely the inſide, in the middle whereof is a very high and ſlender Cupola, (which appears without too) but alſo all the outer walls, and all thoſe round about the Piazza which lies before it, as alſo the Houſes of the adjacent ſides were all full of lights. The concourſe of people of all ſorts and degrees, both Men and Women was very great; and they appeared to go about viſiting all the Temples.

Temples. When it was very late, the King came to the great Temple, accompanied onely with his two Nephews, to wit, *Seda-Siva Naieka*, (whom I had formerly ſeen) Son of one of his Daughters, and *Vira-badrà Naieka*, a young boy his Son's Son, and is he whom he deſigns for his Succeſſor, if his other kindred elder then he, to wit, the above-ſaid *Sedà-Siva*, and two other of *Venk-tapà*'s Nephews by another of his Brothers whom he keeps priſoner, do not diſturb him. The King came in a *Palanchino* a great pace, his two Nephews on Horſe-back, and ſo did *Vitulà Sinay* who rode by the King's ſide, with appearance of a great Favourite. Likewiſe *Putapaià* came in a *Palanchino*, and other of his Grandees, ſome in *Palanchino*'s, and ſome on Horſe-back, following him at a great diſtance, with ſome number of Souldiers and Servants on Foot; but, in ſumm, the whole train was not very conſiderable. The King ſtay'd in the Temple about an hour, being entertain'd with Muſick, Dancing, and other things which I could not ſee, becauſe I was without. At length he came forth, and with the ſame company, and running in as much haſte as he came, return'd home; the like did all the other people of whom the Piazza was full, ſome on one ſide, ſome on the other.

After the King was come out of the Temple, they carry'd the Idols a while in Proceſſion about the Piazza, but with ſmall pomp and company; ſo that I car'd not for ſtaying to ſee them, but went to another Temple ſtanding at the end of the *Bazar*, or Market, in the view of a large and goodly ſtreet, where, beſides the ſhew of lights which was gallant, I ſtay'd a good while with my Companions, (for all the Ambaſſador's Family was come abroad this night to ſee the ſolemnities; the *Padre Capellano* not excepted, but diſguis'd) to ſee two great companies of Dancing-women dance, they all being ſent for thither by a great Captain, (who, perhaps, had the care of the ſolemnities of this Temple) after the King was gone from the great Temple, they danc'd here a good while, in numerous companies; after which, we return'd home, it being after mid-night. XXVII.

November the two and twentieth, *Ven-tapà Naieka* had already given our Ambaſſador an anſwer concerning the affairs which he negotiated, and the Ambaſſador had prepar'd a diſpatch to be ſent to the King of *Banghel*; alſo another for the Vice-Roy of *Goa*, giving him an account of his negotiation; when a Currier arriv'd from *Banghel* with new Letters, both for *Venk-tapà Naieka* and the Ambaſſador: Whereupon conſultation was held, what Anſwer to return him, which was ſoon concluded on the part of *Venk-tapà Naieka* to this effect, (being no other then what he had before reſolv'd upon) namely, that he would pay the King of *Banghel* 7000 Paygods yearly, according to the Treaty of the Peace, provided the ſaid King would come and live in his Court, or in ſome other place of his Country, (excepting ſuch Lands as were formerly his, for fear he might make new inſurrections) or

elſe

elſe in *Goa*, or any of the adjacent places, namely, in the Iſland of *Salſette*, or ſome place there without the City; but however, ſuch wherein he may be ſubject to the Vice-Roy of *Goa*; ſo that *Venk-tapà* might be ſecure that the ſaid *Banghel* would live peaceably without making new commotions. But in caſe (as he ſeem'd to intend) he would live neither in *Venk-tapà*'s Country, nor in that of *Goa*, but would continue in *Cagnoroto* where he was at preſent, (which is a place beyond *Mangalòr* Eaſtwards, and belongs to another ſmall but free Prince, alli'd to *Banghel*, whither, being near to his quondam-Territories, he had betaken himſelf) or elſe would remove here and there like a Fugitive and Invader, diſquieting theſe Countries; then *Venk-tapà* was reſolv'd not to give him any thing at all. Therefore let him either accept the above-ſaid Offer, or never ſpeak more to him, for he would not hear him. That he hath been mov'd to make this offer of paying him the ſaid ſumm, by the inſtance of the *Portugals*, who had interpos'd in his behalf by this Embaſſie: And that for *Banghel*'s aſſurance that he would perform this, he gave the Ambaſſador (and accordingly he did ſo) a Copy of the Letter containing theſe promiſes, which he writ to the ſaid King of *Banghel*, to the end the Ambaſſador might ſend it to the Vice-Roy, and be a witneſs of what he promis'd and was to obſerve. He ha's further told the Ambaſſador, that this King had formerly writ to him that he would come and live in his Dominion, and repented of what he had done heretofore through evil counſel; that yet, for the future, he would be at his devotion, receiving that Penſion which he had promis'd him, and the like: Nevertheleſs he had now chang'd his mind, and refus'd both to come into his Dominion, and to go into that of *Goa*: That therefore ſeeing him ſo unconſtant, he had much reaſon not to truſt him, and, in ſhort, would neither truſt him, nor give him any thing ſaving upon the above-ſaid terms; and that not for his own ſake, but in regard of the inſtance which the *Portugals* made for him: That this was his laſt Anſwer, and that nothing more was to be expected or hoped from him. From *Spain*, they ſay, Orders are ſent to the Vice-Roy to re-eſtabliſh *Banghel* by all means in his State, and to make war upon *Venk-tapà*, unleſs he reſtore the ſame intirely. However, being that Country is remote, and in the time that is ſpent in the going and coming of diſpatches, many things may happen which may render it neceſſary for the Vice-Roy in the preſent conjuncture to proceed in ſundry particulars differently from what Orders he receives from *Spain*, and to have authority in this buſineſs of *Banghel* to deliberate of Peace or War, as ſhall to him ſeem moſt expedient, endeavouring to comply no leſs with the time and the State of things, than the advertiſements from *Spain*: Therefore the King of *Spain*, in the Letter which he writ to *Venk-tapà Naieka*, making onely general complements to him, referrs all matter of buſineſs to the Vice-Roy, to guid him-

himſelf therein as he ſhall think moſt fit. Accordingly the Vice-Roy, though he knows the King of *Spain*'s intention and order to make war upon *Venk-tapà*; yet it not ſeeming to him a fit time, whilſt the *Portugals* are engag'd in the war of *Ormùz*, and alſo in *Malacca*, (which is reported beſieg'd either by the King of *Acem*, (which is *Sumatra*), or by him and the Dutch together) and much perplex'd in a thouſand other intricacies in *India*; hath therefore given Order to the Ambaſſador to ſeem ſatisfi'd with what-ever Anſwer *Venk-tapà Naieka* gives, and to return without making further inſtance; it ſufficing the Vice-Roy to have made this complement for the ſervice of the King of *Banghel*, and ſhown that he hath done therein what was in his power; as well-knowing that *Venk-tapà* would not be moved by the Embaſſie alone, and that the conditions he requires of the King of *Banghel*, upon which to give him what he had promis'd, are but excuſes; being certain this King will not venture himſelf in his Dominions, (as neither is it reaſonable) much leſs go and ſubject himſelf in the Territories of *Goa*, and ſo will not admit of the Propoſals. Wherefore ſeeing 'tis not time now to conſtrain *Venk-tapà Naieka* to greater things by war, he diſſembles till a better occaſion, for fear of drawing this new Enemy upon him at an unſeaſonable conjuncture; and orders the Ambaſſador to depart with ſhew of good Friendſhip. The Ambaſſador hath accordingly done ſo, and ſeeming ſatisfi'd with *Venk-tapà*'s Anſwer, hath added other Letters to thoſe formerly written to the King of *Banghel*, certifying him of *Ventapà*'s Reſolute Mind; that he muſt either accept of the Agreement, or muſt ſpeak no more of any; and that he onely expects at *Ikkerì* this his laſt Reſolution before his return to *Goa*. He hath written the ſame to the Vice-Roy of *Goa*; and the diſpatches being ſeal'd, he hath order'd both Curriers to depart, and alſo a *Brachman* call'd *Mangaſa*, together with the Currier, to the King of *Banghel*, ſending likewiſe with them a Chriſtian of *Barſelòr*, nam'd *Lorenzo Peſſoa*, who was at *Ikkerì* with *Montegro*, that he might either in *Mangalòr*, *Banghel*, or other places thereabouts procure Mariners for a Ship remaining at *Barſelòr* unprovided of Men; giving the ſaid *Peſſoa* a Licence to hire ſome, which he had obtain'd of the Miniſters of *Venk-tapà Naieka*, to levy them in his Territories if need were. Being by this time ſufficiently inform'd of remarkable things in *Ikkerì*, I am deſirous of divers others, eſpecially, to ſee the perſon of the Queen of *Olaza*, whoſe Hiſtory and many valiant exploits I read, when I was in *Perſia*; for which I have a fair opportunity by accompanying theſe Men ſent from the Ambaſſador, of whom when I have taken leave, I ſhall (God willing) depart to morrow.

LETTER

LETTER VI.

From *Mangalòr*, Decemb. 9. 1623.

I. HAving already ſeen in *Ikkerì* as much as was there remarkable and being very deſirous of ſeeing *Barſelòr*, *Mangalòr*, and alſo principally the Q. of *Olaza*, whoſe Dominion and Reſidence is contiguous to *Mangalòr*; as well for that ſhe is Sovereign of thoſe parts, (a matter in other Countries not ordinary) and a Princeſs famous in our dayes, even in the Indian Hiſtories of the *Portugals*, as becauſe ſhe is a *Gentile* in Religion, as likewiſe all her Subjects are; (whence, I conceiv'd, I might poſſibly ſee ſome conſiderable curioſity there) I lay'd hold of the occaſion of going thither in company of theſe Men who are ſent by the Ambaſſador, by whoſe favour, being provided of a good Horſe, (in regard there were no *Palanchino's* to be hir'd in *Ikkerì*) and a Man to carry my baggage upon his Head, I prepar'd to ſet forth the next Morning.

November the three and twentieth, Before my departure from *Ikkerì*, I was preſented from *Vitulà Sinay*, (of whom I had before taken leave) with a little Book written in the *Canara*-Language, which is the vulgar in *Ikkerì* and all that State. It is made after the cuſtom of the Country, not of paper, (which they ſeldom uſe) but of Palm-leavs, to wit, of that Palm which the *Portugals* call *Palmum brama*, i. e. *Wild-palm*, and is of that ſort which produces the Indian Nut; for ſo do thoſe commonly in *India*, where Palms that produce Dates are very rare. In the leavs of theſe Palms they write, or rather, ingrave the Letters with an Iron ſtyle made for the purpoſe of an uncouth forth; and, that the writing may be more apparent, they ſtreak it over with a coal, and tye the leavs together, to make a Book of them after a manner ſufficiently ſtrange. I being deſirous to have one of theſe Books to carry, as a curioſity, to my own Country for ornament of my Library, and not finding any to be ſold in the City, had entreated *Vitulà Sinay* to help me to one; but he, not finding any vendible therein, caus'd a ſmall one to be purpoſely tranſcrib'd for me, (there being not time enough for a greater) and ſent it to me as a gift juſt as I was ready to take Horſe. What the Book contains, I know not, but I imagine 'tis Verſes in their Language, and I carry it with me, as I do alſo (to ſhew to the curious) divers leavs not written, and a ſtyle or Iron Pen, ſuch as they uſe, together with one leaf containing a Letter Miſſive after their manner, which was written by I know not who to our Ambaſſador; of whom taking leave with many complements, as alſo of Sig: *Carvaglio*, the Chaplain, *Montegro*, and all the company, I departed from *Ikkerì* a little before noon, going out at the ſame Gate whereat I had enter'd; and having no

other

other company but a *Veturino*, or Hackney-man, and a *Pulià* who carry'd my luggage, without any other ſervant; for as for *Galàl* the Perſian, *aliàs Cacciatùr*, I was conſtrain'd to diſmiſs him for ſome uncommendable actions, and ſend him back from *Ikkerì* to *Goa*. I will not omit to tell you, that this my brave God-ſon, (whom I had brought ſo carefully out of *Perſia*, and truſted ſo much, and who alone of all my ancient ſervants remain'd with me) one day cunningly open'd a light box or baſket, (*Caneſtri* the *Portugals* call them) wherein I kept my Clothes, and which, after the faſhion of the Country, was not of wood, but of hoops lin'd with leather, and clos'd with little Pad-locks, like thoſe which are us'd at *Rome* for Plate; and they are thus contriv'd that they may be of little weight, becauſe in theſe parts, carriages and baggages for travel are more frequently tranſported upon Mens ſhoulders then upon beaſts backs; and one of theſe baſkets or *Caneſtri* is juſt a Man's load. Now the good *Cacciatùr* having open'd mine, without hurting the lock, or medling with the linnen which he found therein, took out onely all the little mony which I then had, and had put into it, to avoid carrying its weight about me; it was in one of thoſe long leathern purſes, which are made to wear round the waſte like a girdle, and was full of Spaniſh Rialls, a Coyn in theſe parts, and almoſt in all the world current enough. His intention, I conceive, was to leave me (as they ſay) naked in the Mountains in the center of *India*, and peradventure, to go into ſome Territory of the *Gentiles* or *Mahometans*, there to paſs a jovial life upon my expence. But it pleas'd God, the theft being done in my Chamber, where none but he reſorted, we had vehement ſuſpition of him; and therefore the Ambaſſador making uſe of his Authority, caus'd him to be laid hold on, and we found the theft in his breeches ty'd to his naked fleſh; and thus I recover'd my money. I was unwilling any hurt ſhould be done to him, and withall, to keep him longer; nevertheleſs that he might not go into the Infidel-Countries, leſt thereby he ſhould loſe his Religion and turn to his native errors, I ſent him away with ſome truſty perſons to *Goa*, giving him Letters alſo to Signora *Maria*, but ſuch as whereby they might know that I had diſmis'd him, and that he was not to be entertain'd there, though otherwiſe indempnifi'd. By this Story you may ſee how much a Man may be deceiv'd in his truſting; how little benefits prevail upon an unworthy nature; and withall, you may conſider to what misfortunes a Stranger is ſubject in ſtrange Countries; ſo that if I had had nothing elſe, being thus depriv'd of all, I ſhould have been left to periſh miſerably amongſt *Barbarians*.

But leaving him to his Voyage, I departed from *Ikkerì*, and having paſs'd the Town *Badrapor*, I left the road of *Ahinelì*, and by another way more towards the left hand, went to dine under certain Trees near a ſmall Village of four Houſes, which they

call *Bamanen coppa*. After dinner we continu'd our way, and foarded a River call'd *Irihalè*, not without being wet, by reaſon of the ſmallneſs of my Horſe; and having travell'd near two *Gau's* (one *Gau* conſiſts of two *Cos*, and is equivalent to two *Portugal* Leagues) we lodg'd at night in a competent Town, the name whereof is *Dermapora*. In theſe Towns I endeavor'd to procure me a ſervant, as well becauſe I underſtood not the Language of the Country, (for though he that carry'd my Goods could ſpeak *Portugal*, yet he could not well ſerve me for an Interpreter, becauſe being by Race a *Pulià*, which amongſt them is accounted vile and unclean, they would not ſuffer him to come into their Houſes, nor touch their things; though they were not ſhie of me, albeit of a different Religion, becauſe they look'd upon me as a Man of noble Race); as for that I found much trouble in reference to my dyet: For theſe Indians are extreamly faſtidious in edibles, there is neither fleſh nor fiſh to be had amongſt them; one muſt be contented onely with Rice, Butter, or Milk, and other ſuch inanimate things, wherewith nevertheleſs they make no ill-taſted diſhes; but, which is worſe, they will cook every thing themſelves, and will not let others either eat or drink in their veſſels; wherefore inſtead of diſhes they gave us our victuals in great Palm leavs, which yet are ſmooth enough, and the Indians themſelves eat more frequently in them then in any other veſſels: Beſides, one muſt entreat them three hours for this, and account it a great favor; ſo that, in brief, to travel in theſe Countries requires a very large ſtock of patience. The truth is, 'tis a moſt crafty invention of the Devil againſt the Charity ſo much preach'd by our Lord Jeſus Chriſt, to put it ſo in the heads of theſe people, that they are polluted and become unclean, even by touching others of a different Religion; of which ſuperſtition, they are ſo rigorous obſervers, that they will ſooner ſee a perſon whom they account vile and unclean, (though a *Gentile*) dye, then go near him to relieve him.

November the four and twentieth, In the Morning before day, the Brachman *Nangasà*, and the Ambaſſador's other Men, being in haſte, advanc'd before; but I, deſirous to go more at my own eaſe, remain'd alone with my *Pulià* and the Hackney-maſter; as I might well enough do, ſince the High-ways of *Venk-tapà Naieka*'s Country are very ſecure. The road lay over pleaſant clifts of Hills, and through Woods, many great ſtreams likewiſe occurring. I deſcended the Mountain *Gat* by a long precipice, ſome of which I was fain to walk a foot, my Horſe having fallen twice without any diſaſter, and by a third fall almoſt broke my Knee to pieces. I din'd, after I had travelled one *Gau* and a half, in a good Town called *Colùr*, where there is a great Temple, the Idol whereof, if I miſ-underſtood not, is the Image of a Woman; the place is much venerated, and many reſort to it from ſeveral parts in Pilgrimage. After dinner, my Horſe being tired, I travelled not above half another *Gau*; and having gone

gone in all this day but two *Gau's*, went to lodg at a certain little village, which they ſaid was called *Nalcàl.* Certain Women who dwelt there alone in abſence of their Huſbands, courteouſly gave us lodging in the uncovered Porches of their Houſes, and prepared ſupper for us. This Country is inhabited not onely with great Towns, but, like the *Mazandran* in *Perſia*, with abundance of Houſes ſcattered here and there in ſeveral places amongſt the woods. The people live for the moſt part by ſowing of Rice; their way of Huſbandry is to overflow the ſoil with water, which abounds in all places; but they pay, as they told me, very large Tributes to the King, ſo that they have nothing but the labour for themſelves, and live in great Poverty.

November the twenty fifth, I travelled over great Mountains and Woods like the former, and foarded many deep Rivers. Having gone three *Cos*, we din'd in two Houſes of thoſe people who ſow Rice, whereof the whole Country is full, at a place call'd *Kelidì.* In the Evening, my *Pulià* being very weary, and unable to carry the heavy load of my baggage further, we ſtay'd at ſome of the like Houſes which they call'd *Kabnàr*, about a mile forwards; ſo that the journey of this whole day amounted not to a full *Gau.*

November the twenty ſixth, I paſs'd over clifts of Hills and uneeven and woody places. At noon I came to a great River, on the Northern bank whereof ſtands a little village nam'd *Gulvarì*, near which, the River makes a little Iſland. We went to this Iſland by boat and foarded over the other ſtream to the far ſide. Thence we came by a ſhort cut to *Barſelòr*, call'd the Higher, *i.e.* within Land, belonging to the Indians, and ſubject to *Venk-tapà Naieka*, to difference it from the Lower *Barſelòr*, at the Sea-coaſt belonging to the *Portugals.* For in almoſt all Territories of *India* near the Sea-coaſt, there happens to be two places of the ſame Name, one call'd the Higher, or In-land, belonging to the Natives; the other, the Lower near the Sea, to the *Portugals*, wherever they have footing. Entring the Higher *Barſelòr* on this ſide, I came into a fair, long, broad, and ſtrait Street, having abundance of Palmeto's and Gardens on either hand. The ſoil is fruitful and well peopled, encompaſs'd with weak walls and ditches, which are paſs'd over by bridges of one or two very great ſtones, which ſhew that there is good and fair Marble here, whether they were dig'd thus out of the Quarry, or are the remains of ancient Fabricks. It ſtands on the South ſide of the River, which from the Town *Gulvàn* fetches a great circuit, ſeeming to return backwards; and many Travellers, without touching at the Upper *Barſelòr*, are wont to go to the Lower *Barſelòr* by boat, which is ſoon done; but I was deſirous to ſee both places, and therefore came hither.

Having din'd and reſted a good while in Higher *Barſelòr*, I took boat and row'd down the more Southern ſtream; for a little III.

little below the ſaid Town, it is divided into many branches, and forms divers little fruitful Iſlands. About an hour and half before night, I arriv'd at the Lower *Barſelòr* of the *Portugals*, which alſo ſtands on the Southern bank of the River, diſtant two good Cannon-ſhot from the mouth of the Sea; having travell'd this day in all, one *Gau* and a half. The Fort of the *Portugals* is very ſmall, built almoſt in form of a Star, having no bad walls, but wanting ditches, in a Plain, and much expos'd to all ſort of aſſaults. Such *Portugals* as are married, have Houſes without the Fort in the Town, which is prety large, and hath good buildings. I went directly to the Houſe of Sig: *Antonio Borges*, a former acquaintance, who came from *Goa* to *Onòr*, together with us, and to whom the Ambaſſador at *Ikkerì* had recommended me. I found ſitting before his Houſe in the ſtreets the Captain of *Barſelòr*, call'd Sig: *Luis Mendes Vas Conti*. We diſcours'd together for a good while, and he ſeem'd a gallant man, though but young. Here was an Armado, and a *Caſila* of Ships, which came from *Goa*, and went to *Mangalòr* and *Cocìn*, or further; they were to depart the next day, and therefore I prepar'd my ſelf to go with them to *Mangalòr*. This night I ſupp'd at the Houſe of Sig: *Antonio Borges*, with ſome other *Portugals* who came in the Fleet; and went to lodg by his direction in another good Houſe, together with ſome Souldiers of the ſame.

November the ſeven and twentieth, That I might not go alone, without any body to ſerve me in the Ship, I took into my ſervice a Chriſtian of *Barſelòr*, recommended to me by Sig: *Antonio*, and nam'd *Manoel de Matos*, with whom alone I went aboard about noon, having firſt din'd with many *Portugals* of the Fleet in the Houſe of Sig: *Rocco Gomes*, the chief *Portugal* in *Barſelòr*, who entertain'd us at his Gate in the ſtreet very well. Among others that din'd with us, there was one Sig: *Neittor Fernandez*, by me elſewhere mention'd, who came from *Goa* to *Onòr* with us; the Captain Major of the whole Armado, Sig: *Franceſco de Sobo Faria*, who commanded a Galley and ſix other Ships, beſides the *Caſila* of Merchants. I imbarqu'd in the Ship of Sig: *Neittor Fernandez*, who in the ſtreet expreſs'd much courteſie to me. Being gone a good way upon the Sea, and it being now night, the Captain Major of the Galleys ſent our Ship back to fetch certain of his Men, and the other Ships which were not yet got out of the Port of *Barſelòr*; whereinto we deſigning to enter in the dark, and not hitting the narrow channel which was to be kept, ſtruck upon land, and, the wind growing prety ſtiff, were in great danger of being over-ſet and loſt; and the more, for that when we perceiv'd it, and went to ſtrike ſail, we could not for a good while, becauſe the ropes, either through moiſtneſs, or ſome other fault, would not ſlip; ſo that the Ship being driven forceably againſt the ground, not onely became very leaky, but gave two or three ſuch violent knocks, that had ſhe not been new, without doubt ſhe had been ſplit. The Sea-men

were

were not onely confounded but all amaz'd, nothing was heard but diſorderly cryes; the voice of him that commanded could not be heard, every one was more intent upon his own then the common ſafety; many of the Souldiers had already ſtrip'd themſelves to leap into the Sea; ſome ty'd their Money at their backs, to endeavour to ſave the ſame together with their lives; making little account of their other goods; divers made vows and promiſes of Alms, all heartily recommended themſelves to God; one embrac'd the Image of our Lady, and plac'd his hope in that alone. I could not induce my ſelf to believe, that God had reſerv'd me after ſo many dangers to ſuch a wretched and ignoble end, ſo that I had I know not what ſecure confidence in my heart; nevertheleſs ſeeing the danger extream great, I fail'd not to commend my ſelf to God, his moſt Holy Mother, and all the Saints. By whoſe favour at length, the ſail being let down by the cutting of the rope, and the Sea not rough, (for, if it had, it would have done us greater miſchief) the Mariners freed the Ship, having caſt themſelves into the Sea, and drawn her off from the ground by ſtrength of Arm; the remainder of the night we ſpent in the mouth of the Haven, ſoliciting the other Ships out, and mending our own.

The whole Fleet being ſet forth before day, we return'd, where the Captain General with the Galley and the reſt of the Ships ſtay'd at Anchor for us; and thence we ſet ſail all together. IV.

November the eight and twentieth, We ſail'd conſtantly Southwards, coaſting along the Land which lay on the left hand of us. Half way to *Mangalòr*, to wit, ſix Leagues from *Barſelòr*, we found certain Rocks or little deſart Iſlands, which the *Portugals* call *Scogli di Santa Maria*; one of which we approach'd with our Ship, and many of our Men landed upon it to take wild Pigeons, (of whoſe neſts there is great abundance) wherewith we made a good ſupper. Afterwards continuing our courſe, we paſs'd by *Carnate*; and at night ſafely enter'd the Port of *Mangalòr*. This Port is in the mouth of two Rivers, one more Northern runs from the Lands of *Banghel*; the other more Southern from thoſe of *Olaza*, which ſtands beyond the River Southwards, or rather beyond the bay of ſalt-water; which is form'd round and large like a great Haven, by the two Rivers before their entrance into the Sea, whoſe flowing fills the ſame with ſalt water. *Mangalòr* ſtands between *Olaza* and *Banghel*, and in the middle of the bay right againſt the Mouth of the Harbor, into which the Fort extends it ſelf, being almoſt encompaſs'd with water on three ſides. 'Tis but ſmall, the worſt built of any I have ſeen in *India*, and, as the Captain told me one day when I viſited him, may rather be term'd the Houſe of a Gentleman than a Fort. The City is but little neither, contiguous to the Fort, and encompaſs'd with weak walls; within which, the Houſes of the inhabitants are inclos'd. There are three

three Churches; namely, the See or Cathedral within the Fort; our Lady *Del Roſario*, *La Miſericordia*, and *San Franceſco* without. Yet in *Mangalòr* there are but three Eccleſiaſtical Perſons in all; two Franciſcan Fryers, and one Vicar Prieſt, to whoſe charge, with very ſmall revenews belong all the other Churches. I went not aſhore becauſe it was night, but ſlept in the Ship.

November the nine and twentieth, Early in the Morning I landed at *Mangalòr*, and went together with Sig: *Neittor Fernandez*, and others of our Ship to dine in the Houſe of Sig: *Aſcentio Veira*, a Notary of the City. After which, I was provided of an empty Houſe belonging to a Kinſ-man of his, by Sig: *Paolo Sodrino*, who was married in *Mangalòr*, and came for *Goa*, in our Ship. The next night the Fleet departed from *Cocìn*, but I remain'd in *Mangalòr* with intention to go and ſee the Queen of *Olaza*.

November the thirtieth, After hearing of Maſs in the Church *Del Roſario*, I viſited the Captain of *Mangalòr*, not in the Fort, but in a cover'd place without the Gate, which is built to receive the cool Air of the Sea, and where he was then in converſation. He was an old Man all gray, by Name Sig: *Pero Gomes Paſagna*.

V. The firſt of *December*, in the Morning I went to ſee *Banghel*, by the Indians more correctly call'd *Bangher*, or *Banghervarì*; 'tis a mile or little more diſtant from *Mangalòr*, towards the South and upon the Sea; and the King that rul'd there, and in the circumjacent lands being at this day driven out, 'tis ſubject to *Venktapà Naieka*. A Muſket-ſhot without *Mangalòr*, on that ſide, is a ſmall River which is paſs'd over by a ruinous ſtone bridg, and may likewiſe be forded; 'tis the boundary of the *Portugals* juriſdiction. The above-ſaid mile is through cultivated fields, and then you come to *Banghel*, which is a rich ſoil, and ſometimes better peopled then at preſent; whence the Houſes are poor Cottages of earth and ſtraw. It hath been but one ſtrait ſtreet, of good length, with Houſes and Shops continu'd on both ſides, and many other ſheds diſpers'd among the Palme-to's. The King's Houſe ſtood upon a rais'd ground, almoſt like a Fort, but is now wholly deſtroy'd, ſo that there is nothing left ſtanding but the poſts of the Gate; for when *Venk-tapà Naieka* took this Territory, he demoliſh'd what-ever was ſtrong in it. The *Bazàr*, or Market-place remains, although not ſo ſtor'd with goods as it was in the time of its own King; yet it affords what is neceſſary, and much *Areca* or *Fofel*, whereof they make Merchandize, ſending the ſame into divers parts, that of this place being better then others; here are alſo in the *Bazàr*, ſome Gold-ſmiths who make knives and cizzers adorn'd with Silver very cheap, and other like toys, of which I bought ſome, and having ſeen all that was to be ſeen return'd on foot, as I came, though ſomewhat late, to *Mangalòr*:

December

December the ſecond, This Morning I went to ſee *Olaza*, which is about the ſame diſtance from *Mangalòr* as *Banghel* is, but the contrary way towards the South, and ſtands on the other ſide of a great River, which was to be paſs'd over by boat. The Queen was not here, and ſeldom is, but keeps her Court commonly in another place more within land; yet I would not omit to ſee *Olaza*, the rather becauſe in the *Portugal* Hiſtories it gives name to that Queen, as being that Land of hers which is neareſt and beſt known to the *Portugals*, and perhaps, the richeſt and fruitfulleſt which ſhe now enjoyes. I found it to be a fat ſoil, the City lying between two Seas, to wit, the Main-ſea and the Bay, upon an arm of Land which the Port incloſes; ſo that the ſituation is not onely pleaſant, but might alſo be made very ſtrong if it were in the hands of people that knew how to do it. It is all open, ſaving on one ſide towards the mouth of the Haven between the one Sea and the other, where there is drawn a weak wall with a ditch and two inconſiderable baſtions. The *Bazàr* is indifferent, and beſides neceſſaries for proviſions, affords abundance of white and ſtrip'd linnen cloth, which is made in *Olaza*, but courſe, ſuch as the people of that Country uſe. At the Towns end is a very pleaſant Grove, and at the end thereof a great Temple, handſomely built for this Country, and much eſteem'd. *Olaza* is inhabited confuſedly, both by *Gentiles* who burn themſelves, and alſo by *Malabar-Moors*. About a mile off Southwards, ſtands the Royal Houſe or Palace amongſt the above-ſaid Groves, where the Queen reſides when ſhe comes hither ſometimes. 'Tis large, enclos'd with a wall and trench, but of little moment. In the firſt entrance it hath a Gate with an open Porch, where the Guard is to ſtand; and within that a great void place like a very large Court, on the far ſide whereof ſtands the Houſe, whoſe inſide I ſaw not, becauſe the Court was not there; yet for this place, it ſeem'd to have ſomething of wild Majeſty; behind, it joyns to a very thick wood, ſerving both for delight and ſecurity in time of neceſſity. The way from the Palace to the City is almoſt wholly beſet with Houſes. Having ſeen as much as I deſir'd, I ſtay'd not to dine, but return'd to *Mangalòr*; there being always a paſſage-boat ready to carry people backwards and forwards.

December the third, Arriving not timely enough to hear Maſs in the Church *Del Roſario*, I went to *San Franceſco*, where I heard Maſs, and a tolerably good Sermon, made by an old Father call'd *Franceſco dos Neves*. In the Evening, I prepar'd to go to ſee the Queen of *Olaza* at her Court, which was the deſign of this litle peregrination. And not finding Sig: *Paolo Sodrino* my friend at *Mangalòr*, I was help'd to a boat by Sig: *Luis Gomes* a Native of *Cananòr*, but who had liv'd long at *Mangalòr*. I went up the River which comes from the Territories of *Olaza*, but another more Northern, different from the above-mention'd little one, over which I paſs'd by a bridg to *Banghel*, and falling into the Port VI.

of

of *Mangalòr*. I took with me alſo a *Brachman* call'd *Narſù*, a Native of *Mangalòr*, to ſerve me for an Interpreter with the Queen, (although my Chriſtian Servant ſpoke the Language well) partly, that I might have more perſons with me to ſerve me, and partly, becauſe the *Bachman* being a *Gentile*, known and vers'd in this Court, might be more ſerviceable to me in many things: than my own Servant; ſo having provided what was needful, and prepar'd victuals to dine with upon the River by the way, which is ſomewhat long, I determin'd to ſet forth the next Morning.

December the fourth, Before day-light I took boat at *Mangalòr*, in which there were three Water-men, two of which row'd at the Prow, and one at the Poop with a broad Oar, which ſerv'd both for an Oare and a Helm. Having paſs'd by *Bronghel*, we enter'd into the great Northern River, in which on the left hand is a place where paſſage-boats laden with Merchandize pay a Tole to the Miniſters of *Venk-tapà Naieka*, to whom the circumjacent Region is ſubject. Rowing a great way againſt the ſtream, the water whereof for a good ſpace is ſalt, at length we ſtay'd to dine at a Town call'd *Salè*, inhabited for the moſt part by *Moors*, and ſituate on the right bank as you go up the River. This Town with others round it, is ſubject to an Indian-Gentile Lord, call'd *Ramo Rau*, who in all hath not above 2000 Paygods of yearly Revenew, of which he payes about 800. to *Venk-tapà Naieka*, to whom he is Tributary. Nevertheleſs he wears the Title of King, and they call him *Omgiu Arſù*, that is, King of *Omgiù*, which is his chief place. Having din'd and reſted a while, we continu'd our Voyage, and after a good ſpace enter'd into the State of the Queen of *Oloza*, to whom the Country on either ſide the River belongs. The River is here very ſhallow, ſo that though our boat was but ſmall, yet in many places we ſtruck againſt the ground; at length about Evening we arriv'd at *Manèl*, ſo they call the place where the Queen of *Olaza* now reſides, which is onely a Street of a few Cottages or Sheds rather then Houſes; but the Country is open, fair and fruitful, inhabited by abundance of little Houſes and Cottages here and there of Huſband-men, beſides thoſe united to the great Street call'd the *Bazàr*, or Market; all which are comprehended under the name of *Manèl*, which lies on the left ſide of the River as you go againſt the ſtream.

Vol. I. Having landed, and going towards the *Bazàr* to get a Lodging in ſome Houſe, we beheld the Queen coming alone in the ſame way without any other Woman, on foot, accompany'd onely with four or ſix foot-Souldiers before her, all which were quite naked after their manner, ſaving that they had a cloth over their ſhame, and another like a ſheet worn croſs the ſhoulders like a belt; each of them had a Sword in his hand, or at moſt a Sword and Buckler; there were alſo as many behind her of the ſame ſort, one of which carry'd over her a very ordinary Umbrella made

of

of Palm-leavs. Her Complexion was as black as that of a natural *Æthiopian*; ſhe was corpulent and groſs, but not heavy, for ſhe ſeem'd to walk nimbly enough; her Age may be about forty years, although the *Portugals* had deſcrib'd her to me much elder. She was cloth'd, or rather girded at the waſte with a plain piece of thick white Cotton, and bare-foot, which is the cuſtom of the Indian-Gentile Women, both high and low, in the houſe and abroad; and of Men too, the moſt and the moſt ordinary go unſhod; ſome of the more grave wear Sandals or Slippers, very few uſe whole Shoos covering all the Foot. From the waſte upwards the Queen was naked, ſaving that ſhe had a cloth ty'd round about her Head, and hanging a little down upon her Breaſt and Shoulders. In brief, her aſpect and habit repreſented rather a dirty Kitchin-wench or Laundreſs, then a delicate and noble Queen; whereupon, I ſaid within my ſelf, Behold by whom are routed in *India* the Armies of the King of *Spain*, which in *Europe* is ſo great a matter! Yet the Queen ſhew'd her quality much more in ſpeaking then by her preſence; for her voice was very graceful in reſpect of her Perſon, and ſhe ſpoke like a prudent and judicious Woman. They had told me that ſhe had no teeth, and therefore was wont to go with half her Face cover'd; yet I could not diſcover any ſuch defect in her, either by my Eye or by my Ear; and, I rather believe, that this covering the Mouth, or half the Face, as ſhe ſometimes doth, is agreeable to the modeſt cuſtom which I know to be common to almoſt all Women in the Eaſt. I will not omit, that though ſhe were ſo corpulent as I have mention'd, yet ſhe ſeems not deform'd, but I imagine ſhe was handſome in her Youth; and indeed, the report is, that ſhe hath been a brave Lady, though rather of a rough then a delicate handſomeneſs. As ſoon as we ſaw her coming, we ſtood ſtill, lay'd down our baggage upon the ground, and went on one ſide to leave her the way to paſs. Which ſhe taking notice of, and of my ſtrange habit, preſently aſk'd, Whether there was any among us that could ſpeak the Language? Whereupon my Brachman *Narsù* ſtep'd forth and anſwer'd, Yes; and I, after I had ſaluted her according to our manner, went near to ſpeak to her, ſhe ſtanding ſtill in the way with all her people to give us Audience. She aſk'd who I was, (being already inform'd, as one of her Souldiers told me, by a *Portugal* who was come about his buſineſſes before me from *Mangalòr* to *Manel*, that I was come thither to ſee her) I caus'd my Interpreter to tell her, that I was *Un Cavaliero Ponentino*, *A Gentleman of the Weſt*, who came from very farr Countries; and becauſe other *Europæans* than *Portugals* were not uſually ſeen in her Dominions, I caus'd her to be told, that I was not a *Portugal* but a *Roman*, ſpecifying too that I was not of the *Turks* of *Conſtantinople*, who in all the Eaſt are ſtyl'd and known by the Name of *Rumì*; but a Chriſtian of *Rome*, where is the See of the Pope who is the Head of the Chriſtians. That it was almoſt ten years ſince my

firſt coming from home and wandring about the world, having ſeen divers Countries and Courts of great Princes; and that being mov'd by the fame of her worth, which had long ago arriv'd at my Ears, I was come into this place purpoſely to ſee her, and offer her my ſervice. She aſk'd, What Countries and Courts of Princes I had ſeen? I gave her a brief account of all; and ſhe hearing the Great Turk, the Perſian, the Moghol, and *Venk-tapà Naieka* nam'd, aſk'd, What then I came to ſee in theſe Woods of hers? Intimating that her State was not worth ſeeing, after ſo many other great things as I ſaid I had ſeen. I reply'd to her, that it was enough for me to ſee her Perſon, which I knew to be of great worth; for which purpoſe alone I had taken the pains to come thither, and accounted the ſame very well imploy'd. After ſome courteous words of thanks, ſhe aſk'd me, If any ſickneſs or other diſaſter had hapned to me in ſo remote and ſtrange Countries, How I could have done being alone, without any to take care of me? (a tender Affection, and incident to the compaſſionate nature of Women). I anſwer'd, that in every place I went into, I had God with me, and that I truſted in him. She aſk'd me, Whether I left my Country upon any diſguſt, the death of any kindred or beloved perſon, and therefore wander'd ſo about the world, (for in *India* and all the Eaſt ſome are wont to do ſo upon diſcontents either of Love, or for the death of ſome dear perſons, or for other unfortunate accidents; and if *Gentiles*, they become *Gioghies*; if *Mahometans*, *Derviſes* and *Abdales*; all which are a ſort of vagabonds, or deſpiſers of the world, going almoſt naked, onely with a ſkin upon their Shoulders, and a ſtaff in their Hands, through divers Countries, like our Pilgrims; living upon Alms, little caring what befalls them, and leading a Life ſuitable to the bad diſpoſition of their hearts). I conceal'd my firſt miſadventures, and told the Queen that I left not my Country upon any ſuch cauſe, but onely out of a deſire to ſee divers Countries and cuſtoms, and to learn many things, which are learnt by travelling the World; men who had ſeen and convers'd with many ſeveral Nations, being much eſteem'd in our parts: That indeed for ſome time ſince, upon the death of my Wife, whom I lov'd much, though I were not in habit, yet in mind I was more then a *Gioghi*, and little car'd what could betide me in the World. She aſk'd me, What my deſign was now, and whither I directed my way? I anſwer'd, that I thought of returning to my Country, if it ſhould pleaſe God to give me life to arrive there. Many other queſtions ſhe aſk'd, which I do not now remember, talking with me ſtanding a good while; to all which, I anſwer'd the beſt I could: At length ſhe bid me go and lodg in ſome houſe, and afterwards ſhe would talk with me again at more convenience. Whereupon I took my leave, and ſhe proceeded on her way, and, as I was afterwards told, ſhe went about a mile off to ſee a work which ſhe had in hand of certain Trenches to convey water

to

to certain places, whereby to improve them. I ſpoke to the Queen with my head uncover'd all the while; which courteſie, it being my cuſtom to uſe to all Ladies my equals, onely upon the account of being ſuch, I thought ought much rather to be us'd to this who was a Queen, and in her own Dominions, where I was come to viſit and to do her Honour.

VIII. After ſhe was gone her way, I with my people enter'd into a little village, and there took a lodging in an empty houſe belonging to a *Moor* of the Country, and near the Palace; but I caus'd my diet to be prepar'd in an other houſe of a neighbour *Moor*, that ſo I might have the convenience of eating fleſh, or what I pleas'd; which in the houſes of *Gentiles* would not be ſuffer'd. The inhabitants of *Manèl* are partly *Gentiles*, and partly *Malabar-Moors*, who have alſo their *Meſchita's* there; which was of much convenience to me. The Name of the Queen of *Olaza* is *Abag-deuì-Ciautrù*; of which words, *Abag* is her proper Name; *Deuì* ſignifies as much as Lady; and with this word they are alſo wont to ſignifie all their gods; nor have they any other in their Language to denote God but *Deù*, or *Deurù*, which are both one, and equally attributed to Princes; whereby it appears that the gods of the *Gentiles* are for the moſt part nothing elſe but ſuch Princes as have been famous in the world, and deſerv'd that Honour after their deaths; as likewiſe (which is my ancient opinion) that the word [God] where-with we by an introduc'd cuſtom denote the Supream Creator, doth not properly ſignifie that Firſt Cauſe, who alone ought to be ador'd by the World, but ſignifi'd at firſt, either Great Lord, or the like; whence it was attributed to Heroes and ſignal perſons in the world, ſuitable to that of the Holy Scripture, *Filii Deorum*, *Filii Hominum*; and conſequently, that the gods of the *Gentiles*, though ador'd and worſhip'd both in ancient and modern times, were never held by us in that degree wherein we hold God the Creator of the Univerſe, and wherein almoſt all Nations of the world always held and do hold him; (ſome calling him, *Cauſa Prima*; others, *Anima Mundi*; others, *Perabrahmi*, as the *Gentiles* at this day in *India*:) But that the other gods are and were always rather but as Saints are amongſt us; of the truth whereof, I have great Arguments, at leaſt amongſt the Indian-*Gentiles*; or if more then Saints, yet at leaſt Deifi'd by favour, and made afterwards *Divi*, as *Herculeſ*, *Romulus*, *Auguſtus*, &c. were amongſt the *Romans*. But to return to our purpoſe, they told me the word *Ciautrù*, (the laſt in the Queen of *Olaza*'s Name) was a Title of Honour peculiar to all the Kings and Queens of *Olaza*; and therefore poſſibly ſignifies either Prince, or King, and Queen, or the like. As for this Countries being ſubject to a Woman, I underſtood from intelligent perſons of the Country, that in *Olaza* Men were and are always wont to reign, and that 'tis a cuſtom receiv'd in *India* amongſt the greateſt part of the *Gentiles*, the Sons do not ſucceed the Fathers, but the Sons of their

Siſters; they accounting the Female-line more certain, as indeed it is, than the Male. Yet that the laſt King of *Olaza*, having neither Nephews nor other Legitimate Heirs, his Wife ſucceeded him; and ſhe alſo dying without other Heirs left this *Abag-Deus*, who was her Siſter to ſucceed her. To whom, becauſe ſhe is a Woman and the deſcent is certain, is to ſucceed a Son of hers, of whom I ſhall hereafter make mention; but to him, being a Man, not his own Sons, but the Son of one of his Siſters, hereafter likewiſe mention'd, is to ſucceed.

IX. Not to conceal what I know of the Hiſtory of this Queen, I ſhall add, that after her Aſſumption to the Throne upon the death of her Siſter, ſhe was married for many years to the King of *Banghel*, who now is a fugitive, depriv'd of his Dominions, but then reign'd in his own Country which borders upon hers. Yet, though they were Huſband and Wife, (more for Honors ſake then any thing elſe) they liv'd not together, but apart each in their own Lands: in the Confines whereof, either upon Rivers, where they caus'd Tents to be erected over boats, or in other places of delight, they came to ſee and converſe with one another; *Banghel* wanting not other Wives and Women, who accompany'd him where-ever he went. 'Tis reported, that this Queen had the Children, which ſhe hath, by this *Banghel*, if they were not by ſome other ſecret and more intimate Lover; for, they ſay, ſhe wants not ſuch. The Matrimony and good Friendſhip having laſted many years between *Banghel* and the Queen, I know not upon what occaſion diſcord aroſe between them, and ſuch diſcord that the Queen divorc'd *Banghel*, ſending back to him, (as the cuſtom is in ſuch caſe) all the Jewels which he had given her as his Wife. For this, and perhaps for other cauſes, *Banghel* became much offended with the Queen, and the rupture proceeded to a War: during which, it ſo fortun'd that one day as ſhe was going in a boat upon one of thoſe Rivers, not very well guarded, he ſending his people with other boats in better order, took her and had her in his power: Yet, with fair carriage and good words, ſhe prevail'd ſo far that he let her go free and return to her Country. In revenge of this injury, ſhe forth-with rais'd War againſt *Banghel*, who relying upon the aid of the neighbouring *Portugals*, becauſe he was confederate with them, and (as they ſay of many Royolets of *India*) Brother in Arms to the King of *Portugal*, the Queen to counterpoize that force call'd to her aſſiſtance againſt *Banghel*, and the *Portugals* who favour'd him, the neighbouring King *Venk-tapà Naieka*, who was already become very potent, and fear'd by all the Neighbours, and under his protection and obedience ſhe put her ſelf. *Venk-tapà Naieka* ſent a powerful Army in favour of the Queen, took all *Banghel*'s Territories and made them his own, deſtroying the Fort which was there; he alſo made prey of divers other pety Lords thereabouts, demoliſhing their ſtrength, and rendring them his Tributaries; one of which was the Queen of *Curnat*, who

who was alſo confedrate with the *Portugals*, and no friend to her of *Olaza*: he came againſt *Mangalòr*, where in a battel raſhly undertaken by the *Portugals*, he defeated a great number; and, (in ſhort) the flower and ſtrength of *India*, carrying the Enſigns, Arms, and Heads of the ſlain to *Ikkerì* in triumph. He did not take *Mangalòr*, becauſe he would not, anſwering the Queen of *Olaza*, who urg'd him to it; That they could do that at any time with much facility, and that 'twas beſt to let thoſe four *Portugals* remain in that ſmall place, (which was rather a Houſe then a Fortreſs) in reſpect of the Traffick and Wares which they brought to the benefit of their Countries: After which he came to a Treaty with the *Portugals*, by which he reſtor'd the Colours he had taken from them, and by their means *Banghel* ſurrendred the Fort, which *Venk-tapà*, as I ſaid before, demoliſh'd; beſides other conditions which are now under conſideration, according as is above-mention'd in my Relation of the Ambaſſie to *Ikkerì*. This was the War of *Banghel*, in which the Queen got the better of him and the *Portugals*, of which ſhe was very proud; yet with-all, her Protector *Venk-tapà Naieka* who is very rapacious and little faithful, ſufficiently humbled her, and ſhe got not much benefit by him, ſaving quiet living; for beſides his ſubjecting her to his obedience in a manner, ſhe was neceſſitated, whether by agreement or violence I know not, to reſign to him *Berdrete*, which is the beſt and richeſt City ſhe had, together with much Land in thoſe Confines of *Venk-tapà*, and of the inner part of her Country, which amounted to a good part of her Dominions; however, at preſent ſhe lives and governs her Country in Peace, being reſpected by all her Neighbours. This Queen had an elder Son then him that now lives; he was call'd *Cic-Ran Ciauerù*, and dy'd a while ſince. The *Portugals* ſay, that ſhe her ſelf caus'd poyſon to be given him, becauſe the young man being grown up, and of much ſpirit, aſpir'd to deprive her of the Government, and make himſelf Maſter: Which is poſſible enough: for divers other Princes in the world have procur'd the death of their own Children upon jealouſie of State; ſo prevalent is that curſed enormous Ambition of ruling. Yet ſuch an impiety not being evident to me concerning the Queen, I will not wrongfully defame her, but rather believe, that the young man dy'd a natural death, and with regret to her. So neither do I believe what the *Portugals* incens'd againſt her further report, namely, that ſhe hath attempted to poyſon this ſecond Son; but it ſucceeded not, he being advertis'd thereof by his Nurſe who was to give him the poyſon; ſince I ſee that this Son lives with her in the ſame place and houſe peaceably, which would not be, if there were any ſuch matter: Nor can I conceive, why ſhe ſhould go about to extinguiſh all her own Iſſue in this manner, having now no other Heir born of her ſelf.

December the fifth, The Queen of *Olaza*'s Son, who though he govern X.

govern not, (for the Mother adminiſters all alone, and will do as long as ſhe lives) yet for honor's ſake is ſtyl'd King, and call'd *Celuuà Rairù*, (of which words, *Celuuà* is his proper name, and *Rairù* his title) ſent for the Brachman my Interpreter in the Morning, and diſcourſing long with him, took a particular information of me, telling him that he underſtood I was much whiter then the *Portugals* who us'd to trade in that Country, and of a very good preſence, and conſequently, muſt needs be a perſon of quality. In concluſion, he bid him bring me to him when my conveniency ſerv'd; for he was very deſirous to ſee me and ſpeak with me. This Meſſage being related to me, I let paſs the hour of dinner, (becauſe, having no appetite, and finding my ſtomack heavy, I would not dine this day) and when it ſeem'd a convenient time, I went (with my Interpreter) cloth'd in black after my cuſtom; yet not with ſuch large Breeches down to the heels, as the *Portugals* for the moſt part are wont to wear in *India*, in regard of the heat, (for they are very commodious, covering all the Leg, and ſaving the trouble of Stockins, ſo that the Leg is naked and looſe) but with Stockins and Garters and ordinary Breeches, without a Cloak, (though us'd by the *Portugal*-Souldiers in *India*, even of greateſt quality) but with a large Coat or Caſſock, open at the ſides, after the Country faſhion. The Palace, (which may rather be call'd *Capanna Reale*, a *Royal Lodge*) is entred into by a Gate like the grate or lattice of our Vine-yards at *Rome*, ordinary enough, ſeated in the midſt of a field, which like them is divided by a ſmall hedge from the neighbouring fields. Within the Gate is a broad Walk or Alley, on the right ſide whereof is a ſpacious plot ſown, at the end of which, the Walk turns to the right hand, and there upon the ſame plot ſtands the Royal Manſion, having a proſpect over all the ſaid great green field. In the middle of this ſecond Walk, you enter into the Houſe, aſcending ſeven or eight wooden ſtairs, which lead into a large Porch, the length of which is equal to the whole fore-part of the Houſe. This Porch was pav'd with Cow-dung after their manner, the walls about ſhining, and painted with a bad red colour much us'd by them. The fore-part of it, which is all open, is up-held by great ſquare poſts, of no great height, (for 'tis their cuſtom to make all buildings, eſpecially Porches, but low in reſpect of the breadth and length, with very broad Pent-houſes; which is, I believe, by reaſon of the great heat of the Country, where they have more need of ſhadow and coolneſs, than of air or light. Directly oppoſite to the ſtairs in the middle of the Porch, was another ſmall Porch, which was all the entrance into the inner part of the building. Within the little Porch was a ſmall room long and narrow, where the King ſate near the wall on the left ſide; and he ſate upon the ground after the Eaſtern manner upon one of thoſe coarſe clothes, which in *Perſia* and *Turkie* are call'd *Kielim*, and ſerve for poor people; nor was it large, but onely

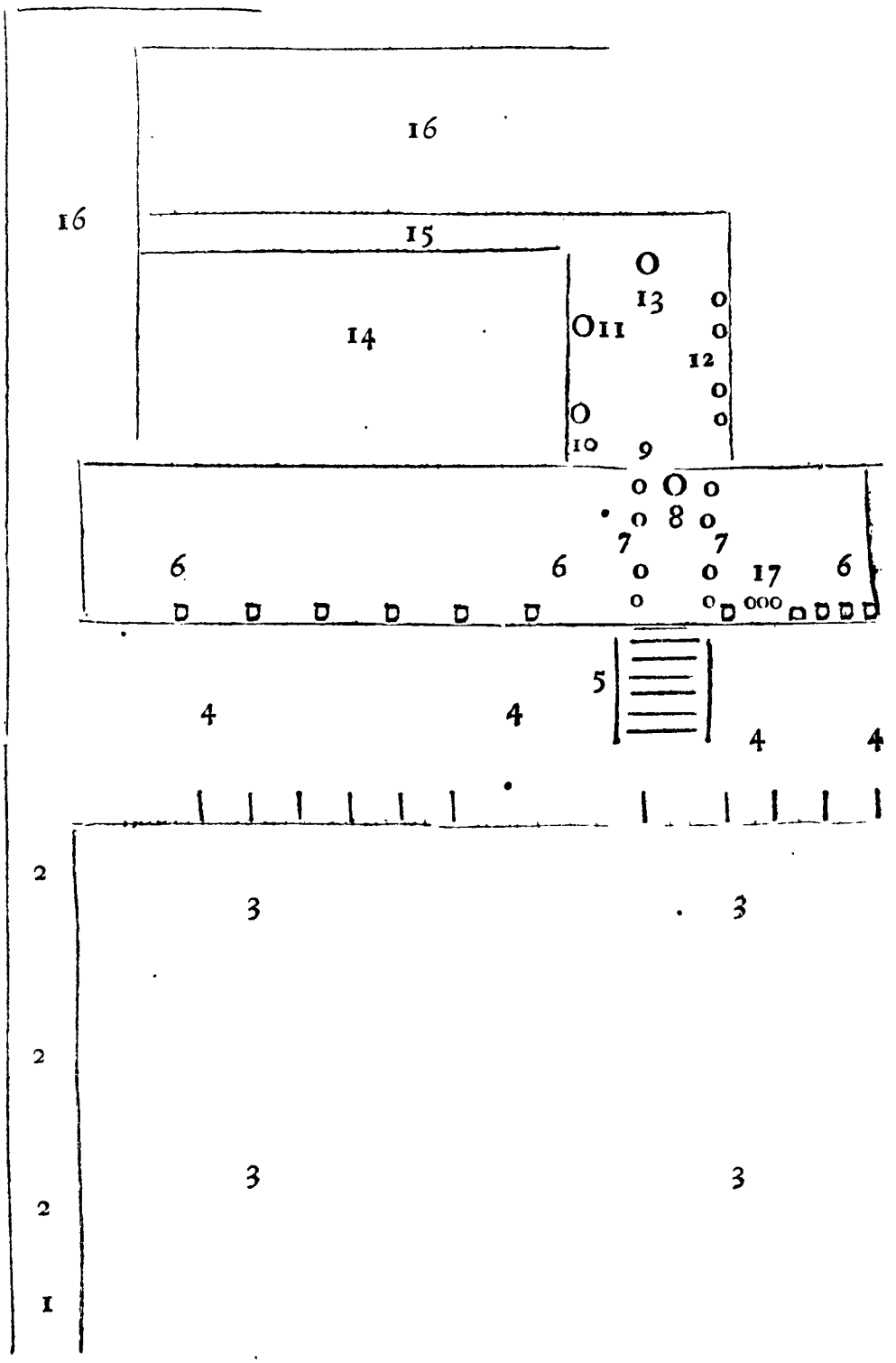
onely ſo much as to contain the Perſon of the King, the reſt of the room being bare, ſaving that it was polliſh'd with Cow-dung. Beſide the King, but a little farther on his left hand, ſate upon a little matt, ſufficient onely to contain him, a Youth of about fifteen or eighteen years of age, call'd *Balè Rairù*, who was his Nephew, and is to ſucceed him, being the Son of his deceaſed Siſter, who was Daughter to the preſent Queen. The Father of this Youth was a neighbour Gentile Prince, whom they call the King of *Cùmbià*, (or perhaps more correctly, *Kunblè*) call'd by his proper name *Ramò-Nàto Arì*; of which words, *Ramò-Nàto* is the proper name, and *Arì* the title. They ſaid he was ſtill living, though others at *Goa* told me afterwards that he was dead. But being this young *Balè Rairù* was not to ſucceed his Father, but had Right of Inheritance in *Olaza*, therefore he liv'd not in his Father's Country, but here at *Manèl* with his Grand-mother and his Uncle. None other ſate with the King, but three or four of his more conſiderable ſervants ſtood in the room talking with him; and in the great Porch, without the little one, ſtood in files on either ſide other ſervants of inferior degree, two of which neareſt the entrance ventilated the Air with fans of green Taffeta in her Hands, as if to drive away the flyes from the King or the entrance; a Ceremony us'd, as I have ſaid elſewhere by Indian Princes for Grandeur; and they told me, the green colour was a Ceremony too, and the proper badg of the King of *Olaza*, for the King of *Banghel* uſes Crimſon; other Princes, white, as I ſaw us'd by *Venk-tapà Naieka*; and others, perhaps other colours: A ſmall company indeed, and a poor appearance for a King; which call'd to my remembrance thoſe ancient Kings, *Latinus*, *Turnus*, and *Evander*, who, 'tis likely, were Princes of the ſame ſort. Such as came to ſpeak with the King, ſtood without in the Porch, either on one ſide, or in the middle of the little Porch; either becauſe the room was very ſmall, and not ſufficient for many people; or rather, as I believe, for more State. The King was young, not above ſeventeen years of age, as they told me, yet his aſpect ſpoke him elder; for he was very fat and luſty, as I could conjecture of him ſitting, and beſides, he had long hairs of a beard upon his cheeks, which he ſuffer'd to grow without cutting, though they appeared to be but the firſt down. Of Complexion he was duſky, not black, as his Mother is, but rather of an earthy colour, as almoſt all the *Malabars* uſe to be. He had a lowder and bigger voice then Youths of his age uſe to have, and in his ſpeaking, geſtures, and all other things he ſhew'd Judgment and manly gravity. From the girdle upwards he was all naked, ſaving that he had a thin cloth painted with ſeveral colours caſt croſs his ſhoulders. The hair of his head was long after their manner, and ty'd in one great knot, which hung on one ſide wrapt up in a little, plain linnen, which looks like a night-cap fallen on one ſide. From the girdle downwards I ſaw not what he wore, becauſe he never

never roſe from his ſeat, and the Chamber was ſomething dark; beſides that, the painted cloth on his ſhoulders hung down very low. His Nephew who ſate beſide him was not naked, but clad in a whole white garment; and his Head was wrapt up in a greater volume, white, like a little Turbant.

XI. When I came before the King, his Men made me come near to the little Porch in the midſt of them, where ſtanding by my ſelf, after the firſt ſalutations, the King preſently bid me cover my head; which I forth-with did without further intreaty; though with the Mother, becauſe a Lady, I was willing to ſuper-abound in Courteſie, ſpeaking to her all the time uncover'd: But with the Son who was a Man, I was minded to enjoy the priviledg of my deſcent, and receive the favour which he did me, as due to my quality. To ſit upon at firſt they offer'd me nothing, nor was it fitting to ſit down upon the bare ground: Yet to ſhew ſome difference between my ſelf and the by-ſtanders, after I had put on my Hat, I lean'd upon my Sword, and ſo talk'd as long as I was ſtanding, which was not long; the King, who at firſt ſat ſide-wiſe, turning himſelf directly towards me, although by ſo doing he turn'd his back to his Nephew. He aſk'd me almoſt all the ſame queſtions as his Mother had done; Whence I came? What Countries I had travell'd through? What Princes I had ſeen? Whether I had left my own Country upon any misfortune? Or why? How I would have done thus alone in ſtrange Countries, in caſe of ſickneſs or other accidents? To all which I anſwer'd, as I had done to his Mother; and upon my ſaying, that I wander'd thus alone up and down truſting in the help of God; He aſk't me, Who was my God? I anſwer'd him, (pointing upwards) the God of Heaven, the Creator of the Univerſe; whereupon certain Souldiers there preſent, (in all likelyhood *Moors*) as if applauding me, ſaid, *Ah Chodia, Chodia*, which in the Perſian Tongue ſignifies *Lord*, and is meant of God; inferring that I worſhip'd the true God, whom they *Moors* pretended to know, in oppoſition to the Idols of the *Gentiles* of the Country; And they us'd the Perſian word *Chodia*, becauſe that probably the Sect of Mahomet came into theſe parts from *Perſia*, (which is not very remote from *India*) as alſo from *Arabia*; or perhaps, becauſe the Indians of the Territory of *Idal-Sciàh* and *Dacàn*, being in great part *Moors*, uſe much the Perſian Tongue which is ſpoken in the Courts of thoſe Princes no leſs then their natural Language; whence theſe other Indians more inwards to the South have, by reaſon of neighbourhood, communication both in Religion and Speech. The King told me ſeveral times that he had very great contentment in ſeeing me, and that no Europæan of my quality had ever been in his Country; that my perſon well ſhew'd of what quality I was: Nor was he miſtaken herein; for what other would ever go out of *Europe* into his Country? unleſs ſome *Portugal* Merchantello of thoſe who come hither for the moſt part to ſeek wood to make maſts and ſails for

for Ships; theſe Woods abounding with very goodly Trees. I told him, I was ſorry I had nothing worthy to preſent to him; that in my Country there wanted not gallant things for his Highneſs; but it being ſo many years ſince my departure thence, and my Travels ſo far, I had nothing left as I deſir'd; yet, as a memorial of my ſervice, I ſhould venture to give him a ſmall trifle of my Country: Whereupon I caus'd my Interpreter, (who carried it) to offer him a little Map of the World, which I had brought with me out of *Italy*; telling him what it was, and how all the Countries, Lands, Seas, and Illands of the world were exactly delineated in it, with their Names ſet to each place in our Tongue, and all that was neceſſary to make him underſtand what it was. The King was hugely pleas'd with it, and deſir'd to ſee ſeveral Countries, where they lay, and how great they were, aſking me ſundry queſtions about them; but being he underſtood not our Letters written therein, he ſatisfi'd himſelf with the ſight onely, and with ſhewing it to all the by-ſtanders as a curious and ingenious piece of Art. Then he aſk'd me, whether I could eat in their Houſes, or of their meats; for he deſir'd to give me ſomething to eat: I anſwer'd that I could, and that the purity of our Religion conſiſted not in the eating or touching of things, but in doing good works. He earneſtly deſir'd me, that I would ſtay a while till ſome meat were prepar'd for me; for by all means he would have me eat ſomething in his Houſe, and himſelf ſee me eating. I told him, that if his intention were onely to give me meat, the time was already paſt, nor was I diſpos'd to eat; but if it were to ſee me eat, I could not eat in that place after the faſhion of my Country, not having there the preparations neceſſary thereunto, ſo that his Highneſs ſhould not ſee what, perhaps, he deſir'd; and therefore I beſeech'd him to excuſe me: Nevertheleſs he was ſo urgent for it, that, not to appear diſcourteous, I conſented to obey him. And, till the meat came, the King commanded ſome of his Servants to conduct me to ſit down by them in the Porch, where I might ſit after our manner, but not in the King's ſight.

Hereupon I with-drew with ſome of his Men to entertain me, and in the mean time the King remain'd talking with the reſt of them concerning me, commending me much for ſeveral things, but above all, for a good preſence, for ſpeaking truly and diſcreetly, like a Gentleman, and for my civil deportment. But before I proceed further, I will here preſent you with a rough and unmeaſur'd draught of the King's Houſe, and the place wherein he was; ſo far as may ſuffice for the better underſtanding of what is already ſpoken, and is to follow after.



1. At the foot of this design is the Gate of the Palace.
2. The Walk leading to it, and included within the House.
3. A great plain and sown field.
4. The turning of the Walk before the House, where the short lines interfecting the outward line towards the field, represent

repreſent the Trees planted at equal diſtances and in order.

5. Seven or eight wooden Stairs leading up to the Porch.

6. The Porch of the Houſe, in which the little ſquares near the outer lines are the wooden pillars which ſupport it, and the ambient lines the walls.

7. The King's Servants ſtanding on either ſide without the little Porch of the Chamber.

8. I *Pietro Della Valle*, when I firſt talk'd with that King, ſtanding.

9. The Room wherein the King was.

10. The King ſitting on the ground upon a little coarſe Cloth.

11. The King's Nephew ſitting on the ground upon a little matt.

12. The King's Servants ſtanding.

13. I *Pietro Della Valle* ſitting in the ſaid room on the ground upon a little low Table, whilſt I eat and diſcours'd with the King a very long time together; the place mark'd with the number 13, being that where they ſet the meat before me.

14. A ſmall open Court.

15. A ſmall mount or bank in the ſaid Court, leading from the more inward Chambers to that where the King was.

16. Inner Chambers and Lodgings, which, what they were, I ſaw not; but they were of very bad earthen buildings, low, and coverd with thatch-like Cottages, that is, with Palm-leavs; which are always to be underſtood when I ſpeak of Cottages or Houſes cover'd with thatch in *India*.

17. I *Pietro Della Valle* ſitting between two of the King's Servants upon the ſide of the Porch, (after having ſpoken the firſt time with the King) entertaining me while the meat was preparing.

The meat was not long in preparing, and being now in order, the King call'd for me again to enter into the room where it ſtood ready; and one of the Brachmans who ſpoke *Portugal*, and was wont to accompany me, aſk'd me, Whether it would not be more convenient for me to ungird my Sword, and put off my Caſſack? I anſwer'd, that my Caſſack gave me no trouble, nor was there occaſion to lay it off; but my Sword might be laid aſide, and therewith ungirding it, I gave it him to hold: which I did, the rather becauſe all Princes being commonly ſuſpicious, I imagin'd the King would not like my entring in with Arms; and he that goes into another's Houſe, to viſit him and do him honour, is not to diſguſt, but to comply with him in all points. So I enter'd without a Sword, but yet with ſhoes and ſtockins on, though with them it be unuſual; for none ſhould enter into that place but bare-foot, and the King himſelf is ſo there, according to their cuſtum: Nor did I ſcruple their taxing me of uncleanlineſs, as undoubtedly they would have done in *Turkie* and *Perſia*, if I had enter'd into their rooms with ſhoes or ſlippers on, becauſe XII.

there all the rooms are cover'd with Carpets, but there was not any in those of the King, onely the pavement was gloss'd with Cow-dung. Wherefore as to have put off my shoes, (besides that they are not so easily slip'd off as Pantofles, nor does it shew well,) would have been an exorbitant and unnecessary humility; so to enter with them on, was to me convenient and decorous, without any lyableness to be accus'd of uncleanliness, being the floore was not cover'd; if it had been so with Carpets or the like, as 'tis usualin *Turkie* and *Persia*, then, (to avoid seeming slovenly by soiling the place with my dirty shoes, and my self by sitting upon them, which indeed is not handsome) I should have caus'd my shoes to be pull'd off; for which purpose, I had accordingly caus'd a pair of slippers of our fashion to be brought along with me, in case there should have been need of them; our kind of shoes being not so easie to be put off by shaking the foot alone without the help of the hand, as those which for this end are us'd by all the Eastern people. Entring in this manner, and saluting the King as I pass'd, I went to sit down at the upper end of the Chamber, (as tis above describ'd) where they had prepar'd a little square board of the bigness of an ordinary stool, which might serve for a single person, but rais'd no more then four fingers above the ground; upon this I sat down, crossing my Legs, one over the other; and that little elevation help'd me to keep them out from under me, with such decency as I desir'd. Right before the seat upon the bare floor, (the Indians not using any Tables, they had spread instead of a dish, (as their custom is, especially to us Christians, with whom they will not defile their own vessels; it not being lawful for them ever to eat again in those wherein we have eaten) a great Leaf of that Tree, which the *Arabians* and *Persians* call *Mouz*; the *Portugals* in *India*, *Fichi d' India*, *Indian Fig-trees*; and upon the said leaf they had lay'd a good quantity of Rice boyl'd after their manner, onely with water and salt; but for sauce to it, there stood on one side a little vessel made of Palm-leavs, full of very good butter melted. There lay also upon another Leaf one of those Indian Figgs, clean and par'd; and hard by it a quantity of a certain red herb, commonly eaten in *India*, and call'd by the *Portugals Brèdo*, (which yet is the general appellation of all sort of herbs). In another place lay several fruits us'd by them, and, amongst the rest, seven of the *Bambù*, or *great Indian Cane*; all of them preserv'd in no bad manner, which they call *Acciaò*; besides one sort pickled with Vinegar, as our Olives are. Bread there was none, because they use none, but the Rice is instead of it; which was no great defect to me, because I am now accustom'd to want it, and eat very little. The King very earnestly pray'd me to eat, excusing himself often that he gave me so small an entertainment on the sudden; for if he had known my coming before-hand, he would have prepar'd many *Carìl*, and divers other more pleasing meats. *Carìl* is a name which in *India* they give to certain Broths made with

with Butter, the Pulp of Indian Nuts, (inſtead of which, in our Countries Almond Milk may be us'd, being equally good, and of the ſame virtue) and all ſorts of Spices, particularly, Cardamoms and Ginger, (which we uſe but little) beſides herbs, fruits, and a thouſand other condiments. The Chriſtians who eat every thing, add Fleſh or Fiſh of all ſorts, ſometimes Eggs, which, without doubt, make it more ſavory, eſpecially, Hens or Chickens cut in ſmall pieces: With all which things, is made a kind of Broth, like our *Guazzetti*, or *Pottages*, and may be made many ſeveral ways; this Broth with all the aboveſaid ingredients, is afterwards poured in good quantity upon the boyled Rice, whereby is made a well-taſted mixture, of much ſubſtance and light digeſtion, as alſo of very little pains; for it is preſently boyled, and ſerves both for meat and bread together. I found it very good for me, and uſed it often, as alſo the *Pilào* elſe-where ſpoken of, and made of Rice boyled with butter and fleſh fryed therein, beſides a thouſand other preparations of ſeveral ſorts which are ſo common to every body in *Aſia*; and I account it one of the beſt and wholſomeſt meats that can be eaten in the world, without ſo many Artificial Inventions as our gutlings of *Europe* (withall, procuring to themſelves a thouſand infirmities of Gouts, Catarrhs, and other Maladies, little known to the Orientals) daily deviſe to the publick damage. But to return to my Relation, the King told me, he would have given me a better entertainment, but yet deſired me to receive this ſmall extemporary one, and eat without any reſpect or ſhineſs of thoſe that were preſent; for thereby he ſhould underſtand that I liked it. I anſwer'd, that the Favour and Courteſie which his Highneſs ſhew'd me, was ſufficient: But as for eating, the time being now paſt, I did it onely to obey him; and ſo, to comply with him, although I had little will to eat, I taſted lightly here and there of thoſe fruits and herbs, where-with my Hand was but little ſoiled, which upon occaſion I wiped with my handkerchief, being they uſe no other Table-linnen, nor had laid any for me. The King ſeeing that I touched not the Rice, ſpoke to me ſeveral times to eat of it, and to powre upon it ſome of that butter which ſtood by it prepared. I did not, becauſe I would not greaſe my ſelf, there being no ſpoon; for the *Indians* eat every thing with the Hand alone, and ſo do the *Portugals*; I know not, whether as having learnt ſo to do in *India* of the *Indians*; or, whether it be their own natural cuſtom; but they too, for the moſt part eat with the Hand alone, uſing no ſpoon, and that very ill-favouredly; for with the ſame Hand, if need be, they mingle together the Rice, the Butter, the *Carìl*, and all other things how greaſie ſoever, daubing themſelves up to the wriſt, or rather waſhing their Hands in their meat before they eat it; (a faſhion indeed ſufficiently coarſe for people of *Europe*): and thought at their Tables, which are handſome enough, there want not knives, ſpoons, and ſilver forks, and ſome few ſometimes make uſe thereof;

thereof; yet the univerſal cuſtom is ſuch, that few uſe them, even when they lie before them. The truth is, they waſh their Hands many times during one dinner, to wit, as often as they greaſe them, but they wipe them not firſt; for neither do they make uſe of napkins, whether they have any before them (as for the moſt part they have) or not; but beſides the trouble of waſhing ſo often, in my judgment, there is but little neatneſſe in waſhing their anointed Hand after that manner; and, I know not, whether the waſhing cleanſes or defiles more: I being inur'd to the neatneſs of *Italy*, could not conform to ſlovenlineſs: and, let them cover this barbarous cuſtom with what pretence they pleaſe, either of military manners, or what elſe they think fit; 'tis little trouble for a civil Man to carry, even in the Warr and Travels, amongſt other neceſſary things, a ſpoon, knife, and fork, where-with to eat handſomely: The Turks themſelves, as barbarous as they are, yet are ſo much obſervers of this, that amongſt them there is not the meaneſt Souldier, but who, if he hath not other better convenience, at leaſt carries his ſpoon ty'd to the belt of his ſword. In ſhort, the King frequently urg'd me to eat of the Rice, and I as often deny'd with ſeveral excuſes; at laſt he was ſo importunate, that I was fain to tell him, I could not eat that meat in that manner, becauſe I had not my Inſtruments. The King told me, I might eat after my own way, and take what Inſtruments I would, which ſhould be fetch'd from my Houſe. I reply'd divers times, that there was no need, and that my taſting of it was enough to teſtifie my Obedience: However, by all means he would have what was neceſſary fetch'd from my Houſe. So I ſent my Brachman and my Chriſtian Servant with my key, and they, the King ſo enjoyning, went; and return'd in a moment, for my Houſe was directly over againſt the Palace. They brought me a ſpoon, a ſilver-fork and a clean and fine napkin, very handſomely folded in ſmall plaits; this I ſpread upon my knees which it cover'd down to my feet, and ſo I began to eat Rice, powring the butter upon it with a ſpoon; and the other things with the fork, after a very cleanly manner, without greaſing my ſelf, or touching any thing with my Hands, as 'tis my cuſtom. The King and all the reſt admir'd theſe exquiſite, and to them unuſual, modes; crying out with wonder *Deuru*, *Deuru*, that I was a *Deuru*, that is, a great Man, a God, as they ſpeak. I told the King, that to eating according to my cuſtom, there needed much preparation of a table, linnen, plates, diſhes, cups, and other things; but I was now travelling through ſtrange Countries, and treated my ſelf, *alla Soldateſca*, after the Souldiers faſhion, leading the life of a *Gioghi*, and conſequently, had not with me ſuch things as were neceſſary. The King anſwer'd, that it ſuffic'd him to ſee thus much, ſince thereby he eaſily imagin'd how all my other things would be; and that, in brief, he had never ſeen any Europæan like me; and that it was a great con-

contentment to him to ſee me. He deſir'd me ſeveral times to eat more, perceiving that I rather taſted of things to pleaſe him, than to ſatiate my ſelf. He caus'd divers other Fruits pickled with Vinegar and Salt to be brought me, by a Woman who came from the inner rooms through the little Court; as alſo for my drink, (in a cup made likewiſe of Palm-leavs) a kind of warm Milk, to which they are accuſtom'd, and which ſeem'd to me very good.

Both before and after, and whilſt I was eating, I had much diſcourſe with the King, who entertain'd me ſitting there above two long hours; but not remembring it all, I ſhall onely ſet down ſome of the moſt remarkable particulars. He aſk'd me concerning our Countries, all the Chriſtian Princes, with the other Moors and Pagan-Princes whom I had ſeen; concerning the power and Armies of each, and their Grandeur in compariſon of others. On which occaſion I told him, that amongſt us Chriſtians the prime Prince was the Pope my Lord, the Head of the Church, and the High-Prieſt, to whom all others gave Obedience; the next, was the Emperour, in dignity the firſt of Souldiers, or ſecular Princes; that the firſt Nation was *France*; and that for Territory and Riches, *Spain* had moſt of all; with many other circumſtances too long to be rehearſed. Which diſcourſe led me to tell him, as I did, that the King of *Portugal*, as they ſpeak, that is, the King of *Spain*, ſo much eſteem'd in *India*, pay'd Tribute to our Lord the Pope for the Kingdom of *Naples*, which he held of his Holineſs in homage; for which he had a great conceit of the Pope. Amongſt the Mooriſh Princes, I ſaid concerning the *Moghòl*, whom he much cryed up to me, that we held him indeed for the richeſt in treaſure, but otherwiſe had greater eſteem of the Turk and the Perſian: becauſe though the *Moghòl* hath not an infinite number of people, and, without doubt, more then others, yet they were not people fit for war; and that *Sciàh*, amongſt the reſt, did not value him at all, as manifeſtly appear'd in the late war. Of *Sciàh Abbas*, the King profeſs'd to account him a great Prince, a great Souldier, and a great Captain; and I related to him, how I had been for a great while together very familiar with him, and that he had done me many favours, having me with him in divers notable occaſions: whereto he anſwer'd, that he did not doubt it, and that, being ſuch a perſon as I was, there was no Prince but would highly favour me. He aſk'd me alſo concerning the commodities of our Countries, and of thoſe which are brought from thence into theſe Oriental parts; and (being that in *India* they are accuſtom'd to the *Portugals*, who, how great Perſonages ſoever they be, are all Merchants, nor is it any diſparagement amongſt them) he aſk'd me, whether I had brought from my Country any thing to bargain with all, either Pearls or Jewels, for I knew very good ones came from thence? I anſwer'd him, that in my Country the Nobles of my rank never practis'd

XIII.

Merchandize,

Merchandize, but onely convers'd with Arms or Books, and that I addicted my ſelf to the latter, and medled not with the former. He aſk'd me, how I was ſupply'd with Money for my Travels, in ſo remote Countries? I anſwer'd, that I had brought ſome along with me, and more was ſent me from time to time by my Agents, either in Bills or in ready Money, according as was moſt expedient in reference to the diverſity of places. He aſk'd me, whether I had either a Father or a Mother, Brothers or Siſters, Wife or Children, remaining by that Wife, who, I ſaid, was paſs'd to a better life? I anſwer'd, that I had not; whereupon he ſaid it was no wonder then that I pleas'd my ſelf in wandring thus about the World, being ſo alone and deſtitute of all Kinred. And indeed, the King did not ill inferr; for had any of my deareſt Relations been living, as they are not, perhaps, I ſhould not have gone from home, nor ever ſeen *Manèl* or *Claza*; but ſince 'tis God's Will to have it ſo, I muſt have patience. The King told me, that if I could procure a good Horſe out of my Country, he would pay very well for it, for the Indians have none good of their own breed; and the good they have, are brought to them either from *Arabia* or *Perſia*, and the *Portugals* make a Trade of carrying them thither to ſell, even the greateſt Perſons, as Governours of places, and Captains General, not diſdaining to do the ſame. I ſtanding upon the point of my Italian Nobility, which allows not ſuch things, anſwer'd the King, that to ſell Horſes was the Office of Merchants, not my profeſſion; that I might preſent ſome good one to his Highneſs, there being in my Country very good ones, and would gladly do it, if it were poſſible. The King was much pleas'd with this Anſwer of mine, and ſaid to his Men, that I ſpoke like a right Gentleman, plainly and truly; and did not, like many, who promiſe and ſay they will do many things, which afterwards they perform not, nor are able to do. He aſk'd me concerning Saffron, which is much eſteemed among them; they uſe it mix'd with Sanders to paint their fore-heads withall, as alſo for Perfumes, for Meats, and for a thouſand other uſes. I anſwer'd, that I might be able to ſerve his Highneſs, that it was a thing that might be tranſported; and that in my Country, there was enough, and that, if it pleas'd God I arrived there alive, I would ſend him a Preſent of it, with other fine things of my Country, which perhaps, would be acceptable to him. And indeed, if I arrive in *Italy*, I intend to make many Complements, with this and divers other Princes, whom I know in theſe parts; for by what I have ſeen, I may get my ſelf a great deal of Honour amongſt them with no great charge. Ever now and then, the King would talk with his Servants, and all was in commendation of me and my diſcreet ſpeaking, and eſpecially of my white complexion, which they much admired, although in *Italy* I was never counted one of the fair, and, after ſo many Travels, and ſo many ſufferings both of Body and Mind, I am ſo changed that I

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can ſcarce acknowledge my ſelf an Italian any longer. He prayed me once with much earneſtneſſe and courteſie, (out of a juvenile curioſity) to unbrace one of my ſleeves a little and my breaſt, that he might ſee whether my body were correſpondent to my face. I laughed, and, to pleaſe him, did ſo: When they ſaw that I was whiter under my clothes (where the Air and Sun had not ſo much injured me) than in the face, they all remained aſtoniſhed, and began to cry out again that I was a *Deurù*, that I was a Heroe, a god, and that bleſſed was the hour when I entered into their Houſe, (I took my ſelf to be *Hercules*, lodged in the Country of *Evander*) and the King being much ſatisfied with my courteſie, ſaid, that he knew me to be a Noble Man by my civil compliance with his demands; that if I had been ſome coarſer perſon, I would not have done ſo, but perhaps, have taken ill, and been offended with thoſe their curious Queſtions.

As for the Ceremonies of eating, I muſt not omit, that after he ſaw that I had done eating, notwithſtanding his many inſtances to me to eat more, he was contented that I ſhould make an end; and becauſe moſt of the meat remained untouch'd, and it was not lawful for them to touch it or keep it in the Houſe, they cauſed my Chriſtian Servant to come in and carry it all away (that he might eat it); which he did in the napkin which I had uſed before: for to fling it away, in regard of the diſcourteſie it would be to me, they judged not convenient. At length when I roſe up from my ſeat and took leave of the King, they cauſed my ſaid Servant to ſtrew a little Cow-dung, (which they had got ready for the purpoſe) upon the place where I had ſat, which, according to their Religion, was to be purified. In the mean time as I was taking leave of the King, he cauſed to be preſented to me, (for they were ready prepared in the Chamber) and delivered to my Servants to carry home four *Lagne*, (ſo they call in *India*, eſpecially the *Portugals*, the Indian Nuts before they be ripe, when inſtead of Pulp they contain a ſweet refreſhing water, which is drunk for delight; and if the Pulp, (for of this water it is made) be begun to be congealed, yet that little is very tender, and is eaten with much delight, and is accounted cooling; whereas when it is hard and fully congealed, the Nut remaining without water within, and in the inner part ſomewhat empty, that matter of the Nut which is uſed more for ſauce then to eat alone, is, in my opinion, hot, and not of ſo good taſte, as before when it was more tender.) Of theſe *Lagne* he caus'd four to be given me, beſides I know not how many great bunches of *Moùl*, or *Indian Figs*, which, though a ſmall matter, are nevertheleſs the delights of this Country; wherefore as ſuch I received them, and thanking the King for them, (who alſo thank'd me much for my viſit, teſtifying ſeveral times that he had had very great contentment in ſeeing me) at length taking my leave, I departed about an hour or little more before night.

XIV.

XV. I intended to have viſited the Queen alſo the ſame time, but I underſtood ſhe was gone abroad, whilſt I was with her Son, to the above-mention'd place of her Works. Wherefore being deſirous to make but little ſtay in *Manel*, both that I might diſpatch as ſoon as poſſible, and withall not ſhew any diſ-eſteem of the Queen by viſiting her, not onely after her Son, but alſo on a different day, I reſolv'd to go and find her where ſhe was, although it were late; being alſo perſwaded ſo to do by that Brachman to whom I gave my Sword when I went to eat, and who ſometimes waited upon the Queen; and the rather, becauſe they told me, ſhe was little at home, but riſing at break of day, went forth-with to her Works, and there ſtayed till dinner; and as ſoon as dinner was done, return'd thither again, and remain'd there till night. By which action, I obſerv'd ſomething in her of the ſpirit of *Sciàh Abbas* King of *Perſia*, and concluded it no wonder that ſhe hath alwayes ſhew'd her ſelf like him, that is, active and vigorous in actions of war and weighty affairs. Moreover, they ſaid that at night ſhe was employ'd a good while in giving Audience, and doing Juſtice to her Subjects: ſo that it was better to go and ſpeak to her there in the field while ſhe was viewing her Work-men, then in the houſe. Accordingly I went, and, drawing near her ſaw her, ſtanding in the field, with a few Servants about her, clad as the other time, and talking to the Labourers that were digging the Trenches. When ſhe ſaw us, ſhe ſent to know wherefore I came, whether it were about any buſineſs? And the Meſſenger being anſwer'd that it was onely to viſit her, brought me word again that it was late and time to go home; and therefore I ſhould do ſo, and when ſhe came home ſhe would ſend for me. I did as ſhe commanded, and return'd to my houſe, expecting to be call'd when ſhe thought fit; but ſhe call'd not for me this night, the cauſe whereof I attributed to her returning very late home, as I underſtood ſhe did.

December the ſixth, I underſtood the Queen was gone abroad very early to her Works before I was up, without ſending for me. Wherefore deſiring to diſpatch, I ſent the Brachman my Interpreter to her, to remember her, that I deſir'd to do her Reverence, having come into her Country onely for that purpoſe, and to know when ſhe pleas'd the time ſhould be: The Brachman did the Meſſage, and ſhe anſwer'd, that I ſhould not wonder at this delay, being ſhe was employ'd all the day at thoſe works; but however, ſhe would ſend for me when ſhe came home. She aſk'd the Brachman many queſtions concerning me; and becauſe ſome of her people extolled me much, and particularly, for Liberality, ſaying, that I had given ſo much for a Houſe, ſo much for Hens, ſo much for other things; She wondring thereat, ſaid, Do we here toil and moil ſo much for a *fanò*, (which is a ſmall piece of Mony) and does he ſpend in this manner? The Brachman returned with this Anſwer, and I waited

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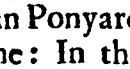
all this day for the Queens ſending, but in vain. In the mean while, not to loſe time, I went to ſee a Temple at the end of the Town, ſtanding on a high place, and aſcended to by ſome few ill-favour'd ſtairs; they told me it was dedicated to *Narâina*, yet very ill built, like the reſt of the Edifices, being covered with Palm-leavs for the roof; and, in ſhort, ſuch as ſuited with ſuch a Town. Then deſcending down the ſtreet, which leads to the neighbouring River, I ſaw likewiſe upon another Hill a little ſquare Chappel, which inſtead of walls was incloſed with pales of wood, and cover'd with a roof. My Interpreter told me, it was built by this Queen, and that there was in it an Idol dedicated to the Devil, to whom out of their fear of him, that he may do them no evil, theſe wretched people do reverence. I hearing of a thing ſo ſtrange, though not new to my ears, ſaid, I would go ſee it, that I might affirm with truth I had with my own eyes ſeen the Devil worſhip'd. The Brachman, my Interpreter, diſſwaded me as much as he could, alledging that many Devils dwelt in that place, and might do me ſome miſchief. I told him, that I was not afraid of the Devil, who had no power over me, that himſelf needed to fear him as little as I; and therefore I deſired him to go along with me cheerfully. When he ſaw me reſolute, he accompanyed me to the foot of the Hill, and ſhew'd me the way; but it was not poſſible for me to get him further: he remained at a diſtance, and ſaid he would by no means approach near that place, for he was afraid of the Devil. Wherefore I went forward alone, and ſaid, If that Caitif the Devil could do any thing, let him hurt me: for I was his Enemy, and did not value him; and that if he did not, it was a ſign he had no power. Speaking thus, and invoking the Name of Jeſus, (at which Heaven, Earth, and Hell ought to bow the knee) I mounted up the Hill, and being come to the Chappel, and finding no body there, I opened the door and went in. I ſaw the Idol ſtanding in the middle upon the plain ground, made of white unpoliſh'd ſtone, exceeding a humane ſtature, and not of that ſhape as we paint the Devil, but like a handſome Young Man, with a high round Diadem upon his Head after their faſhion. From each Arm iſſu'd two Hands, one of which was ſtretch'd out, the other bended to the body. In the anterior right Hand, he had a kind of weapon, which, I believe, was one of thoſe Indian Ponyards of this form () of which I keep one by me: In the Interior left Hand he had a round thing, which I know not what it was, and in the other two Hands, I cannot tell what. Between the Legs was another Statue of a naked Man with a long beard, and his Hands upon the ground, as if he had been going upon them like Animals; and upon this Image the Devil ſeem'd to ride. On the right Hand of the Idol was a great trunk of a Tree, dead but adhering to the root, low, and ſeeming to be the remains of a great Tree that had grown there. I imagine that this Tree was the habitation of

the Devils, who are wont to be in this place, and to do much miſchief; to remedy which the Queen founded this Chappel here, and dedicated this Idol to *Brimòr*, (which they ſay is the name of a great Devil, King of many thouſands of Devils) who dwelt here: The ſame was afterwards confirm'd to me by others of the Country, all confeſſing that it was *Buto*, *i. e.* the Devil; for ſo they tearm him in their Language. When I had ſeen all, and ſpit ſeveral times in the Idol's face, I came away and return'd home, upbraiding the Brachman with his Cowardize, and telling him that he might ſee whether my Religion were good or no; ſince ſo powerful and fear'd a Devil could not hurt me when I went to his very houſe, and did him ſuch injuries: Whereunto the Brachman knew not what to anſwer. Concerning Idols, they told me, at *Manèl*, that the Queen of *Olaza* and all her Family, as 'twere upon an Hereditary Account, ador'd and held for her principal God, an Idol call'd *Putià Somnàta*, which they ſaid was the ſame with *Mahadeu*, and which they delineated alſo of a round figure, like the little pillar of a Land-mark, circular at the top after this manner , as I have elſe-where noted that they pourtray *Mahadeu* in *Cambaia*, and the Sun in other places.

The ſame day, *December* the ſeventh, Being return'd home before noon, I took the Altitude of the Sun at *Manèl* with an Aſtrolabe. I found him to decline from the Zenith 35 degrees; he was this day in the fourteenth degree of *Sagittary*. His Southern Declination was 22 degrees 30′. 34″. which ſubſtracted from 35 degrees, (the Altitude which I took, leave 12 degrees 29′. 36″. which is the Declination of the Æquinoctial, Southwards from the Zenith of *Manèl*, and alſo the height of the Northern Pole in that place. So that *Manèl*, where the Queen of *Olaza* now reſides, lyes 12 degrees 29′. 36″. diſtant from the Æquinoctial towards the North. At night, having waited all the day, and not hearing of the Queens ſending for me, as ſhe had promis'd, I thought not good to importune her further, but imagin'd ſhe was not willing to be viſited more by me. Wherefore I gave Order for a Boat to carry me back to *Mangalòr* the next day. Of the Queens not ſuffering her ſelf to be viſited more by me, certain Men of the Country who convers'd with me, gave ſundry Reaſons: Some ſaid, the Queen imagin'd I would have given her ſome Preſent, as indeed I ſhould, which would require a requital; but, perhaps, ſhe had nothing fit to requite me with in theſe wretched places, or was loath to give: So that to avoid the ſhame, ſhe thought beſt to decline the viſit. Others ſaid, there was no other decent place to give Audience in, but that where her Son was; and for her to come thither, did not ſhew well; as neither to ſend for me into ſome other unhandſome place, nor yet to give me Audience in the Street, when it

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was nò unexpected meeting but deſign'd, for which reaſon ſhe avoided ſpeaking with me. The Brachman, not my Interpreter, but the other who held my Sword, had a more extravagant, and (in my opinion) impertinent conceit, to wit, that there was ſpread ſuch a Fame of my good preſence, fairneſs, and handſome manner of converſation, that the Queen would not ſpeak with me, for fear ſhe ſhould become enamor'd of me, and be guilty of ſome unbecomming action, at which I heartily laugh'd. 'Twas more probable, that ſhe intended to avoid giving people occaſion to talk of her, for converſing privately with a ſtranger that was of ſuch Reputation amongſt them. But let the Cauſe be what it will, I perceiv'd ſhe declin'd my viſit, and therefore caus'd a Boat to be provided, which (there being no other) was not row'd with Oars, but guided by two Men with Poles of Indian Cane or *Bambu*, which ſerv'd well enough for that ſhallow River.

The next day, *December* the eighth, A little before Noon, without having ſeen the Queen or any other, I departed from *Manèl*. In a place ſome-what lower, on the left bank of the River, where the Queen receives a Toll of the Wares that paſs by, (which for the moſt part are onely Rice, which is carried out, and brought into her Country) I ſtay'd a while to dine. Then continuing my way, I arriv'd very late at *Mangalòr*, where the Shops being ſhut up, and nothing to be got, I was fain to go ſupperleſs to bed. Occaſion being offer'd for ſending this Letter to *Goa*, whence the Fleet will depart next *January*, I would not omit it; ſo that where-ever I may happen to reſide, the Letter may at leaſt arrive ſafe to you, whoſe Hands I kiſs with my old Affection.

LETTER VII.

From *Goa*, January 31. 1624.

IN this my excurſion and abſence from *Goa*, (which was ſhort, but the pleaſanteſt three Moneths Travel that ever I had) beſides the Royal Seats of *Ikkerì* and *Manèl*, deſcrib'd in my laſt to you, I had the fortune to go as far as *Calecut*, to the other Royal Seat of *Vikirà*, call'd by his proper Title, *il Samorino*, where I have erected the Pillars of my utmoſt peregrination towards the South. Now in my Return, before I deſcribe to you the Court of this *Samorino* and his Princeſſes, following the Order of my Journeys, I ſhall firſt inform you of my going to the famous Hermitage of *Cadirì*, and viſiting of *Batniato*, call'd King of the *Gioghi*, who lives at this day in his narrow limits of that Hermitage, impoveriſh'd by *Venk-tapà Naieka*.

December the tenth, Being yet in *Mangalòr*, I took the Altitude

tude of the Sun, whom I found to decline from the Zenith 35 degrees and 20 minutes. He was now in the 18 degree of *Sagittary*, and declin'd towards the South 22 degrees 55′. 28″. which, detracted from the 35 degrees 20′. wherein I found him, there remain 12 degrees 24′. 33″. and ſo far is *Mangalòr* diſtant from the Æquinoctial towards the North, and hath the Northern Pole ſo much elevated. At this time the heat at *Mangalòr* is ſuch as it is at *Rome* in the moneth of *June*, or the end of *Auguſt*.

December the eleventh, I went in the Morning about half a League from *Mangalòr* to ſee the Hermitage, where lives and reigns the Archimandrita of the Indian *Gioghi*, whom the *Portugals* (uſually liberal of the Royal Title) ſtyle King of the *Gioghi*, perhaps becauſe the Indians tearm him ſo in their Language; and in effect he is Lord of a little circuit of Land, wherein, beſides the Hermitage and the habitations of the *Gioghi* are ſome few Houſes of the Country people, and a few very ſmall Villages ſubject to his Government. The Hermitage ſtands on the ſide of a Hill, in this manner.

II. On the edge of the Plain, where the aſcent of the Hill begins, is a great Ciſtern or Lake, from which aſcending a pair of ſtairs, with the face turn'd towards the North, you enter into a Gate, which hath a cover'd Porch, and is the firſt of the whole incloſure, which is ſurrounded with a wall and a ditch like a Fort. Being enter'd the ſaid Gate, and going ſtrait forward through a handſome broad Walk, beſet on either ſide with ſundry fruit-trees, you come to another Gate, where there are ſtairs and a Porch higher then the former. This opens into a ſquare Piazza or great Court, in the middle whereof ſtands a Temple of indifferent greatneſs, and for Architecture like the other Temples of the Indian-Gentiles; onely the Front looks towards the Eaſt, where the Hill riſeth higher, and the South ſide of the Temple ſtands towards that Gate which leads into the Court. Behind the Temple, on the ſide of the Court, is a kind of Shed or Pent-houſe with a Charriot in it, which ſerves to carry the Idol in Proceſſion upon certain Feſtivals. Alſo in two or three other places of the ſide of the Court, there are little ſquare Chappels for other Idols. On the North ſide of the Court is another Gate oppoſite to the former, by which going out and aſcending ſome few ſteps, you ſee a great Ciſtern or Lake of a long form, built about with black ſtone, and ſtairs leading down to the ſurface of the water; in one place next the wall 'tis divided into many little Ciſterns, and it ſerves for the Miniſters of the Temple to waſh themſelves in, and to perform their Ceremonies. The Gate of the Temple, as I ſaid, looks Eaſtward, where the Hill begins to riſe very high and ſteep. From the Front of the Temple to the top of the Hill, are long and broad ſtairs of the ſame black ſtone which lead up to it, and there the place is afterwards plain. Where the ſtairs begin, ſtands a high, ſtrait, and round brazen Pillar, ty'd about in ſeveral

veral places with little fillets; 'tis about [illegible] Palms high, and one and a half thick from the bottom to the top, with little diminution. On this Pillar are plac'd about ſeventeen round brazen wheels, made with many ſpokes round about like ſtars: they are to ſupport the lights in great Feſtivals, and are diſtant about three Palms one from another. The top terminates in a great brazen Candleſtick of five branches; of which the middlemoſt is higheſt, the other four of equal height. The foot of the Pillar is ſquare, and hath an Idol engraven on each ſide; the whole Engine is, or at leaſt ſeems, all of a piece. The Temple, to wit, the inner part where the Idol ſtands, is likewiſe all cover'd with braſs: They told me, the walls of the whole Incloſure, which are now cover'd with leavs, were ſometimes cover'd with large plates of braſs; but that *Venk tapà Naieki* carry'd the ſame away, when in the war of *Mangalòr* his Army pillag'd all theſe Countries; which whether it be true or no, I know not. The walls of a leſs Incloſure (wherein according to their cuſtom the Temple ſtands) are alſo ſurrounded on the outſide with eleven wooden rails up to the top, diſtant one above another little more then an Architectical Palm; theſe alſo ſerve to bear Lights in Feſtival occaſions; which muſt needs make a brave Shew, the Temple thereby appearing as if it were all on fire. This Temple is dedicated to an Idol call'd *Moginàto*; of what form it is I know not, becauſe they would not ſuffer us to enter in to ſee it.

III. Having view'd the Temple, I aſcended the Hill by the ſtairs, and paſſing a good way forward on the top thereof, came to the habitations of the *Gioghi* and their King; the place is a Plain, and planted with many Trees, under which are rais'd many very great ſtone-pavements a little height above the ground, for them to ſit upon in the ſhadow. There are an infinite number of little ſquare Chappels with ſeveral Idols in them, and ſome places cover'd over head, but open round about, for the *Gioghi* to entertain themſelves in. And laſtly, there is the King's Houſe, which is very low built; I ſaw nothing of it, (and believe there is nothing more) but a ſmall Porch, with walls round about colour'd with red, and painted with Elephants and other Animals: Beſides, in one place a wooden thing like a little ſquare bed, ſomewhat rais'd from the ground, and cover'd with a Cloth like a Tent; they told me it was the place where the King us'd to reſide, and perhaps alſo to ſleep. The King was not here now, but was gone to a Shed or Cottage in a great plain field, to ſee ſomething, I know not what, done. The Soil is very good, and kept in tillage; where it is not plain, by reaſon of the ſteepneſs of the Hill, 'tis planted with high goodly Trees, moſt of which bear fruit: And indeed, for a Hermitage ſo ill kept by people that know not, or cannot make it delightful, it ſeem'd to me ſufficiently handſome. I believe, it was built by the Kings of *Banghel* whilſt they flouriſh'd, for it lyes in their Territory,

and

and that the place and the ſeignory thereof was by them given to the *Gioghi*; who, as they have no Wives, ſo the Dominion of this Hermitage and the adjacent Land, goes not by Inheritance but by Elective Succeſſion. I thought to find abundance of *Gioghi* here, as in our Covents, but I ſaw not above one or two; and they told me, they reſort not together, but remain diſpers'd here and there as they liſt, abide in ſeveral places in Temples where they pleaſe, nor are ſubject to their King in point of Obedience, as ours are to their Superior, but onely do him Reverence and Honour; and at certain ſolemn times great numbers of them aſſemble here, to whom during their ſtay, the King ſupplies Victuals. In the Hermitage live many Servants of his and Labourers of the Earth, who till theſe Lands, whereby he gets Proviſion. They told me, that what he poſſeſſes within and without the Hermitage, yields him about five or ſix thouſand Pagods yearly, the greateſt part whereof he expends in Feaſts, and the reſt in diet, and in what is needful for the ordinary ſervice of the Temple, and his Idols; and that *Venk-tapà Naieka* had not yet taken Tribute of him, but 'twas feared he would hereafter.

IV. At length I went to ſee the King of the *Gioghi*, and found him employed in his buſineſs after a mean ſort, like a Peaſant or Villager. He was an old man with a long white beard, but ſtrong and luſty; in either ear hung two little beads, which ſeemed to be of Gold, I know not whether empty or full, about the bigneſs of a Muſket-bullet; the holes of his ears were large, and the tips much ſtretched by the weight; on his head he had a little red bonnet, ſuch as our Galley-ſlaves wear, which caps are brought out of *Europe* to be ſold in *India* with good profit. From the girdle upwards he was naked, onely he had a piece of Cotton wrought with Lozenges of ſeveral colours croſs his ſhoulders; he was not very low, and, for an Indian, of colour rather white then otherwiſe. He ſeemed a man of judgement, but upon tryal in ſundry things, I found him not learned. He told me, that formerly he had Horſes, Elephants, Palanchinoes, and a great equipage and power before, *Venk-tapà Naieka* took away all from him, ſo that now he had very little left. That within twenty dayes after, there was to be a great Feaſt in that place, to which many *Gioghi* would repair from ſeveral parts; that it would be worth my ſeeing, and that I ſhould meet one that could ſpeak *Arabick* and *Perſian*, and was very learned, who could give me ſatisfaction of many things; and extolling the qualities of this *Giogho*, he told me that he had a very great Head (to ſignifie the greatneſs of which, he made a great circle with his arms) to wit, of hair, ruffled and long, and which had neither been cut nor combed a great while. I aſked him to give me his Name in writing, for my Memory; ſince I was come to ſee him. He anſwer'd me, (as the Orientals for the moſt part do to ſuch curious demands) To what purpoſe was it? and, in fine, he would not give it me; but I perceiv'd 'twas through a vain and ignorant fear,

that

that it might be of ſome miſchief to him. Nevertheleſs at my going away, I was told by others that he is call'd *Batniato*; and that the Hermitage and all the adjacent places is call'd *Cadirà*.

Having ended my diſcourſe with the King, I came away, and, V. at the foot of the Hill, without the firſt gate of the Hermitage, reſted to dine, till the heat were over, in the Houſe or Cottage of one of the Peaſants, (there being a ſmall Village there) whoſe Wife ſet before us Rice, Caril, and Fiſh, which themſelves alſo eat, being of a Race allow'd ſo to do. When the heat was paſt, I return'd fair and ſoftly, as I went, to *Mangalòr*; and arriv'd at home a good while before night.

December the eighteenth, I prepar'd my ſelf to go to *Carnate* to ſee that Queen; whoſe Territory and City is, as I have ſaid elſe-where, two or three Leagues diſtant from *Mangalòr*, upon the Sea-coaſt towards the North. The City ſtands upon a River which encompaſſes it, and over-flowes the Country round about, it was wont to be very ſtrong both by Art and ſituation; but during the war of *Mangalòr*, *Venk-tapà Naieka* coming with a great Army to ſubdue and pillage all theſe Countries, ſent for this Queen to come and yield Obedience to him. The Queen, who, as I have heard, is a Lady of much Virtue and Prudence; being unwilling to render her ſelf to *Venk-tapà*, ſummoned her Captains together, told them, that ſhe was ready to ſpend and give them all the Money and Jewels ſhe had, and not to be wanting on her part to her utmoſt power, if they would prepare themſelves to defend the State: But theſe Miniſters, either through Cowardize or Treachery, would not attempt a defence: Whereupon the poor Queen, who as a Woman could do little by her ſelf, (her Son alſo being very young) ſeeing her people diſheartned, reſolv'd by their advice to ſurrender her ſelf to *Venk-tapà Naieka*; and accordingly prepar'd to go to him with a good Guard of Souldiers. Which he hearing, ſent to her to come alone without other company then her Attendants; which ſhe did, not voluntarily, but conſtrain'd thereto by her hard Fortune, and the little Faith of others. *Venk-tapà* receiv'd her honourably, and took her into his Friendſhip and Protection; but withall he caus'd the City to be diſmantled of the ſtrong walls it had, to prevent her rebelling againſt him afterwards, and left her, as before, the Government of the State, tying her onely to Obedience, the payment of a Tribute, and the profeſſing of a noble Vaſſallage to him. When they diſmantled the City, the Queen (they ſay) unable to endure the ſight, retir'd into a ſolitary place a little diſtant, curſing in thoſe her ſolitudes the Puſillanimity and Infidelity of her own people, no leſs then the unfortunateneſs and weakneſs of the *Portugals* her defenders, to whom ſhe had been always a faithful Friend. At this time ſhe lives with her young Son, either in *Carnate*, or ſome other place thereabouts.

VI. Being mov'd by the Fame of this Queens Virtue, I was deſirous to go and do her Reverence; for which purpoſe I had gotten a Palanchino ready, and Men to carry me thither. But in the Morning of the above-ſaid day, there put in to *Mangalòr* a Fleet of *Portugal* Ships, which they call *l' armata del Canarà*, becauſe it coaſts along the ruines of the Province *Canarà*; or elſe *l' armata della Colletta*, for that it is maintain'd with the Money of a New Impoſt lay'd upon, and collected by the *Portugals* in their Indian Plantations. The General of this Fleet was Sig: *Luis de Mendoza*, a principal Cavalier or *Fridalgo*, (as they ſpeak) young, but of very good parts. The Captain of one of the Ships was Sig: *Ayres de Siqueira Baraccio*, formerly my Friend at *Goa*, whom I expected that I might return thither in his Ship. Whereupon hearing of his Arrival, I went to ſeek him, and finding him already landed, I underſtood by him that this Fleet was to go to *Calecut*, in order to carry thither two Men of *Samori* King of *Calecut*, (*Samorì* is a Title given to all thoſe Kings, like our Emperour or *Cæſar*) which Men he had a little before ſent to *Goa* in the ſame Fleet, in another Voyage which it had made upon thoſe Coaſts, to try the Vice-Roy about a Peace; (for he had been many years, if not at War, yet at enmity with the *Portugals*) ſaying, that if the Vice-Roy inclin'd to Peace, he would afterwards ſend Ambaſſadors with more ſolemnity, and treat of Articles. Now theſe Men were returning to *Calecut* with the Vice-Roy's Anſwer; and, as Sig: *Ayres* ſaid, the Fleet would depart from *Mangalòr* the ſame night, yet would return very ſhortly, becauſe the General had Orders not to ſtay at *Calecut* above four and twenty hours, onely till he had landed theſe Men, and underſtood what Reſolution the *Samorì* gave in Anſwer, without giving him more time to think thereupon. That in their return the Fleet would touch at *Mangalòr*, and all the other Ports of that Coaſt, to take with them the Merchants Ships laden with Rice, (which were now prepar'd, or a preparing) and convoy them according to their cuſtom to *Goa*, where, by reaſon of ſcarcity of proviſion, they were much deſir'd. Hearing this News, I was loath to loſe the opportunity of ſeeing *Calecut*, (the King whereof is one of the moſt famous among the Gentile Princes of *India*, and is likely to be at Peace but a little while with the *Portugals*) and therefore reſolved to go aboard the Ship of Sig: *Ayres* the ſame day, putting off my Journey to *Carnatè*, whither I had hopes to go at my return. Accordingly diſmiſſing the Palanchino, and the Men that were to carry me, together with the Servant I had taken at *Barſelòr*, (becauſe he was not willing to go further with me), I went aboard alone without any Servant, aſſuring my ſelf I could not want attendance, and what-ever elſe was needful in the Ship; wherein I found Sig: *Manoel Leyton*, Son of Sig: *Gio: Fernandez Leyton*, embarqu'd as a Souldier (which courſe of life he was now firſt enter'd upon), beſides many other eminent Souldiers, who were

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afterwards very friendly to me, and with whom I ſpent many days in good converſation.

VII. *December* the nineteenth, We departed from *Mangalòr*, and went formoſt of all, becauſe our Ship was Captain of the Vanguard. This day we paſs'd by a high Hill diſcover'd within Land, call'd *Monte Delì*; and the next day, (*December* the twentieth) by another, call'd *Monte Fermoſo*. At night, we anchor'd under *Cananòr*, but enter'd not the Port, having ſail'd from *Mangalòr* hither always Southwards eighteen Leagues.

December the one and twentieth, Once in the Morning, and once in the Evening, we met with *Paroes*, which are very light Ships of the *Malabar* Rovers, of whom this Coaſt was full; for at *Mangalòr* ends the Province of *Canarà*, and that of *Malabàr* begins: We made ready our Arms both times to fight them, but they fled from us, and recover'd the mouths of the Rivers, whereof that Coaſt is full, where by reaſon it was their own Territory, and well guarded in thoſe narrow and difficult places, we could not purſue them to take them; onely we diſcharg'd ſome Guns againſt them at diſtance to no purpoſe, which were anſwer'd from that Land with the like; we might eaſily have attempted, if not to take that which we ſaw in the Evening, yet at leaſt to ſhatter it a far off with our Cannon, if the General had not had regard to the Land they recover'd, which belong'd to the *Samorì*, to whom upon account of the Peace in agitation, he was willing to have reſpect. At night we came to Anchor under *Calecut*, which is twelve Leagues Southwards beyond *Cananòr*.

December the two and twentieth, Early in the Morning the *Samorì*'s two Men landed at *Calecut*, and with them a *Portugal* common Souldier, but well clad and attended, whom the General ſent to the King with the Vice-Roy's Anſwer, which was; That the Vice-Roy was contented to treat of a Peace, and would gladly conclude it; but on condition that the *Samorì* made Peace too with the King of *Cocin*, the *Portugals* Confederate, whom it was not fit to leave out of the ſaid Peace; and the rather, becauſe the greateſt differences between the *Portugals* and the *Samorì* were touching the King of *Cocin*, whom the *Portugals* juſtly defended as their faithful Friend, and had alwayes, to the dammage of the *Samorì*, his perpetual Adverſary, much ſupported; That if the *Samorì* were contented to make Peace with both, he ſhould ſend his Ambaſſadors to *Goa* with power to treat of the conditions, and they ſhould be receiv'd very well. Within a ſhort time the *Portugal* return'd to the Fleet; for the City of *Calecut* ſtands upon the ſhore, and the *Samorì*'s Royal Palace is not far off: And together with the *Portugal*, the *Samorì* ſent to the General a *Portugal* Boy, eight or ten years old, call'd *Cicco*, who in certain Revolutions of *Cananòr*, had been taken Priſoner, and was brought up in his Court; he ſent him well cloth'd, and accompany'd not onely with many perſons,

but alſo with Pipes and Drums, that he might viſit the General in his Name, and give him a Preſent of Refreſhments to eat, namely, Indian Figgs, *Lagne*, and other fruits. His Anſwer to the buſineſs was, that the Peace ſhould be firſt made between himſelf and the *Portugals*, and afterwards the Intereſts of the King of *Cocin* ſhould be taken into conſideration; withall, deſiring the General that he would vouchſafe to ſtay a while till he had better advis'd with his Miniſters, and deliberated about ſending Ambaſſadors to *Goa* in the ſame Fleet; with other Reaſons, which were judg'd rather excuſes to put off the time, and hold the *Portugals* in a Treaty of Peace, till ſome very rich Ships of his which he expected from *Meccha* were return'd, leſt the *Portugals* ſhould moleſt them at Sea; than real intentions for a Peace, eſpecially with the King of *Cocin*, with whom he hath long and intricate diſcords, not ſo eaſily to be terminated. The *Portugals* alſo demanded, that the *Samorì* would remove a Garriſon which he had plac'd in certain Confines, where they for their own ſecurity, and the defence of the King of *Cocin*, were fain to keep a Fort continually, with a great Garriſon and at much expence: And becauſe he ſhew'd not much inclination thereunto, it was not without cauſe judg'd that his Treaties were Artifices, to hold the *Portugals* in ſuſpence; wherefore the General ſent him word, That he had expreſs Order from the Vice-Roy not to ſtay longer at *Calecut* then twenty four hours, and ſo long he would ſtay: If within that time the *Samorì* took a Reſolution ſutable to the Vice-Roy's Propoſitions, he would carry his Ambaſſador with a good will; otherwiſe, he intended to depart the next night, all the intermediate day being allow'd his Highneſs to determine. With this Reply he re-manded the young Child *Cicco*, honor'd with ſome ſmall Preſents, and the other Men that came with him, without ſending any of his *Portugals* on purpoſe, or going aſhore to refreſh himſelf and viſit the *Samorì*, as he was by him invited; the Vice-Roy having given him ſecret Inſtruction not to truſt him too far, becauſe theſe Kings *Samorì* had never been very faithful towards the *Portugals*. Nevertheleſs the General forbad not any Souldiers to land that were ſo minded, ſo that many of them went aſhore, ſome to walk up and down, ſome to buy things, and ſome to do other buſineſs; as alſo many people came to the Fleet in little boats, partly, to ſell things, and partly, out of curioſity to ſee the *Portugals*, who in regard of their almoſt continual enmity with the *Samorì*, ſeldom us'd to be ſeen in *Calecut*.

VIII. The ſame day, (*December* the two and twentieth) whilſt we were aboard in the Port of *Calecut*, I took the Sun's Altitude with my Aſtrolabe, and found him to decline at Noon from the Zenith 34 degrees and 50 minutes. The Sun was this day in the thirtieth degree of *Sagittary*; whence according to my Canon of Declination, which I had from F. *Frà Paolo Maria Cittadini*, he declin'd from the Æquinoctial towards the South 23 degrees and

and 28 minutes, which according to that Canon is the greateſt Declination; if it be not really ſo, the little that is wanting may be allowed for the anticipation of four hours, if not more, that the Noon-tide falls ſooner at *Calecut* than in any other Meridian of *Europe*, according to which my Canon of Declination ſhall be calculated; ſo that if from the 34 degrees 50 minutes in which I found the Sun, you ſubſtract the 23 dgrees 28′. which I preſuppoſe him to decline from the Æquinoctial towards the South, the remainder is 11 degrees 22′. and ſo much is the Elevation of the North Pole in this place; and conſequently, the City of *Calecut* lyes 11 degrees 22′. diſtant from the Æquinoctial towards the North. After dinner, I landed alſo with the Captain of my Ship, and ſome other Souldiers; we went to ſee the *Bazar*, which is near the ſhore; the Houſes, or rather Cottages are built of Earth and Palm-leav's, being very low; the Streets alſo are very narrow, but indifferently long; the Market was full of all ſorts of proviſion, and other things neceſſary to the livelihood of that people, conformable to their Cuſtom; for as for Clothing, they need little, both Men and Women going quite naked, ſaving that they have a piece either of Cotton or Silk hanging down from the girdle to the knees, and covering their ſhame; the better ſort are wont to wear it either all blew, or white ſtrip'd with Azure, or Azure and ſome other colour; a dark blew being moſt eſteem'd amongſt them. Moreover, both Men and Women wear their hair long, and ty'd about the head; the Women, with a lock hanging on one ſide under the ear becommingly enough, as almoſt all Indian-Women do; the dreſſing of whoſe head, is, in my opinion, the gallanteſt that I have ſeen in any other Nation: The Men have a lock hanging down from the crown of the head, ſometimes a little inclin'd on one ſide; ſome of them uſe a ſmall colour'd head-band, but the Women uſe none at all. Both ſexes have their arms full of bracelets, their ears of pendants, and their necks of jewels; the Men commonly go with their naked Swords and Bucklers, or other Arms in their hands, as I ſaid of thoſe of *Balagate*.

IX. The Inhabitants of the Kingdom of *Calecut*, and the In-land parts, eſpecially the better ſort, are all Gentiles, of the Race *Nairi* for the moſt part, by profeſſion Souldiers, ſufficiently ſwaſhing and brave: But the Sea-coaſts are full of *Malabari*, an adventitious people, though of long ſtanding; for *Marco Polo* who writ four hundred years ſince, makes mention of them; they live confuſedly with the Pagans, and ſpeak the ſame Language, but yet are Mahometans in Religion. From them, all that Country for a long tract together is call'd *Malabar*, famous in *India* for the continual Robberies committed at Sea by the *Malabar* Thieves; whence in the *Bazar* of *Calecut*, beſides the things above-mention'd, we ſaw ſold good ſtore of the *Portugals* commodities, as Swords, Arms, Books, Clothes of *Goa*, and the like Merchandizes taken from *Portugal* Veſſels

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at Sea; which things, becauſe ſtollen, and in regard of the Excommunication which lyes upon us in that caſe, are not bought by our Chriſtians. Having ſeen the *Bazar*, and ſtay'd there till it was late, we were minded to ſee the more inward and noble parts of the City, and the out-ſide of the King's Palace; for to ſee the King at that hour we had no intention, nor did we come prepar'd for it, but were in the ſame garb which we wore in the Ship. Accordingly we walk'd a good way towards the Palace, for the City is great, and we found it to conſiſt of plots beſet with abundance of high Trees, amongſt the boughs whereof, a great many of wild Monkies; and within theſe cloſe Groves, ſtand the Houſes, for the moſt part at a diſtance from the common Wayes or Streets; they appear but little, few of their outſides being ſeen, beſides the low walls made of a black ſtone ſurrounding theſe plots, and dividing them from the Streets, which are much better than thoſe of the *Bazar*, but without any ornament of Windows; ſo that he that walks through the City, may think that he is rather in the midſt of uninhabited Gardens, than of an inhabited City: Nevertheleſs it is well peopled, and hath many Inhabitants, whoſe being contented with narrow buildings, is the cauſe that it appears but ſmall. As we walked in this manner, we met one of thoſe Men who had been at *Goa* with the Vice-Roy; and becauſe he ſaw us many together, and imagin'd there was ſome perſon of quality amongſt us, or becauſe he knew our General, he invited us to go with him to his King's Palace; and going before us as our guide, conducted us thither. He alſo ſent one before to advertiſe the King of our coming, and told us, we muſt by all means go to ſee him, becauſe his Highneſs was deſirous to ſee us and talk with us: Wherefore, not to appear diſcourteous, we were conſtrein'd to conſent to his Requeſt, notwithſtanding the unexpectedneſs of, and our unpreparedneſs for, the viſit.

X. The firſt and principal Gate of the Palace opens upon a little Piazza, which is beſet with certain very great Trees, affording a delightful ſhadow. I ſaw no Guard before it, it was great and open; but before it, was a row of Baliſters, about four or five foot from the ground, which ſerv'd to keep out not onely Horſes and other Animals, but alſo Men upon occaſion. In the middle was a little pair of Stairs without the Gate leading into it, and another within on the other ſide. Yet, I believe, both the Stairs and the Baliſters are moveable, becauſe 'tis likely that when the King comes forth, the Gate is clearly open; otherwiſe it would not be handſome, but this is onely my conjecture. We enter'd this Gate, aſcending the Stairs upon the Rails, where we were met by the Meſſenger whom the above-ſaid perſon had ſent to the King, and who again invited us into the Palace by the Kings Order. Within the Gate we found a great Court, of a long form, without any juſt and proportionate figure of Architecture; on the ſides, were many lodgings in ſeveral places, and

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in the middle, were planted divers great Trees for ſhadow: The King's chief apartment, and (as I believe, by what I ſhall mention hereafter) where his Women were, was at the end of the Court, oppoſite to the left ſide of the Entrance. The Edifice, in compariſon of ours, was of little conſideration; but, according to their mode, both for greatneſs and appearance, capable of a Royal Family. It had a cover'd porch in that form, as all their ſtructures have, and within that was a door of no great largeneſs leading into the Houſe. Here we found *Cicco* the Portugal youth, become an Indian in Habit and Language, but, as himſelf told us, and as his Portugal Name, which he ſtill retain'd among the *Gentiles*, demonſtrated, no Renegado but a Chriſtian; which I rather believe, becauſe indeed the Indian-Gentiles admit not, nor care to admit other ſtrangers to their Religion, as I have elſewhere noted; for conjoyning ſo inſeparately, as they do, their Religion to the Deſcents or Races of Men, as a Man can never be of other Race then what he was born of; ſo they alſo think that he neither can nor ought to be of any other Religion, although in Habit, Language, and Cuſtomes, he accommodate himſelf to the people with whom he lives. With the ſaid *Cicco* we found many other of the King's Courtiers who waited for us, and here we convers'd with them a good while before the Gate, expecting a new Meſſage from the King, who, they told us, was now bathing himſelf, according to their cuſtom, after ſupper. Nor was it long before Order came from the King for us to enter, and accordingly we were introduc'd into that ſecond Gate; and paſſing by a cloſe room like a chamber, (in which I ſaw the Image of *Brahmà* upon his Peacock, and other Idolets) we enter'd into a little open Court, ſurrounded with two rows of narrow and low Cloyſters, to wit, one level with the ground, and the other ſomewhat higher. The pavement of the porch was alſo ſomething rais'd above the plane of the Court, ſo much as might ſerve for a Man to ſit after our manner. The King was not in this ſmall Court, but they told us we muſt attend him here, and he would come preſently: Whereupon we betook our ſelves to ſit down upon that rais'd pavement of the porch, the Courtiers ſtanding round about us; amongſt which, the Portugal *Cicco*, and another Indian Man, (who, as they ſaid, was a Chriſtian, and being ſometimes a ſlave to the Portugals, had fled hither for Liberty, and was entertain'd in the King's Guard) ſerv'd us for Interpreters; but not well, becauſe the Man ſpoke not the Portugal Tongue ſo much as tolerably, and *Cicco* having been taken when he was very young, remembred but little of his own Language.

No ſooner were we ſeated in this place, but two Girls about twelve years old enter'd at the ſame Gate whereat we came in; they were all naked, (as, I ſaid above, the Women generally go) ſaving that they had a very ſmall blew cloth wrap'd about their immodeſties, and their Arms, Ears, and Necks, were full of ornaments XL

naments of Gold and very rich Jewels. Their colour was ſomewhat ſwarthy, as all theſe Nations are, but in reſpect of others of the ſame Country, clear enough; and their ſhape no leſs proportionable and comely, than their aſpect was handſome and welfavour'd. They were both the Daughters, as they told us, of the Queen, that is, not of the King but of his Siſter, who is ſtyl'd, and in effect is, Queen; for theſe *Gentiles* uſing to derive the deſcent and inheritance by the line of the Women, though the Government is allow'd to Men, as more fit for it, and he that governes is call'd King; yet the King's Siſter, and, amongſt them, (if there be more then one) ſhe to whom, by reaſon of Age, or for other reſpects it belongs, is call'd, and properly is Queen, and not any Wife or Concubine of the King, who ha's many. So alſo when the King, (who governes upon the account of being Son of the Queen-Mother) happens to dye, his own Sons ſucceed him not, (becauſe they are not the Sons of the Queen) but the Sons of his Siſter; or in defect of ſuch, thoſe of the neareſt Kinſ-women by the ſame Female line: So that theſe two Girls, whom I call the Nieces of the *Samorì*, were right Princeſſes or Infantaes of the Kingdom of *Calecut*. Upon their entrance where we were, all the Courtiers preſent ſhew'd great Reverence to them; and we, underſtanding who they were, aroſe from our ſeat, and having ſaluted them, ſtood all the time afterwards before them bare-headed. For want of Language we ſpoke not to them, becauſe the above-ſaid Indian-ſlave was retir'd at a diſtance upon their coming, giving place to other more noble Courtiers: And *Cicco* ſtood ſo demurely by us, that he durſt not lift up his eyes to behold them, much leſs ſpeak; having already learnt the Court-faſhions and good manners of the place. Nevertheleſs they talk'd much together concerning us, as they ſtood, and we alſo of them, and all ſmil'd without underſtanding one another. One of them being more forward could not contain, but approaching gently towards me, almoſt touch'd the Sleeve of my Coat with her hand, making a ſign of wonder to her Siſter, how we could go ſo wrap'd up and intangled in clothes as we ſeem'd to her to be: Such is the power of Cuſtom, that their going naked ſeem'd no more ſtrange to us, than our being cloth'd appear'd extravagant to them. After a ſhort ſpace the King came in at the ſame door, accompany'd with many others. He was a young Man of thirty or five and thirty years of Age, to my thinking; of a large bulk of body, ſufficiently fair for an Indian, and of a handſome preſence. He is call'd (as a principal Courtier, whom I afterwards aſk'd, told me) by the proper name of *Vikirà*. His Beard was ſomewhat long, and equally round about his Face; he was naked, having onely a piece of fine changeable cotten cloth, blew and white, hanging from the girdle to the middle of the Leg. He had divers bracelets on his Arms, pendants at his Ears, and other ornaments with many Jewels and rubies of value. In his Hand he carry'd a painted

ſtaff,

ſtaff, (if it were not an Indian Cane) like a Shep-herd's ſtaff, upon which fix'd in the earth, juſt as Shep-herds are repreſented in our Comedies, he ſtood leaning for a while. When he was ſaluted by us, he receiv'd us ſmiling, and with much courteſie; and whilſt his two Neeces ſtood by him leaning againſt a high banck to ſit upon, we ſtood orderly in the Court juſt before the King; and the whole Court and the Porches being full of other Courtiers who came in, partly, with the King, and partly, by ſome other little entrances. I will not omit the manner how thoſe that entred ſaluted the King; for I ſaw more then one do it, and particularly, a Youth who enter'd a good while after the King by one of thoſe little Gates; to whom in particular the King ſpake much, and of whom he ſeemed to make great account. In his ſalutation he advanced his joyned Hands over his Head, then parting them a little, ſo extended and exalted, he ſmote them lightly together twice or thrice, to wit, the palm of one Hand with the four longeſt Fingers of the other joyned together; which whole action he repeated twice or thrice. Such as had weapons, lifted up their joyned Hands above their Heads, with their Swords, Ponyards, Bucklers, or other Arms in them; and inſtead of ſtriking with their Fingers, as by reaſon of their Arms they could not, they bowed down their Hands ſo conjoyned, and made the points of their Swords touch the ground. No leſs full were the higher Cloyſters round about of Women, who ſtood there to behold us; amongſt whom ſtood apart in the moſt eminent place the Queen, Siſter to the King, a Woman of ripe Age, cloth'd in blew Cotton as to her lower parts, and abundantly adorned with Jewels.

The King deſiring to talk with us, cauſed the youth *Cicco* to draw near, and afterwards called for the Indian Slave above-mentioned; becauſe *Cicco*, either out of exceſſive Reverence, or for that he had forgotten the *Portugal*-Tongue, durſt not undertake to interpret. He aſked our Captain who he was, and how called? The Captain would not confeſs himſelf Captain of a Ship, and ſo become known, but counterfeiting another Name, ſaid, he was a private Souldier, and Companion to the reſt of us; which the King ſeemed not to believe. He enquired likewiſe concerning the other Souldiers preſent; and above all, very particularly concerning me, pointing at the pendant which I wore in my Ear, almoſt like their Cuſtom of *India*, and looking upon me for it with ſome wonder, as a thing which he knew not-uſual among the *Portugals*; whereupon I told him who I was, to wit, of what Country, and ſomething I ſaid briefly concerning the curioſity of my Travells; that I had run through ſo many Countries onely to ſee the world, and was at length come to his Court, being no *Portugal*, but of *Rome*, a different and remote Nation from *Portugal*; with all which he ſeem'd well pleas'd. He bid us ſeveral times put on our Hats; but our Captain, whoſe example 'twas fit for us to follow, being reſolv'd not to make XII.

himſelf known, not onely would not do it, but refus'd it both by geſtures and words, which I liked not well; for ſhaking his Head and ſmiling, he anſwer'd that he would not, that they ſhould not cauſe him to commit that falſe Latine, what ever elſe he did; that indeed it was not a thing to be jeaſted in, with other ſuch gallantries; he conceiving, as I believe, that herein conſiſted all the punctuality of this Audience on his part: So that none of the reſt of us cover'd himſelf; but it would not have been ill done, if the favour had been with better Anſwers then by ſaying, as the Captain did twice or thrice, (with greater Courtſhip, as he thought) that it was hot, and therefore he would not put on his Hat, which his ſmiling betray'd to be but an excuſe; though he conceiv'd he thereby ſhew'd himſelf an excellent Courtier, Then the King began to ſpeak to our Captain, (whom he well perceiv'd to be the Chief of the company) concerning the Peace; yet ſaying no more then what he had ſignifi'd to our General, and deſiring him to perſwade the General not to depart ſo ſoon from *Calecut*, but to ſtay till he had conſulted better with his Miniſters, and had time to give a better and more determinate Reſolution. The Captain anſwer'd cuningly, that theſe matters did not belong to him, who was a private Souldier, and was come thither onely to ſee the City and the Palace, whither he had been unexpectedly invited by his Highneſs; that as to the Peace, it was to be treated of with the General, who had already anſwered his Highneſs as far as he could, according to the Orders given him by the Vice-Roy; nevertheleſs that in Obedience to his Highneſs, he would deliver this Meſſage to him in the Evening. The King ſaw that a Souldier of ours had one of thoſe Harquebuzes, which the *Portugals* call *Baccamarti*, which are very ſhort, of a large bore, and with a Fire-lock after the Engliſh-faſhion. He aſked to have it brought to him to look upon; whereupon a Courtier taking it out of the Souldier's Hand reach'd it to the King, not giving it into his Hand, (for 'tis not lawful for them to touch a thing at the ſame time with the King) but (becauſe it would neither have been handſome to have lay'd it down on the ground for the King to take it up) therefore he took this courſe; He ſet the but-end of the Harquebuz upon the ground at a little diſtance from the King, and then giving the bore-end a gentle caſt from himſelf, made it fall into the Hands of the King, who held them ready for that purpoſe. The King taking the Harquebuz in his Hand, preſently ſhaked the powder out of the pan upon the ground, leſt any diſaſter ſhould befall him, (for he perceived it was charged) then lifting it up to his Eye, he looked through the ſight, ſhewing thereby that he was a good markeſ-man, as they told us afterwards he was. He look'd much upon the Fire-lock as a thing unknown to them, for their Guns have onely match; and being he ſeemed much taken with this piece, I told the Captain it would be handſome to preſent it to him, and indeed had it been

mine,

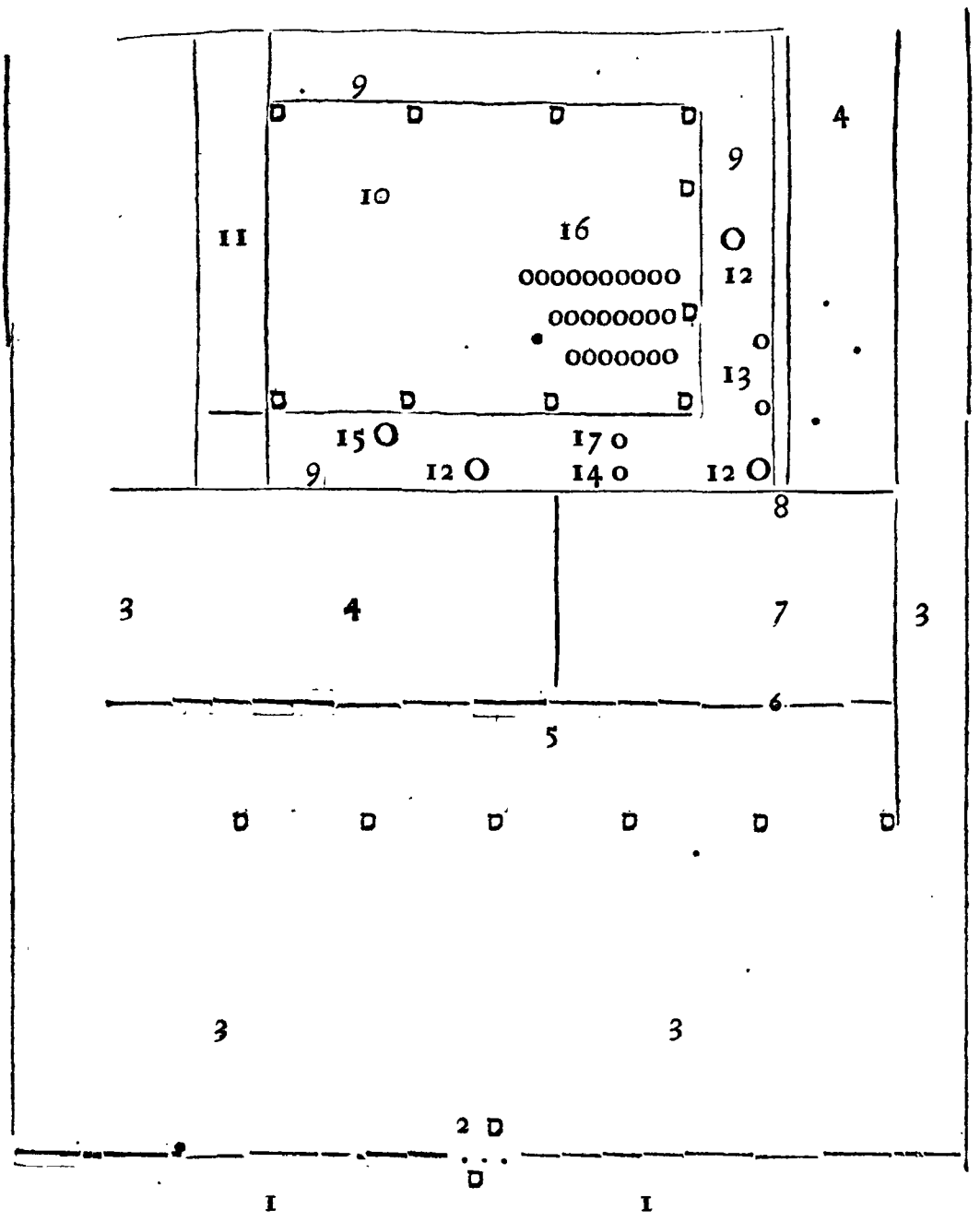
mine, I ſhould willingly have given it him. The Captain ſpoke to the Souldier, who, uncapable of ſuch noble thoughts, anſwered that he would give it to the King if he might have forty Piaſters for it, which was above twice the value. So that the King not offering to buy it, nor the Captain to lay out ſo much Money in order to preſent it to him, the pleaſuring him therewith was waved; nor was it otherwiſe offered to him, as in my opinion Civility required. Nevertheleſs the King never let it it go out of his Hand ſo long as we were with him. Afterwards he ſhewed us a little Parrot ſtanding in an open Cage under the Cloyſter, he endeavoured to cauſe it to ſpeak in our preſence; and becauſe our Interpreters were not very good, he ſent to call an eminent Servant of his, who ſpoke the *Portugal*-Tongue better, to come and interpret in this Converſation.

XIII. The *Signori Portogheſi* my Companions, little accuſtomed to Princes Courts, though otherwiſe well bred, gave me occaſion to laugh within my ſelf at two things. The firſt was, that it appearing to them unhandſome, that the King ſtood all the while he diſcourſed with us, as he did; or at moſt, leaned onely on the wall or his ſtaff; they took upon them to ſpeak to his Highneſs to ſit down, and not put himſelf to ſuch trouble. I diſſwaded the Captain from it by all means, becauſe Kings are Kings, and ſit or ſtand when they pleaſe, and do what they liſt, 'tis their part to command; nor are we to uſe thoſe Complements with them which we do to our equals, but always leave them to their own will and pleaſure, for this is the breeding of the Court: But my counſel prevailed little, for the Captain was reſolved to ſpeak and deſire him to ſit down, as he did, not once, but twice or thrice; of which, nevertheleſs the King made little account, and anſwered onely with a ſmile. The ſecond thing that made me laugh, was, that when the King enter'd into the little Court, the door whereat he and we had enter'd before, was immediately made faſt with an Iron barr, people alſo ſtanding continually to guard it; and ſo likewiſe when any one came in, or was ſent out by the King, it was preſently ſhut with diligence. The Captain and the other *Portugals* did not like this ſhutting of the door, and began preſently to mutter amongſt themſelves, and to ſuſpect that the King intended to detain them priſoners there, or to put ſome trick upon them; and what would the General and others ſay in *Goa*, for their coming to put themſelves in a Cage thus, without the order and leave of their General, onely upon meer curioſity? I advis'd them to be quiet, telling them that it was not befitting a King to do ſuch an act, nor was there any occaſion why the King ſhould be ſo treacherous; that we were not ſo many, nor ſo conſiderable that the doing thereof would be of any profit to him, or damage to the *Portugal* Nation. That it was fit the doors ſhould be ſhut whilſt the King was there in that manner giving Audience to ſo

many ſtrangers together, arm'd, and of ſo little confidence with him as we were: That on the contrary, he had done us much Honour in inviting and admitting us to his preſence with all our weapons, there being no Ambaſſador, nor publick perſon, or ſo much as known amongſt us. This partly quieted them, although they very ill indur'd to ſee themſelves ſhut up. I told them further, that it belong'd to the King to diſmiſs us when he pleas'd, and that, ſhould we be late, the General would excuſe us for our delay, at leaſt, if not for our too-great Curioſity, which yet was no high crime as the caſe ſtood, almoſt all the Souldiers being come a ſhore this day. Nevertheleſs they twice or thrice demanded of the King that he would let them go, alledging that it was already late to return aboard, as indeed it was; but the King alwayes excus'd it, and would not diſmiſs them, ſaying, That we muſt ſtay till the Man he had ſent for was come, becauſe he was deſirous to talk a little better with us, and that he would ſend us aboard in his own Boats, at any time when it ſhould be needful; for, there being no form'd Harbour at *Calecut*, but an open ſhoare, the Ships rode at a good diſtance from the Land.

XIV. At length came the expected Interpreter, who was a prime Brachman, and a Man of great Authority with the King; for I obſerved, that he alone of all that were preſent, leaned upon his ſtaff as the King did, and, as himſelf ſaid, he had ſometimes treated of weighty affairs on his Kings behalf with the *Portugals* in the enterprize of *Cognale*, perhaps not in the dayes of this *Samorì*, but of his Predeceſſor: So that he ſaid, he was very well known to the Vice-Roy, and the chief Captains of *Goa* vers'd in thoſe parts. Upon the entrance of this Man, the King call'd our Captain to come up to him upon the raiſed pavement of the Porch; he refuſed at firſt twice or thrice, but at length was prevailed with by the inſtances both of the King himſelf, and of this Brachman. Here the King fell largely to diſcourſe with him, and with us about the Peace, about his deſire to have the Fleet ſtay a while longer for eſtabliſhing a firm Friendſhip with the *Portugals*, and about divers other things; many of which were the ſame that he had ſpoken before. In ſhort, the Audience laſted till night, the two little Ladies his Neeces, being preſent almoſt all the time, (for they went and came now and then) and the Queen in the upper Cloyſter; in beholding of whom, to ſpeak truth, I was more attentive than in all hearing theſe diſcourſes, which I well ſaw were of little importance, and therefore I cannot relate more punctually. At length it growing dark, upon our Captain's importunity the King diſmiſs'd us, and the door being open'd, we were ſuffer'd to go forth; but firſt he caus'd many branches of Indian Figs and *Lagne*, to be brought and preſented to us; the Courtiers giving them to our Captain and the other Souldiers, not by ſtretching forth the Hand, but by toſſing them in the Air, as their cuſtom is, I believe, to avoid being contaminated

nated by our contact. The King did the like, when at our departure he reſtor'd the Harquebuz to its owner; for he caſt it after the ſame manner into the Hands of one of his Courtiers as it was caſt to him, but gently, and with much care leſt it ſhould fall, bowing himſelf almoſt to the ground for that purpoſe, as it was neceſſary to do by reaſon of the ſhortneſs of the piece. Theſe Ceremonies, of not being touch'd, and the like, of which in publick demonſtration they are ſo rigorous, yet in ſecret and when they pleaſe, they do not ſo exactly obſerve. And 'twas told us of this King, that he is a great drinker of Wine, though rigorouſly prohibited by his Religion, and that he hath ſometimes eaten and drunk at the ſame Table with *Portugals* very familiarly; and that he is a Man of very affable humour, and a great friend to a jovial life, as alſo his carriage towards us demonſtrated. Beſides the *Lagne* and Figs which he appointed ſome of his Servants to carry for us even to the Boats, he gave our Captain a wild Pig alive, which he caus'd to be brought from ſome inner rooms of the Court, and being ty'd with a rope to be carry'd likewiſe to the Sea-ſide, whither alſo he ſent many, and ſome of the principal of his Courtiers, to accompany us. A little after us he ſent again to the General, one of thoſe two Men which had been at *Goa*, (to wit, he who conducted us to the Palace, and was preſent at the whole Audience) to viſit the General in his Name, carry him new refreſhments of Fruits, and deſire him not to depart ſo ſoon. But before I proceed further, for the better underſtanding of what I have already written, I will here preſent to your view a rough and unmeaſur'd Plat-form of the *Samori*'s Palace, and the place where he gave us Audience.



1. The little Piazza without the firſt Gate of the Palace.
2. The firſt Gate guarded with Baliſters.
3. A great Court within the firſt Gate, which ſhould be longer in proportion to the bredth, but is drawn thus in regard of the ſcantneſs of the paper, it hath lodgings about it in ſeveral places.
4. The King's Houſe, and the Apartment of his Women.
5. The Porch of the ſaid Houſe.
6. The ſecond Gate.
7 A dark Room lock'd up

8. A Door

8. A Door leading into the little Court.
9. Several Lodgings.
10. The little Court.
11. The place whence the wild Swine was brought.
12. The King denoted in ſeveral places, according as he mov'd whilſt he was ſpeaking.
13. The King's two Neeces.
14. A great Man of the King's, who ſerv'd for Interpreter.
15. The Queen in the higher Cloyſter.
16. Our Company, with a greater number of Courtiers on each ſide of us, than the place allows to be here denoted.
17. Our Captain in the cloſe of the Audience, and when he receiv'd the *Lagne*.

Being diſmiſs'd by the *Samorì*, as is above-ſaid, we return'd to the Sea-ſide to go aboard, it being now night; but becauſe there were but two or three very ſmall boats, in each of which not above two or three could go at a time, in regard the Sea was ſome-what rough, and we were many, it came to be above one a clock in the night before we all got aboard. Our Captain was one of the firſt, and he went preſently to give an account of what had paſs'd this day between us and the *Samorì* to the General, who was minded to depart forth-with; but underſtanding that the Souldiers were not yet all embarqued, and particularly, the Captain telling him that I was ſtill on ſhore, he gave order to move but ſlowly in expectation of me. In the mean time the *Samorì*'s Meſſenger went to him to deſire him to ſtay a little longer; whereupon the General, though he knew it would be of little importance in reference to the Treaty of Peace, yet not to appear diſcourteous, and perhaps alſo upon account of ſome expediency in order to our Navigation, he determined to ſtay all this night in the Port of *Calecut*. The Meſſenger returning aſhoar with this anſwer, found me alone of all the Fleer, ſtill there, where ſome of the principal *Nairì* kept me company all the while, and left me not till they ſaw me in the Boat, uſing much diligence, to diſpatch all others as ſoon as poſſible; and in the mean time that we waited, which was above an hour, holding me by the hand, and expreſſing many other careſſes and demonſtrations of kindneſs to me.

Before I leave *Calecut*, I ſhall here obſerve one ſtrange cuſtom of the people of theſe parts. The Gentil *Nairi* have no peculiar Wives; but all Women are common amongſt them; and when any man repairs to viſit one of them, he leaves his weapons at the door, which ſign ſufficiently debars all others from entring in to diſturb him; nor does this courſe beget any diſguſt or jealouſie. The Women are maintained by thoſe men that have to do with them. The children neither ſeek nor many times know, who their Father is, but that deſcent by the Mother's ſide is alone conſidered, and according to that all inheri- XV.

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tances are transferred. The ſame is obſerved among Princes and their Wives; the Queens, who are the King's Siſters, uſe to marry other neighbouring Kings, and go into their States to have children, who are to ſucceed in the Kingdoms of their Uncles, and by this means are of Royal blood both by Father and Mother. Theſe Princeſſes are held in great eſteem by the Kings their Husbands; yet if they are minded to try other men, they are not prohibited, but may and oftentimes do ſo, making uſe of whom they fancy for their pleaſure, but eſpecially of ſome Brachmans or other of their Husband's principal Courtiers, who with their privity and conſent are wont to converſe and practiſe with them moſt intrinſecally in the Palace. The King, and all others, as I have ſaid, commonly go naked; only they have a cloth wherewith they are girded, reaching to the mid-leg. Yet when upon any occaſion the King is minded to appear much in Majeſty, he puts on only a white Veſtment of very fine Cotton, never uſing either Cloth of Gold or Silk. Others alſo when they pleaſe may wear the like garment but not in the King's preſence, in which 'tis not lawful for any to appear otherwiſe then naked, ſaving the Cloth above-mentioned. The Arms which every one wears, muſt not be laid aſide at any time, eſpecially not before the King; and, as I have elſewhere noted, every one keeps to one ſort of Arms, which he firſt takes to, without ever changing. When two Kings happen to war together, each Army takes great heed not to kill the contrary King; nor ſo much as to ſtrike his Umbrella wherever it goes, which is amongſt them the Enſign of Royalty; becauſe, beſides that it would be a great ſin to have a hand in Royal blood, the party or ſide which ſhould kill or wound him, would expoſe themſelves to great and irreparable miſchiefs, in regard of the Obligation the whole Kingdom of the wounded or ſlain King hath to revenge him with the greateſt deſtruction of their enemies, even with the certain loſs of their own lives if it be needful. By how much ſuch Kings are of greater dignity among them, ſo much longer this obligation of furious revenge endureth. So that if the *Samorì* ſhould be killed or wounded by the Army of the King of *Cocin*, who is his enemy, but of greater dignity; the people of the *Samorì* ſtand obliged to one day of revenge, (others ſay three days) during which, every one is obliged to act their utmoſt to the utter deſtruction of thoſe of *Cocin*, even with the manifeſt hazard of their own. But if the King of *Cocin*, who hath a greater repute, for honour at leaſt, if not for power, ſhould happen to be ſlain or wounded, by the people of the *Samorì*; the fury of revenge is to laſt in thoſe of *Cocin* all the time of their lives, (others ſay once a year) which would cauſe a great deſtruction both ſides. They call this term of time, or manner of revenge, *Amocò*; ſo that they ſay, the *Amocò* of the *Samorì* laſts one day; the *Amocò* of the King of *Cocin* laſts all the life, and ſo of others. Of the *Malabars* who live

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mixt with the *Nairi* in the Maritime Parts, and are Moors in Religion and all other Cuſtoms; I heard onely this Remarkable, That by a receiv'd and univerſal practiſe amongſt the Women, they will never lie under the Men in the Act of Coition; which, becauſe a thing extraordinary, I would not omit to mention.

December the twenty third, A good while after Sun-riſe we departed from *Calecut*, but had the wind all day againſt us, and made but little way. At night we caſt Anchor, becauſe there is ſeldom wind enough for ſailing in the night time; and being we coaſted along the ſhore, we might caſt Anchor at any time we pleas'd. XVI.

December the twenty fourth, We had the wind contrary again, making very little way; ſo that we caſt Anchor many times, and in the Evening, becauſe it was Chriſtmaſs-Eve, the Litanies were ſung in all the Ships; and afterwards we had Collations of Sweet-meats, and celebrated the Feaſt as well as the place afforded. In our Ship, ſome Souldiers, who were employ'd to make a ſort of ſweet fritters of Sugar, for ſport put into many of them certain powders which cauſed giddineſs; ſo that almoſt all the Souldiers that ate of them, after the Collation ſeem'd drunk, and were conſtrain'd to betake themſelves to ſleep, which they did all night much more then that time and place requir'd; for, had Enemies come, the greateſt part of the Souldiers being in this manner, I know not how we ſhould have done.

December the twenty fifth, By break of day we arriv'd at *Cananòr*, where we preſently landed to hear the divine Offices. *Cananòr* is a little place upon the ſhore, but near a Promontory, which makes a kind of Haven. The City is ſurrounded with walls, not very ſtrong and well made; but in ſome places I know not by what negligence decay'd. It hath four Churches, to wit, *La Sede*, or the Cathedral; *La Miſericordia*, which is a Confraternity, and much like our *Monte della Pieta*, *Santo Spirito*, and other ſuch; it hath correſpondence with an other: There are of them in all the Plantations of the *Portugals*, and they do many good works; for almoſt all the pious works, which amongſt us are done by divers Houſes and Societies, this one place of *La Miſericordia* do's amongſt the *Portugals*; as, keeping of things Depoſited; tranſmitting Bils of Exchange ſafe; relieving the poor, the ſick, and impriſoned; maintaining expos'd Children; marrying young Maids; keeping Women of ill Lives when converted; redeeming Slaves; and, in ſhort, all works of Mercy, whereof a City or Country can have need. A pious thing indeed, and of infinite benefit to the Publick; the rather becauſe they are in all Territories of the *Portugals*, and hold correſpondence together, even thoſe of *India* with thoſe of *Portugal*; ſo that they all ſeem but one body extending its members and influences incredibly profitable to ſeveral Countries. This pious Place is govern'd by Secular Confreres; to which Confraternity none are admitted but worthy Perſons, upon certain decent

Conditions, and to a ſet number. So that the good Works which they do, and the great ſums expended therein every year, accrew to the benefit not only of the Confreres, but of the Publick in general, with much Charity; ſo that I do not account my time loſt in making this little Digreſſion. The third Church of *Cananòr* is *San Franceſco*, where the Fryers of that Order reſide; and the fourth, if I remember right, is *Santa Maria della Vittoria*. Without *Cananòr* is an entrench'd Fort, contiguous to the walls of the City, and under the *Portugals* juriſdiction: But about a muſket-ſhot diſtant, or more, is a great Village, which they call the *Bazàr*, where all ſorts of Proviſions and other Merchandizes are ſold; the Building is like that of *Calecut*, and perhaps better; yet this is under the juriſdiction of the *Gentiles*, (though the Inhabitants are in great part *Malabar-Moors*) and by derivative Authority from a King of this Country whom they call the King of *Cananòr*, and who reſides far from the Sea; 'tis govern'd by a famous *Malabar-Moor*, nam'd *Agà Begel*, whoſe Houſe I ſaw, but not himſelf, having ſpent this whole day in walking up and down *Cananòr*, and the *Bazar* of the *Gentiles*; for I dined with our Captain on ſhore in the Houſe of a *Portugal* married there: At night having viewed all, and bought abundance of dried Indian Figgs, and many Veſſels of Conſerves of the Pulp of young Indian Cane or *Bambù*, (which is very good to eat after this manner) of green Pepper, Cittrons, and other Fruits wont to be pickled by them in Vineger, and vendible here, very good, and in great plenty, at length we returned a Ship-board.

XVII. *December* the twenty ſixth, We ſet ſail from *Cananòr*; but for three dayes together ſailed but little by reaſon of the accuſtom'd contrary wind, and out caſting Anchor frequently as well in the day time as the night.

December the twenty ninth, We paſſed before *Cagnarotto*, whence ſome Men came in a Boat from the King of *Banghel*, (who lives there in Sanctuary with the King of that place his Friend and Kinſman) to viſit and preſent our General in the Name of their Lord.

December the thirtieth, About noon we entred the Port of *Mangalòr*. I had a deſire to go to *Carnate* to ſee that Queen, and had already given Money for a Boat to carry me thither, being I might ſooner and better go ſo then with a *Palanchino*; but this journey was diſappointed as well as my former, I know not by what unhappy deſtiny; for I underſtood that the Fleet was by all means to depart from *Mangalòr* the next day, ſo that I could not have time to go and return; and if I loſt the opportunity of this Fleet, God knows when I ſhould have another of paſſing to *Goa*, whither other conſiderations of my buſineſs required me to repair as ſoon as might be. So I deferr'd my going to *Carnate*, but with no ſmall regret; for being deprived of the knowledge of that Queen, who was reported to me for a Lady of great Worth and Valour. Whileſt we ſtayed aſhore, I went to the Church

Church of *San Franceſco* to viſit thoſe Fathers, where I found the General of our Fleet, Sig: *Luis de Mendoza*, whom I had never ſeen before. I found him a very compleat and gallant Cavalier, and, having been bred in the Court of *Spain* the Queens Page, a much better Courtier then other *Portugal* Cavaliers of *India*, who have not ſeen other Countries, are wont to be.

December the one and thirtieth, I heard Maſs in the fore-noon and dined a ſhore with the Brother of Signor *Tomè de Barrios*, my Friend in *Goa*, at the Houſe of the *Padre Vicario* of *Mangalòr*, named---------, and known to me likewiſe at *Goa*. In the Evening I went aboard, and when it was dark we went out of the mouth of the Port to put our ſelves before the whole *Caſila*, which here began to joyn with our Fleet, very numerous indeed, conſiſting of above a hundred and fifty Ships, laden with Rice, which were going to *Goa*, from whence all that Proviſion is diſperſed abroad; of which *Caſila*, our Ship being Captain of the Vant-guard, it behooved us to go firſt; but being the *Caſila* was ſo great, we caſt Anchor juſt without the mouth of the Port, there expecting the day, and a ſign to be given us by the General with his Canon: For it was requiſite for all to keep as cloſe together as poſſible, to the end that ſo many Ships of Merchandize, (diſarmed and without Souldiers, ſaving the Convoy of the few Ships of our Fleet, ſome of which went before, ſome in the middle, and ſome alwayes behind) might go ſecure from the aſſaults and ſurprizes of Pirates; and indeed, to guard ſo many diſarmed and laden Ships, that took up ſo much room at Sea, with ſo few armed Veſſels, was no eaſie matter. But ſo it was, that we above all the reſt were to take particular care that no Ship got before us, or ſeparated from the Company, leſt ſome diſaſter might befall them.

On the firſt of *January*, 1624. We ſet ſail from *Mangalòr* towards *Goa*, with the whole *Caſila*, which encreaſed hourly; other Merchant Ships joyning with us at all the Ports by which we paſſed, we giving them a ſign with our Canon, and many times waiting for them till they came out. This firſt day we ſailed not above three Leagues, and anchored under *Carnate*, but not in ſuch a place and time that I could go to ſee the Queen as I deſired. XVIII.

January the ſecond, We ſet forth again very early, but a contrary North-Weſt wind ariſing caus'd us to anchor among the Rocks, which they call *Scogli di Santa Maria*; whence ſome Men that went on ſhore, brought me ſome Jaſmen, of a very goodly Scarlet-colour, of which ſort I had never ſeen any Jaſmen before, in any other place of the world; but for ſmell, it had little or none at all.

January the third, We ſet forth again at our uſual hour, and the wind began to blow from the land, which in that place is on the Eaſt. We paſs'd by *Barſelòr*, and, a League beyond, anchored at the Rock of *Camboli*, where we waited for the

Caſila of *Barſelòr*; we not entring there our ſelves, that it might diſpatch the ſooner.

January the fifth, Whilſt we ſtay'd at *Camboli* expecting the coming forth of all the *Caſila* of *Barſelòr*, in the Morning we diſcover'd twelve Ships coming towards us from the South; and knowing that they were not Merchants but Men of War, and having no News of any Armado that was to come from *Goa* at this time, we judg'd them to be Paroes of *Malabar-Pirats*, as indeed they appear'd; for the ſaid Paroes are almoſt like the Ships of the *Portugals*, but ſomewhat lighter. And becauſe we ſaw them make directly up to us, we prepar'd for fight, and ſailed forwards to meet them; aſſuring our ſelves, that if they were Paroes, they came to aſſault us; ſince they could not but know that the Ships of our Armado, which alone were fit for fight, were fewer then theirs, and that the other Merchants Ships of the *Caſila*, whom we convoy'd, could ſerve for nothing elſe but either to fly away, if they were able, or to increaſe their booty in caſe our few arm'd Veſſels ſhould be beaten. The Ship wherein I was, being the Captain of the Vant-guard, was far before the reſt, and alone towards that part whence the aboveſaid Ships were coming. Having betaken our ſelves to our Arms, (which yet was not done without ſome confuſion, becauſe the things in the Ship were out of order, and the Souldiers unprovided of Powder, which was to be fetch'd out of the place where it was kept and diſtributed thus haſtily in ſmall quantities, being our ſtore was but ſmall) we conſulted a while what to do, whether to wait for our other Ships which were behind, and ſo joyn all together in encountring the Enemy; or elſe to begin the fight, as we were, alone, till the reſt came up to us. The firſt courſe ſeem'd ſafeſt and moſt conſiderate; the latter was more magnanimous, but with-all temerarious, becauſe we were ſo diſtant from our company, that before they could come to ſuccor us, our Ship might be wholly deſtroy'd; as being but one it might very eaſily be by ſo many, eſpecially in that extreme furious way of fighting practis'd here, wherein there is great uſe of fire-works. Yet our Captain and the reſt of us thought it was no time to demurr longer and conſult; becauſe the Enemy was ſo near, that to wait for our Company would have little advantag'd, but might much have prejudic'd us, giving them thereby preſumptions of our weakneſs and fear: Wherefore we all cry'd out to go on; that ſince we were come to this pinch, 'twas better to incurr our loſs alone with a valorous temerity by doing our duty, then to hazard the loſs of the whole Armado and its Reputation, if the Enemy perceiving us timorous and weak ſhould take heart againſt us from our imprudent fear: That as it was our duty to go forwards, ſo it was the duty of our Companions to follow us and ſuccor us, and not let us periſh alone; that this care belong'd to them; that if they did otherwiſe, the fault would lie upon them, not upon us; that (in fine) let us give the onſet, and leave Heaven to take care

can of the reſt. Thus reſolv'd, we deſperately ſail'd forward. Our Companions that were neareſt would have done the like; but the General, who was far behind in another place of the *Caſila*, ſhot off a Piece to command all to ſtay for him, reaſonably conceiving it the beſt way to attaque the enemy altogether; whereupon all the other Ships of the Fleet which were behind us, ſtood ſtill awhile; but we alone, ſeeing our ſelves ſo far engag'd and ſo near the Enemy, whatever the others did, would by no means ſtay but continu'd our courſe. Which Sig. *Franceſco Peſciotto* Captain of one of the neareſt Ships, beholding, and miſliking that we ſhould charge thus alone, and he quietly look on at a little diſtance, he loſt all patience; and began again to make up after us, though a far off; the ſame did all the reſt ſoon after, conceiving it the beſt way. We were now within Falcon-ſhot (for greater Pieces then Falcons theſe Ships carry not) but forbore to fire till a nearer approach might make the ſhot more certain; which ſeem'd alſo to be the Enemie's deſign: when being come ſo neer as to ſpeak and be heard, and ſtanding ready to give fire both to the Ordnance and Muſket, by the voices and cries on either ſide we found each other to be friends: for theſe Ships were an unexpected and extraordinary Fleet of *Portugals* ſent to *Cocìn* to convey ſecurely from thence to *Goa* certain moneys of the Confraternity *della Miſericordia*, and other Proviſions. Hereupon the feud ceaſing, the mortal thunder was turn'd into joyful ſalutations, with chearful noiſe of Drums and Trumpets; at the ſound whereof the Morning beginning to clear up, ſeem'd alſo to haſten to rejoyce with us and part our erroneous fray. I have mentioned this paſſage at large, to the end the ſucceſſes, inconveniences, counſels and reſolutions enſuing ſuddenly thereupon may be known; from all which, prudent adviſo's for other occaſions may be deduced; and alſo to make known to all the world the demeanour of the noble *Portugal* Nation in theſe parts; who indeed, had they but as much order, diſcipline, and good government as they have valour, *Ormùz* and other ſad loſſes would not be now lamented, but they would moſt certainly be capable of atchieving great matters. But God gives not all things to all.

It being now broad day, we ſet ſail with the whole *Caſila*; but by reaſon of contrary wind, ſail'd no more then three leagues, and late in the evening came to anchor, in the place where we hapned to be; the contray Northweſt wind beginning to grow more boiſterous. XIX.

January the ſixth, We had the wind ſtill contrary, and having ſaild three other leagues, at the uſual hour we caſt anchor near the Rocks of *Baticalà*.

On the ſeventh, the ſaid wind blowing ſomewhat favourably, about noon we paſs'd by *Onòr*, and without ſtaying diſcharg'd only one Gun to give notice for the Ships to come forth of the port, if any were there that would accompany us; for greater dili-

diligence was not needful, becauſe few come from thence. In the Evening the uſual contrary North-weſt wind ariſing, we came to an anchor, a little diſtant from *Mirizeo*. At the ſecond watch of the night, a good ſtiff South-wind aroſe; and in the forenoon next day we paſs'd by the Rocks call'd *Angediva*, and at night came to an anchor ſomewhat Southwards of *Capo falſo*.

January the ninth, the wind was contrary, our way ſhort; and becauſe we could not proceed forwards, we caſt anchor neer *Rio del Sale*; alſo the next day, for the ſame reaſon we could get no further then an *Enieda* (as they ſpeak) or Bay, call'd *Mormogòn*, in the Iſland of *Salſette* contiguous to that of *Goa* on the South, but greater and divided from the ſame only by a River. This Iſland of *Salſette* is full of very fair Towns, and abundance of Houſes. Above all, the Jeſuits have the goodlieſt places, and 'tis counted that perhaps a third part of the Iſland is theirs; for beſides three good Towns which belong wholly to them, they have alſo dominion and government in all the other Towns too which are not theirs; they have Churches everywhere, Lands and ſtore of Goods; and I believe all the Pariſhes are govern'd by them in Spirituals with ſupreme Authority; whence this people acknowledg more Vaſſallage (upon the matter) to the Jeſuits then to the King himſelf. The caſe is the ſame in another Iſland call'd *Bardeos*, adjacent alſo to that of *Goa*, but more Northward, which is under the government of the *Franciſcans*. Nor is it otherwiſe in almoſt all the other Territories of the *Portugals*; ſo that it may juſtly be ſaid that the beſt and perhaps too the greateſt part of this State is in the hands of Clergymen.

XX. Having anchor'd in the Bay of *Mormogòn* in good time, and knowing that we were not to depart the night following, our Captain with ſome others of us went aſhore to ſee a Place and Church of the Jeſuits call'd S. *Andrea*, which they told us was hard by: yet we found it not ſo near, but that we walk't about a league to get to it, becauſe we knew not the right way, but miſtook it, and were fain to leap over very broad and deep ditches of water, into one whereof one our Company happened to fall, to the great laughter of the reſt, beſides many other inconveniences. We found the Church large, neat and well built, with a fair ſquare Court or Yard before it, ſurrounded with handſom Stone-walls, and within with ſome great Trees, under which were Banks rais'd to ſit upon in the ſhadow. On one ſide of the Church was a very fair and well-built Houſe for the *Padre Rettore*, who hath the preſent ſuperintendency thereof; which Church and Building would be very magnificent not only for this place but for the City of *Rome* it ſelf. We ſtay'd a good while diſcourſing with the F. Rector, who told us ſundry news from *Goa*, and invited us to Supper; but fearing to arrive too late at the Fleet if we ſtay'd to ſup here, we wav'd the Courteſie,

ſie, and taking leave of him at Sun-ſet return'd to the place where we had left our Ships; and though we had a Guide to conduct us by the beſt and neareſtway, yet we got not thither to imbarque till after two hours within night.

January the eleventh, at our departing from the Port of *Mormogòn* this day, in which we were to arrive at *Goa*, the General, who was wont to go in the Rear-guard, being now minded to go in the middle of the Armada, commanded our Ship, (hitherto Captain of the Vant-guard) to remain behind all the reſt for guarding the Rear-guard: where great diligence was to to be us'd, both that no ſtragling Ship might be in danger of being ſurpriz'd by Rovers, or any of the Merchants Veſſels ſlip aſide to avoid paying Cuſtom at *Goa*, and go to unlade in other places of Counterband. Wherefore having ſail'd the little remainder of the way, and caus'd all the other Ships to enter, which were in number more then two hundred and fifty; we at length enter'd the Bar or Mouth of the *Rio* of *Goa*, where we anchor'd under a Port hard by, without going further to the City; it being the cuſtom for no Fleets to arrive in the City without the advice and Licence of the Viceroy. Here we found the Ship, which alone was to go this year to *Portugal* already laden and ready to ſail; as alſo ſome Galeons in readineſs likewiſe, whether to be ſent to *Ormùz* or elſewhere I know not. Sig. *Ayres de Siqueida* Captain of our Ship, having got leave of the General, went to *Goa* with a *Manciva* or Boat which came to him for that purpoſe; and I with Sig. *Franceſco Peſciotto* Captain of another Ship, Sig. *Manoel Leyera* and ſome few Soldiers accompani'd him. We arriv'd at *Goa* when it was dark night, becauſe 'tis three leagues from the mouth of the Bar to the City, almoſt directly from South to North; ſo that there is a conſiderable difference between the altitude of the Pole at *Goa*, and the mouth of the Bar. Having landed, every one went to his own home; and I, who had no houſe ready for me, nor yet any ſervant, went alone, as I was, to lodg in the Houſe of Sig. *Antonio Baracio* my friend, according as himſelf & Sig: *Ruy Gomes* his Brother had promis'd I ſhould when I departed from *Goa*. As I was going thither I was unexpectedly met by the ſaid two Brothers, who receiv'd me with their wonted courteſie. My Bed and Goods which I had in the Ship were ſoon after brought to the ſame place by the procurement of Sig. *Ayres*. I underſtood here that my quondam ſervant the honeſt *Cacciatùr* coming hither from *Ikkerì* to *Goa* after his falſe dealing with me, had attempted to put a trick upon Signora *Maria* alſo, but it did not ſucceed. He feign'd that I had ſent him beforehand to take order for a houſe againſt my return, and was importunate for mony to prepare and provide things neceſſary. My letter he ventur'd not to preſent but pretended a misfortune at Sea, whereby it was loſt, with other ſuch inventions. Hereupon Signora *Maria* ſuſpected him, and, without my Letters, gave no credit to him, as neither did Signora

Maria

Maria da Cugna. So that ſeeing his devices to get mony from them, prov'd ineffectual, he came no more in ſight; and we believe is gone into the Territories of the Moors amongſt the Mahometans, having heard no more news of him.

XXI. *January* the twentieth, a Proclamation was put forth by the Vice-roy for all *Portugal* Soldiers (they call all ſuch as have not Wives, *Soldati*) and alſo all *Diſpacciati*, though marri'd, to prepare to go to *Ormùz*; it being given out that the Vice-roy intended to paſs thither in perſon with a great Armada and Galeons. Amongſt the *Portugals*, thoſe are call'd *Diſpacciati*, who having ended their ſervices, which every one is oblig'd to perform for eight years, only with that ſmall pay and maintenance which is given to Servants (which indeed is very ſlender), upon petition to the King in *Spain* and repreſentation of the faithfulneſs of their ſervices, according as the ſame are greater or leſs, are diſmiſs'd by the King with ſome honourable and profitable Charge, as Captain of a Fort, and the like; to injoy the ſame for three years or ſome other determinate time. Which Charges they enter not upon as ſoon as the ſame are granted, but when it falls to them of courſe according to the time of their diſmiſſion: whereby it comes to paſs that ſome never enjoy them as long as they live, nor yet their ſons ſometimes, unleſs very late, (in caſe the favour extend to their ſons too) becauſe all the ſaid Charges or Offices go by ſeniority, every man' time beginning from the day of their diſmiſſion; and oftentimes it happens that forty or fifty are diſmiſs'd at the ſame time with him, all who muſt firſt enjoy the ſame Office or elſe dy to make way for him. In brief, 'tis an invention of the Kings of *Portugal*, much for their own intereſt; for not having much to give in recompence of ſervices, they by this means pay the greateſt part of thoſe that ſerve them with hopes alone; which alſo prove very well to them; the men of this nation being of ſuch an humor that they not only are contented with theſe bare hopes, and hold themſelves well requited for many great and toilſom ſervice, but make great account thereof; for theſe Reverſions, which are to fall God knows when, are the eſtate and ſupport of many, the portions of many Daughters, and in brief, in reſpect of the little other eſtates they have in *India*, one of the beſt and moſt conſiderable advantages that they poſſeſs, beſides their being of much reputation and honour. Now to all ſuch as were in this manner diſmiſs'd was this Proclamation directed, obliging them to go to *Ormùz* with the Vice-roy under penalty of loſing all their Reverſions. But for all this, intelligent men did not believe that the Vice-roy would undertake this Expedition, both becauſe they did not hold him a man likely to take up ſuch a reſolution, and becauſe there were not ſuch preparations made in *Goa* for his voyage, as was requiſite.

XXII. *January* the two and twentieth, a Galeot under the command of Sig. *Manoel de Paiva*, our friend, arriv'd at *Goa* from *Sindi*, in which were many perſons that had come to *Sindi* with other Ships

Ships from *Maſcàt*; amongſt the reſt there was a conſiderable Soldier belonging to *Ruy Freira*, who brought certain news of his own knowledge, how the ſaid *Ruy Freira* having held *Ormùz* cloſely beſieg'd for a long time, and brought the Defendants to great diſtreſs for want of all things; at length, no relief coming to him, no proviſions wherewith to continue the Siege, (his Victuals failing him) was conſtrain'd to raiſe the Siege and return to *Maſcàt* with all his Army; yet with intention to make new proviſions, and get new ſuccours and ammunitions, and then to return again to beſiege the place; which in the mean time the Moors omitted not to ſupply with all ſort of neceſſaries for a long time, to repair the fortifications and re-inforce it with freſh Soldiers. All which conſider'd, I hold the retaking of *Ormùz* very difficult, both in regard of the courage the enemy hath reſum'd by this action, and becauſe the ſame ſcarcity of Victuals will happen frequently, and in a ſhort time to the beſiegers no leſs then to the beſieged, being the Iſland affords nothing of it ſelf, and our proviſions muſt be fetcht from greater diſtance then thoſe of the enemies: wherein not much diligence being us'd on our part, I doubt not but it will be very difficult for them to hold the Siege long; and when they intermit the ſame never ſo little, as they have done now, that ſhort time is ſufficient to ſecure the place from famine; becauſe having the Continent ſo neer hand, and proviſions there in much plenty, it may be in one day alone ſupply'd for many months. As for taking it by battery or otherwiſe; the *Portugals* being ſo few and little skill'd in ſuch Arts, and on the other ſide the enemies ſo numerous and indefatigable in undergoing toil and pains, I hold it very difficult. The Viceroy of *Goa*, who had been ſo cold in ſending ſuccours to *Ruy Freira*; becauſe he would not that he ſhould take *Ormùz*, but only hold it ſtreightned till himſelf went in perſon to reap the fruit of others labours; that ſo he might with the glory of this victory cover the paſs'd neglect he had committed in the ſhameful loſs of the Ships in the Voyage when he came into *India*: now hearing this news, and how *Ormùz*, which he thought he had in his clutches, was by the retreat of *Ruy Freira* (who would infallibly write into *Spain* of the wrong done him in not ſending him any forces or ſuccour during a year's time that he had been upon the attempt, and heinouſly charge the Viceroy for it) eſcap'd out of his hands, and become very difficult to be taken, was infinitely troubled thereat; and indeed I know not how he can excuſe himſelf to his Maſter for ſo great negligences; and ſome have heard him lament himſelf much, and ſay that it was his own fault. However it were, the talk of his going to *Ormùz* became very cold upon theſe news; and if it was not believ'd at firſt, after this it was held wholly deſperate; although to encourage others to the expedition, he ſtill kept up the report. The ſame Ship brought news, how *Ruy Freira*, whilſt he was at the Siege of *Ormùz* with his few Ships, ſent two to the ſtreight of

Mecha, to ſee whether they could get any booty which might ſerve to ſupport his forces; another to *Sindi* to fetch proviſions, and adverti ſe the Mogul's Miniſters there not to ſend any Ships into *Perſia*, otherwiſe he ſhould take them; yet neither thoſe of *Mecha*, nor this of *Sindi* ever return'd to him; neither did this Captain ſend him any thing from *Maſchàt*: ſo that he was conſtrain'd to remove his quarters. Beſides, during his being before *Ormùz*, he had ſent ſome other Ships to fall upon the Country of thoſe *Arabians* whom they call *Nactrilù*, living upon the Coaſts of *Perſia* in the gulf above *Mogoſtàn*; and that this enterprize ſucceeded well enough, they having made great deſtruction, and taken much ſpoil: but afterwards the Captains of the ſame Ships being greedy of prey, contrary to the order of *Ruy Freira*, and againſt the judgment of one of them who was the head of all the reſt (little obedience is an ordinary thing among the *Portugals*, and cauſes infinite diſorders) deſign'd to ſet upon another place, whoſe Governour, who was an Arabian *Sceich*, at firſt attempted to make them forbear with good words, ſaying that he was their Vaſſal, &c. but when he ſaw, that courteſie prevail'd not againſt their rapacity, he got his men together, and made head againſt them; ſo that aſſaulting them in a convenient place as they were out of order, he defeated them, killing many, and amongſt thoſe, divers Captains and Soldiers of valour; which was no ſmall loſs. It was further related, that during the Siege of *Ormùz*, the beſieg'd being in great ſtreights for all other things, and which was moſt important, of water alſo, which within fail'd them and was corrupted; yet *Ruy Freira* could not hinder them from ſerching plenty of very good water as often as they pleas'd at a place of the Iſland without the Garriſon, which they call *Trumbak*, where, not through want of Soldiers, (for he might have had *Arabians* enough and others of thoſe Countries) but for want of money to pay and ſupport them, he could never place a guard to prevent the enemies from fetching as much water as they pleas'd. They ſaid laſtly, that *Ruy Freira* was at *Maſcàt* ſoliciting for aid, and preparing to return to *Ormùz* as ſoon as he ſhould be provided of what was needful.

XXIII. By the ſame Ship a Jew came from *Sindi* who had lately dwelt in *Ormùz* and came to *Sindi* by ſea from *Guadèl*, which is a Port of the Kingdom of *Kic* and *Macran*, and was come to *Guadal* by land from *Sphahàn*. He was a ſagacious perſon, and affirmed to me for certain that the Prince of *Kic* and *Macran* was a friend and obedient to the *Perſians*, and that there paſſed through his Country infinite *Caſila's* of Merchandize which came from *India* to *Guadèl* by Sea, and from thence were tranſported into *Perſia* upon Camels; and that this way was not only frequented ſince the taking of *Ormùz* which was declined during that War, but was alſo very ſecure and afforded much profit to the ſaid Prince of *Macran*, becauſe at *Guadèl* he received divers Cuſtoms of the aboveſaid Merchandizes; and before this paſs was open, he had no profit

profit at all. Yet this Jew could not tell me, whether this friendſhip and obedience of the *Macranite* to the *Perſian*, was becauſe the Prince, who raigned there, was dead and ſucceeded by his younger Brother, who many years ago had fled into *Perſia* to this *Sciàh*, as I have elſewhere mentioned in this Diary; or elſe becauſe the two Brothers ne'r agreed together, and that he who raigned ſtill, either for his own intereſt upon account of the ſaid paſs of the *Cafila*'s, or through fear ſince the taking of *Ormùz*, or perhaps forced by War or other like Accidents, had diſpoſed himſelf to be friendly and obedient to the *Perſian*.

XXIV. *January* the twenty fifth, The Jeſuits of the Colledge of Saint *Paul*, (this day being the Feaſt of their Colledge) began to make part of their Solemnities, which were to be made for joy of the Canonization of their Saints *Ignatio* and *Sciavier*; the Celebration of which was deferred till now, that more time might be allotted for preparation. They came forth with a Cavalcadé of all their Collegians divided into three Squadrons under three Banners, one of which repreſented the *Aſiaticks*, one the *Africans*, and another the *Europæans*; thoſe of each Squadron being clothed after the manner of their reſpective Countries. Before the Cavalcade, went a Chariot of Clouds with *Fame* on the top, who ſounding her Trumpet with the adjunction of Muſick, publiſhed the News of the ſaid Canonization. Two other Chariots accompany'd the Cavalcade, the hindermoſt of which repreſented *Faith* or the *Church*; the other in the middle was a Mount *Parnaſſus*, with *Apollo* and the Muſes repreſenting the Sciences profeſſed in the ſaid Colledge; both which Chariots, were alſo full of very good Muſick and many people. Moreover, they remov'd from place to place amongſt the Cavalcade, five great Pyramids upon wheels, drawn by Men on foot, well cloth'd after the Indian faſhion. Upon the firſt were painted all the Martyrs of the Order of Jeſuits; upon another, all the Doctors and Writers of Books; upon another, figures of Men of all ſuch Nations in their proper habits, where the ſaid Order hath foundations, to repreſent the Languages in which the Fathers of it preach: Another had abundance of Deviſes relating to all the Provinces of the ſaid Religion; and laſtly, another had all the Miracles both of *Sant' Ignatio*, and *San Franceſco Sciavier*. All of theſe Pyramids had Epitaphs, Statues, and other Ornaments both at the pedeſtal and at the top; ſo that paſſing in this manner through the principal ſtreets of the City, they planted and left the ſaid Pyramids in ſeveral places; one before the See or Archiepiſcopal Church; one before the profeſs'd Houſe of *Gieſu*; one before the Church of *San Paolo*, where at firſt they kept the Colledge; but by reaſon of the badneſs of the Air, remov'd it from thence, yet the Church remaining to them, which was ſometimes much frequented and magnificent, but at this day is but meanly provided for; ſo that they are ſtill in conteſt with the City about it, who unwillingly conſent to this changing of the Colledge.

The laſt they left before the new Colledge, the Church whereof they are wont to call *San Rocco*, and by the other Name alſo; but the Jeſuits, reſolute to keep their Colledge by reaſon of the fairneſs of the place, notwithſtanding the oppoſition of the *Auguſtine* Fryers, who by long and intricate ſuits, uſe their utmoſt endeavor to hinder them from it, onely to the end not to have them Neighbours, under pretext that they deprive them of the freſh Air, and the proſpect of the Sea: The Jeſuits, I ſay, reſolute to abide there, prevailing hitherto, both againſt the City, which re-calls them back to *San Paolo Vecchio*, for greater convenience of the Students, and againſt the *Auguſtines*, and againſt the King himſelf, who hath many times ordained their removal and the deſtruction of their new Colledge; nevertheleſs maintain themſelves in poſſeſſion of their new and ſumptuous Fabrick, which alſo they daily inlarge, and nominate *San Paolo Nuovo*; for in *India* they will have all their Colledges dedicated to Saint *Paul*, the Doctor of the *Gentiles*.

XXV. *January* the nine and twentieth, I went together with the Signori *Baracci* my entertainers and other friends, to ſee and ſpend a day at *Guadalupe*, which is a place of Recreation in the Iſland of *Goa*, diſtant from the City about two leagues, populous and full of Houſes and Gardens of ſeveral Portugal *Signori*, who for pleaſure go to dwell there ſome time of the year, as you at *Rome* do to *Fraſcati* which is the ancient *Tuſculanum*. *Guadulupe* lies at the foot of a certain Precipice in a plain ſoil upon a ſpatious Lake, which at one time of the year is quite dry'd up and ſown with Rice, ſo that the proſpect is always very lovely; becauſe the Lake is either full of water, in which grow abundance of pretty Flowers and aquatick Plants; or elſe 'tis all green with Rice, which is ſown before the Lake is totally dry and grows up to maturity before the Water return; ſo that it makes a very pretty Shew, and the more becauſe this Water being collected in great rain, is fed alſo by a ſmall but conſtantly running River; and though ſo kept there for many months, yet cauſes not any bad affection of the Air; but through the goodneſs of the Climate the Air is always better here then any where elſe. Nor is the Sea far diſtant, to wit the ſhore of the other more Southern River which forms the Iſland of *Goa* on the other ſide oppoſite to the City; and the mouth of that River which makes a ſecure and ſpacious Harbour, where ſometimes even the greateſt *Portugal* Ships ride, and in old time the City ſtood there, ſo that they call the place at this day *Goa Vecchia*, or old *Goa*. As we return'd, we ſaw abundance of Villages and Palmeta's full of all ſort of fruits, and many fair and well-kept Churches, as *San Lorenzo*, and others within a ſmall diſtance; ſo that I had reaſon to judge this place to be held the moſt delicious of *Goa*.

January the thirtieth, Being in *Guadalupe*, in the Garden of the Houſe where we were, which belong'd to Signor *Simon Gomes* our Friend, and Kinſman to the Sigg: *Baracci*, I ſaw a

Canella

Canella, or Cinamon Tree, of which ſome are found in *Goa*, but ſtrangers. 'Tis as big a Tree as any, not a ſhrub as I imagin'd; ſome of the leaves, which have a taſte of Cinamon, and are pleaſant to be maſticated, I keep among my baggage, to ſhew the ſame in *Italy*; as alſo ſome of the Tree *Triſoe* with its odoriferous Flowers, which blow every day and night, and fall at the approach of day, as I my ſelf ſaw and obſerv'd of one that was planted before the Gate of our Houſe. This Flower is very like the *Jaſmin* of *Catalonia*, but the *Canella*----hath a yellow one, which is us'd by the Country-people inſtead of Saffron with their meats, and upon other occaſions. Moreover, I ſaw and obſerv'd in the Lake two ſorts of Flowers, one great, the other very ſmall, both white, with ſomething of yellow in the midſt; the leſſer hath no green leaves on the ſtalk to be ſeen, and the inner part of the white leaves is full of thick and long Doun: The greater Flower hath ſmooth, long, and ſtrait leaves, and grows on a Plant whoſe leaves are large, and almoſt perfectly round, ſwimming on the ſurface of the water, totally expanded almoſt like thoſe of a Gourd. Both theſe Flowers have a ſtrange property; in the night they are alwayes clos'd, in the day alwayes open, diſplaying themſelves at the riſing, and cloſing at the ſetting of the Sun; beſides, that they are of a very excellent fragrant ſmell. I could not keep any to ſhew, becauſe they are ſo tender and ſo full of moiſture, eſpecially the leſſer ſort which is the faireſt, that they fade preſently upon being kept in papers, as the Cuſtom is. The Indians call them--------and tell a Fable of *Brahmà*'s being born of one of theſe Flowers, and afterwards reentring into one again, wherein he hath ſpent ten thouſand years. You ſee what fine Stories we have here; I leave them with you and kiſs your Hands.

LETTER VIII.

From *Goa* Novemb. 4. 1624.

MY laſt I writ to you by the Ship which departed from *Goa* to *Portugal* the firſt of *February*, and was the only Ship of that Kingdom that was ſent hither this year: On which Day the Bells rung at *Goa*, and many rejoycings were made, particularly, in the Churches of the Jeſuits, the *Auguſtines*, the *Dominicans*, upon News brought of many Martyrs lately Martyred in *Japan*, amongſt which were many Religious of the aboveſaid Orders; and particularly of Jeſuits, were Martyred three *Italians*, to wit, F. *Carlo Spinola*, a *Genoueſe* of principal quality: F. *Camillo Coſtanzo*, a *Calabreſe*, or rather a *Neapolitan*, of a Family whoſe Eſtate lyes in *Calabria*: And F. *Pietro Paolo*, a *Neapolitan* likewiſe, if I miſtake not. I.

February

February the eighth, A Council of State was held concerning the Vice-Roys going to *Ormùz*; in which, I know not what was reſolved, becauſe ſome talked one thing, and ſome another; but as for the Souldiers, it was determined that all ſhould go, and he that refuſed was impriſoned, as ſome were to my knowledge.

February the tenth, As a beginning of the ſolemnities for the Canonization, the Jeſuits ſung a Veſpers in the Church of the Profeſt-houſe of *Giesù*. The night following, they cauſed a numerous Maſkerade of young Students, not Collegians but Outliers, to paſs through the ſtreets on Horſe-back, cloth'd in ſeveral rich habits, and following a Standard whereon was pourtrayed the Effigies of the Saints. The next day there was a ſolemn Maſs in the ſame Church, and a Sermon made by the F. Viſitor, *Andrea Palmuro*, at which the Vice-Roy was preſent. In the Evening upon a very great Theatre, erected without the Church in the Piazza, for repreſenting many dayes together the Life of *San Franceſco Sciavier*; they cauſed a Squadron of young men maſk'd in the habits of Peaſants, to dance many gallant Balls with Muſick.

On the twelfth of *February*, in the preſence of the Vice-Roy and of all the Nobility and People of the City, (for whoſe conveniency ſcaffolds and ſeats were erected in the Piazza round about the Theatre both for Men and Women) the firſt Act of the above-ſaid Comedy or Tragedy, (as they ſaid) of the Life of *Santo Sciavier* was repreſented. Of which Tragedy, which was repreſented by about thirty perſons, all very richly clothed and decked with Jewels; the vaſt and no leſs extravagant Machin whereinto they entered to act the rare Muſick, gallant Dances, and various contrivances of Charriots, Ships, Gallies, Pageants, Heavens, Hells, Mountains, and Clouds, I forbear to ſpeak, becauſe I have the printed Relation by me.

On the eighteenth of *February*, The Vice-Roy being indiſpos'd, the proceedings were ſuperſeded. But in the three following dayes, by two Acts a day, the whole Tragedy was rehearſed. It comprehended not onely the whole Life, but alſo the Death of *San Franceſco Sciavier*, the tranſportation of his Body to *Goa*, his aſcenſion into Heaven; and laſtly, his Canonization.

On the ſeventh of the ſame moneth, Maſs was ſung in the Colledge of *San Paolo Nouvo*, and a predication made by F. *Flaminio Calò* an *Italian*, upon the Beatification of the Bleſſed *Luigi Gonzaga*, who was alſo a Father of the Society. In the Evening, the *Portugals* of quality paſſed about the ſtreets in a Maſkerade, accompanyed with Chariots and Muſick; about twelve of us went out of the Houſe of Sig: *Antonio Baraccio*, all clothed in the ſame Livery, which I took care to get made according to my Phanſie, and I ordered it after the faſhion of the ancient Roman Warriers, juſt as the ancient Emperours uſe to be pictur'd; the colours were Carnation and White, with ſeveral Impreſſes on the breaſt, every one after his own Phanſie;

it

it appear'd very well by night, and was the beſt and greateſt Body of the whole Maskerade. I bore for my Impreſs a Blaze of Flames, with this Italian Word of *Taſſo*,

Men dolci sì, ma non men calde al core.

Which Impreſs I have been wont to uſe frequently ſince the death of my Wife *Sitti Maani*; the Work of my clothes was wholly together Flames, onely diſtinguiſhed here and there with Tears which ſhewed my grief.

February the eighteenth, In the Morning ſolemn Maſs was ſung, and a Sermon made upon the Canonization of the Saints in *San Paolo Vecchio*. In the Afternoon, Liſts and a Ring being prepared before the Church of *Giesù*, many great *Portugal* Gentlemen richly clothed, came as to run Carreers both at the one and the other, giving Divertiſement to the Ladies who ſtood beholding them on Balconies and Scaffolds. The like they did afterwards in the ſtreet of *San Paolo Vecchio*.

February the nineteenth, A very ſolemn Proceſſion was made from *San Paolo Vecchio* to *Giesù*, through the principal ſtreets of the City; which Proceſſion exceeded all the reſt, in number of Pageants, Chariots, and Ships, and other Engins filled with people who repreſented ſeveral things, and good Muſick, accompanyed with ſeveral Dances on Foot, and many other brave devices: Of all which things I ſpeak not, becauſe I have a printed Relation thereof by me. In the end of the Proceſſion, was carried by many of the Fathers in their Copes the Body of *San Franceſco Sciavier*, inclos'd in a fair and rich Silver Coffin, with a Silver Canopie over it made very gallant, and the Effigies of the Saint behind: Then came a great Standard with the pourtraytures of the Saints, carry'd likewiſe by ſome of the Fathers; and after that, all the Croſſes of their Pariſhes of *Salſette*, and onely one company of the Fryers of Saint *Francis*. Of the other Religions that are in *Goa*, none appear'd here; becauſe they ſaid they would not go in the Proceſſions of the Jeſuits, ſince the Jeſuits went not in thoſe of others. With this Proceſſion, which ended about noon, ended alſo the ſolemnities for the above-ſaid Canonizations.

February the twenty fifth, This day being the firſt Sunday of Lent this year, the *Auguſtine* Fathers, according to cuſtom made a ſolemn Proceſſion, which they call *de i Paſſi*, in reference to the ſteps which our Lord made in his Paſſion, being carry'd to ſeveral places. They carry'd in Proceſſion a Chriſt with the Croſs on his ſhoulders, and many went along diſciplining themſelves, being cloth'd with white ſack-cloth, gallant and handſome, very gravely, according to the humor of the Nation. In ſeveral places of the City certain Altars were plac'd, where the Proceſſion ſtood ſtill; and after ſome time ſpent in ſinging, the Chriſt turn'd backwards, repreſenting that paſſage, *Converſus ad* 11.

Filias

Filias Jeruſalem, dixit illis, Nolite flere ſuper me, &c. At which turning of the ſacred Image, the people who were very numerous, and fill'd the whole ſtreets, lamented and utter'd very great cryes of Devotion. At length, the Proceſſion being come to the Church, *Della Gratia*, where it ended; after the *Anguſtine* Nunns (whoſe Covent ſtands near that of the Fryers in the ſame Piazza) had ſung a while, an Image of *del volto Santo*, of our Lord's Countenance like that at *Rome*, was ſhown to the people gather'd together in the ſaid Piazza, from a window of one of the Bell-turrets which are on either ſide the front of the ſaid Church; and ſo the Solemnity ended. But the above-mention'd Altars in the ſtreets are every *Fryday* during Lent adorn'd in the ſame manner, and viſited by the people every day, and alſo many hours of the night; juſt as the Church of Saint *Peter* at *Rome* is viſited every *Fryday* of *March*; and they call this viſiting, *Corror os Paſſos*, that is, going about and viſiting the ſteps of our Lord; which ſerves the people, during this time of Lent, no leſs for devotion then for paſtime.

March the firſt, There was alſo another Proceſſion in *Goa* of the Diſciplinanti, which I went not to ſee; the like is made every *Fryday* during all Lent, and therefore I ſhall not ſtand to deſcribe it. I believe there is no City in the world, where there are more Proceſſions made then in *Goa* all the year long; and the reaſon is, becauſe the Religious are numerous, and much more then the City needs; they are alſo of great authority and very rich, and the People being naturally idle, and addicted to Shews, neglecting other Cares of more weight, and perhaps more profitable to the Publick, readily imploy themſelves in theſe matters; which, however good, as ſacred and parts of divine worſhip, yet in ſuch a City as this which borders upon Enemies, and is the Metropolis of a Kingdom lying in the midſt of *Barbarians*, and ſo alwayes at Warr, and where nothing elſe ſhould be minded but Arms and Fleets, ſeem according to worldly Policy unprofitable and too frequent, as alſo ſo great a number of Religious and Eccleſiaſtical perſons is burdenſome to the State, and prejudicial to the Militia. In the Evening of every *Fryday* of Lent, there is a Sermon upon the Paſſion, in the Church of *Gieſù*; and ſo likewiſe in other Churches, but upon other dayes and hours. At the end of theſe Sermons certain Tabernacles are open'd, and divers figures, repreſenting ſome paſſages of the Paſſion, (according to the ſubject of the Sermon) are with lighted Tapers ſhew'd to the People; as one day that of the *Ecce Homo*; another day, Our Lord with the Croſs upon his ſhoulders; and the laſt day, the Crucifix; and ſo every day, one thing ſutable to the purpoſe. Oftentimes they make theſe figures move and turn, as they made the Robe fall off from the *Ecce Homo*, and diſcover the wounded Body; at which ſight the devout People utter prodigious Cryes, and the Women force themſelves to ſhreek out; and the Signore, or Gentlewomen, are ſo zealous,

that

that they not onely cry out themſelvès, but make their Maids do ſo too, and beat them even in the Church if they do not, and that very lowdly, whether they have a will to it or no. Strange devotion indeed!

III. *March* the third, Ten Ships of Warr were at length ſent from *Goa* to the barr or mouth of the Sea, in order to depart (as they did) within two or three dayes towards *Ormùz* to *Ruy Freira*; the General of which was Sig: *Sancho de Toar*, Brother to *Veedor da Fazenda*, who was Treaſurer and Captain of one of the Ships. Our Friend Sig: *Michel Pereira Boralho*, who was ſometimes Captain of the Galeons, went alſo; his Brother *Giovan Boralho*, was kill'd under *Ruy Freira*, in the battle with the Engliſh at *Giàsk* laſt year, being Admiral of that Fleet, which next the General is the prime charge, having been many times before *Capitan Maggiore*, as they ſpeak, or General, in the Streight of *Ormùz*; I make particular mention of him upon account of his relation to Sig: *Michel* our Friend. But ſuch a ſuccour for *Ormuz* after ſo long a time, is indeed a very inconſiderable matter. Yet, they ſay, other Ships are preparing to be ſent after theſe.

March the one and twentieth, I took the Altitude of the Sun at *Goa* with my Aſtrolabe, and found him decline at noon from the Zenith towards the South fourteen degrees, and forty minutes. He was this day in the thirtieth degree of *Piſces*, and conſequently, in the Æquinoctial without any Declination; ſo that without making any Subſtraction or Addition to this number, *Goa*, that is, the City, will lye juſt ſo many degrees (14. gr. 40'.) from the Æquinoctial towards the North, and alſo have the Northern Pole elevated as many.

March the eight and twentieth, News was brought to *Goa* how the great *Moghòl* had caus'd all the Engliſh that were at his Court to be ſlain, and impriſoned all the reſt that were at *Surat*. As for thoſe that were ſlain, ſome ſay it was by the *Moghòl*'s Order in way of puniſhment, and that they were hang'd and otherwiſe executed; Others ſay, it was by chance, as they endeavour'd to defend themſelves by Arms, when he ſent onely to arreſt them priſoners, as he did thoſe of *Surat*; and this ſeems moſt likely. Be it as it will, this Accident may eaſily diſturb their Commere ſomething in that Country. The occaſion is reported thus. A few dayes, or moneths agoe, the Engliſh in *Surat* apprehending themſelves aggriev'd to a conſiderable ſumm by the *Mogòl*'s Miniſters, (whether by exaction of Cuſtoms, or in Accounts, I know not) to repair the loſs by force, ſince otherwiſe they could not, made repriſal of ſome of the *Moghol*'s ſhips, which were come abroad full laden; and being the *Mogòl*'s people were not able to deal with the Engliſh at Sea, they were conſtrain'd for recovering their ſurpris'd Veſſels, to grant the Engliſh every thing demanded, and ſatisfie them ſo far as they pretended to be aggrieved. Which thing coming afterwards to the King's knowledge, he caus'd all of that Nation to be apprehended where-ever

found in his Dominions, hereupon hapned the ſlaughter above-mention'd. For my part, I think the Engliſh have not manag'd their buſineſs diſcreetly in this caſe; for how is it poſſible for a few ſtrangers and inmates to conteſt with, and get the better of, a great King in his own Country? And upon riſing of the like differences, I ſhould account it the beſt courſe to accord them with good words, and amicably with the ſaid King, by complaining of his Miniſters, and procuring him to provide in ſuch caſes as well as may be; and this courſe may ſucceed happily: Otherwiſe, if redreſs can be obtain'd, then, before a manifeſt feud, 'twere beſt to get out of his power, and warr upon him ſecurely, not in his own Country where there are ſo many people, and the King, undoubtedly, hath more power then any other. I believe, the Engliſh made this attempt, upon ſuppoſition that the *Moghòl* hath great need of the Sea, and that to the end his Ships might have free paſſage therein, without being moleſted by the Engliſh, he would ſuffer what they pleas'd. But herein, in my opinion, they are groſly miſtaken; becauſe the *Moghòl* is a very great and wealthy King, whoſe Revenews ariſe from his own Lands, and not from the Sea; and to whom that little which is to be had from the Sea, (how great ſoever it may be) is nothing, and nothing he accounts it; becauſe it accrues rather to ſome ſmall Captain of his, as the Governour of *Surat*, and the like, then to the King himſelf: So that, What is he concern'd for it? But indeed he will be concern'd for ſuch an injury done to him in his own juriſdiction, as the Engliſh have done by making repriſal of Ships, which Princes much inferior to the *Moghòl* would not have ſuffer'd from any admitted as Friends into their Countries. Beſides, the grievances alledg'd by the Engliſh were but pretences, and the *Moghòl*'s Miniſters had their Reaſons for them; wherefore the caſe ought to have been heard before falling to violence; and let the matter be how it will, 'twas juſt for him to be Judge in his own Country, and that this reſpect ſhould be ſhewn him, if the Engliſh would have taken this courſe; if not, or if he would not do them Juſtice, they were alwayes at liberty to go out of his power, and ſo make Warr againſt him by Sea upon better terms. Concerning the Affairs of the *Moghòl* with his Son, they ſaid that *Sultàn Chorròm* having been twice routed, was at laſt retreated with ſome few followers into the Dominions of *Cutab-Sciàh*; and that his Father had given over purſuing him, and being retir'd to his own Court, left him there in quiet; that *Cutab-Sciàh* did not aſſiſt him out of awe to the Father, nor yet drive him out of his Territories out of reſpect to himſelf, but let him enjoy the poſſeſſion of a certain ſmall circuit in his Country to which he had retir'd.

IV. Concerning Perſian affairs, we heard a while ſince, and it was verifi'd, that not only the Engliſh Ships were gone thither according to their cuſtom for the Trade of Silk, but alſo thoſe of the *Hollanders* which come to *Surat*; perhaps becauſe the *Hollanders*

landers are minded to ſet up a Traffick thither too, as I underſtood from a good hand laſt year at *Surat*. In the mean time other Ships and Galeons are preparing at *Goa* to be ſent to *Ormùz*.

April the tenth, Three Galeons fraighted with Victual departed from *Goa* to *Ruy Freira* for the war of *Ormùz*, as two other Ships had done a few days before beſides the above-mention'd ten; and order was given for three other Galeons to go from *Mozambique* with people ſufficient to arm all the ſix; becauſe the former three of *Goa* carri'd no Soldiers but only Sea-men. They carri'd alſo from *Goa* a Petard, wherewith they ſaid they intended to attempt the little falſe Gate of *Ormùz* which ſtands towards the Sea; and ſeveral other preparations of War.

On the twenty ninth of the ſame month, being the day of S. *Pietro Martire*, who, they ſay, was the Founder of the *Inquiſition* againſt Hereticks, the Inquiſitors of *Goa* made a Solemnity before their Houſe of the Inquiſition which is in the Piazza of the Cathedral, and was ſometimes the Palace of *Sabaio* Prince of *Goa* when the *Portugals* took it, whence it is ſtill call'd *la Piazza di Sabaio*. After ſolemn Maſs had been ſung in the Church of *San Dominico*, as Veſpers had been the day before, in preſence of the Inquiſitors, who coming to fetch the Fryers in Proceſſion, repair'd thereunto *in Pontificalibus*; in the evening many carreers were run on horſ-back by the *Portugal*-Gentry, invited purpoſely by the Inquiſitors; and a day or two after (for this Evening was not ſufficient for ſo many things) there was in the ſame Piazza a Hunting or Baiting of Bulls after the Spaniſh faſhion; but the Beaſts being tame and ſpiritleſs afforded little ſport; ſo that I had not the curioſity to be preſent at it. This is a new Feſtival lately inſtituted by the preſent Inquiſitors, who, I believe, will continue it yearly hereafter.

May the tenth, a Packet-boat from *Maſcàt* arriv'd at *Goa* with Letters dated *April* the twenty fourth, confirming what had ſome dayes before been rumor'd, that the King of *Perſia* had taken *Baghdàd*, and the *Perſians* were about to go againſt *Baſſorà* by Sea, but were diverted from their deſign by the *Portugal* Fleet which they heard was preparing to ſuccour that City; beſides ſome Ships of theirs which they continually keep there in favour of the *Turks* againſt the *Perſians* to guard the Mouth of the River, which is *Euphrates* and *Tigris* joyn'd together. The ſame Boat brought news alſo that twelve Ships were already departed from *Maſcàt* under the conduct of my friend Sig. *Michele Pereira* to begin a new Siege of *Ormùz*; and that *Ruy Freira* waited for the Galeons that he might go thither too with the greater Fleet. If it be true, that *Sciah-Abbas* ha's taken *Baghdàd*, I am confident that at the long run *Baſſorà* will fall into his hands too: if the *Portugals* may hinder him by ſea, they cannot by land; and 'tis a clear caſe, that if he hath *Baghdàd*, he intends alſo to have the port of *Baſſorà*, which is of great importance. That

he ha's taken *Baghdàd* may very well be true, during the preſent ill State of the Turkiſh Affairs, after the late tumults in that Court, and the death of *Sultàn Suleiman* who was lately murder'd and his formerly depos'd Uncle *Sultàn Muſtafà* reſtor'd to the Empire, as I was lately aſſur'd here, by an *Armenian* who told me that he was at *Conſtantinople* in the time of theſe Revolutions; and that *Sultàn Muſtafà* was very loth to re-aſſume the Government by reaſon of the ill deportment of the Miniſters; and that he would have no more Women or Concubines, but had married and diſmiſs'd all that were in the Seraglio; that, if any woman came into his preſence, he ran at her with his Ponyard, profeſſing to lead a chaſt and religious life, not meaning to have other Succeſſors then his Brother's two Sons, the elder of which is *Sultàn Mahomad* Son of *Sultanà Kioſmè*, who, I alwayes believ'd, would by his Mother's Arts one day come to rule, and now without doubt, whether ſhe be living or not, (if the above-ſaid relations be true) will at leaſt reign after his Uncle *Muſtafà*. Now foraſmuch as in theſe violent mutations of Empires, the Government alwayes ſuffers deterioration, becauſe without ſome evil diſpoſition of the Government ſuch violences in Royal Families cannot ariſe; therefore, I ſay, perhaps this ill poſture of affairs hath afforded the *Sciàh* occaſions making himſelf Maſter of *Baghdàd*, eſpecially if the Tyrant *Bechir Subaſcì*, who had in a manner uſurp'd it to himſelf, have given it into his power; (which is an eaſie thing even in the good State of the *Turkiſh* Affairs) being perhaps afraid of *Sultan Muſtafà*, who, they ſay, is very prudent and wholly intent to reform the Diſorders of the Empire without caring to attend forreign enterpriſes; whence perhaps having an eye too upon the Diſorders of *Baghdàd*, he was about to raiſe a ſtrong Army for removing the ſaid Tyrant, who by this means became neceſſitated to yield it to the *Sciàh*. Nevertheleſs in theſe matters I have ſome doubt, becauſe the ſame *Armenian* told me, that *Sultan Muſtafa* had made peace with the *Perſian* for twenty years; and if the taking of *Baghdàd* be true, it is a breaking of the peace; which amongſt the Moors, and conſidering the Cuſtoms of *Sciàh Abbas* is not impoſſible. At preſent I ſuſpend my belief, and deſire to have more certain and particular informations of theſe matters, of which in *Goa* there is little plenty.

V. By the ſame Veſſel came a Letter from Sig. *Nicolao de Silva Veador da Jazenda*, or Treaſurer at *Maſcàt*, to one of the Inquiſitors, wherein he ſignifi'd to him that he underſtood by the Letters of the *French* Conſul at *Aleppo*, that at *Rome Gregory* XV. was dead, and a new Pope already choſen, Card *Maffeo Barberini*, about fifty four years old, who had aſſumed the name of *Urban* VIII. The ſame Letter further advertis'd that in *Spain* the Marriage between the Prince of *England*, and the *Infanta* was celebrated upon the day of our Ladie's Nativity in *September*; and that the *Infante Don Carlo* was to accompany her into *England*, and

from

from thence paſs to his Government of *Flanders*; that in *England* the Catholicks had publick Churches open, and enjoy'd Liberty of Conſcience: That in *Italy* the buſineſs of the *Valtolin* had been referr'd to his Holineſs; but Pope *Gregory* dy'd without determining it: That the King of *Spain* kept a great Army ready in *Milan* about it; and that a League was made againſt him in *Italy* by other Princes; that ſome ſaid *Don Carlo* of *Spain* was to marry the Heireſs of *Lorrain*; and other like news, which being of things either uncertain or future, I make ſmall account of, till I ſee the iſſue.

May the ſeventeenth, By a Merchants Ship from *Baſſora*, we had more certain intelligence by *Luigi Medices*, of *Ramiro* the *Venetian* Conſul at *Aleppo*, that Pope *Gregory* XV. dy'd on the twenty ninth of *July* 1623. having been ſick only five dayes. The Relation of the Conclave ſaith that the Pope dy'd on the eight of *July*, the Cardinals enter'd into the Conclave on the nineteenth, and that on the ſixth of *Auguſt Urban* VIII. was created Pope. That Card. *Montato* dy'd a little before the Pope, and Card. *Ludoviſio* was made Vice-Chancellor in his ſtead; and the Chamberlainſhip, being vacant by the death of *Aldobrandino*, was conferr'd upon the young Cardinal of the ſame name. That the new Pope *Urban* was ſick for ſome dayes after his Election; but afterwards recovering was crown'd upon the day of S. *Michael* the Archangel. That beſides the Pope, almoſt all the Cardinals fell ſick through the inconveniences of the Conclave in ſo hot a ſeaſon; and many of them dy'd, as *Pignatelli*, *Serra*, *Sauli*, *Gozzadino*, and *Sacrati*; and the Card. *Gherardi* and *Aldobrandino* remaining ſtill grievouſly ſick; and that of the Conclaviſts there dy'd about ſixty; which indeed was a great number, for a Conclave that laſted ſo ſhort a while. That *Iellì* (*Tilly*) the Emperor's General, had given a great rout to *Alberſtat*; and the Emperor's Affairs in *Germany* paſs'd very well. That 'twas true, a confederacy was made againſt *Spain* about the buſineſs of the *Valtolin* between *France*, *Venice*, and *Savoy*, but that it will proceed no further, becauſe *Spain* had depoſited the *Valtolin* in the hands of the Pope. That the Prince of *Urbin* was dead, and conſequently that State would fall to the Church; which is a thing of much importance. That at *Venice* the *Doge Pruili* was dead, and a new Doge already elected, one *Contarini* an eminent Perſon. That there was a great Plague, and that the King of *France* had ſubdu'd almoſt all the Garriſons of the Hereticks, except *Rochel*, which he alſo hop'd ſhortly to reduce to obedience. That the Eſpouſals were paſs'd between the *Infanta* of *Spain* and the King of *England*'s Son, with hope that he is already a Catholick. That they have given her in dower the pretenſions of *Holland* and *Zealand*, and money, on condition that Liberty of Conſcience be granted in *England* and four Churches for Catholicks built in *London*, which was already executed, publick Writings thereof going about in print; beſides

ſides divers other Affairs of *Europe* of leſs conſideration.

VI. *May* the nineteenth, One *Ventura da Coſta*, a Native of *Canara* was married. He was a domeſtick ſervant to Sig: *Alvaro da Coſta*, a Prieſt and our Friend, Lord of a Village near *Goa*; for whoſe ſake, who was willing to honour his ſervant's wedding in his own Houſe, I and ſome other Friends went thither to accompany the Bride and the Bride-groom to the Church of *San Blagio*, a little diſtant in another Village, which was the Pariſh of the Bride, where the Ceremonies were perform'd in the Evening for coolneſs ſake. The Company was very numerous, conſiſting of many *Portugal* Gentlemen, ſuch, perhaps, as few other *Canarini* have had at their Marriages. The Spouſes came under Umbrella's of Silk garniſh'd with ſilver, & in other particulars the Ceremonies were according to the cuſtom of the *Portugals*; onely I obſerv'd, that according to the uſe of the Country, in the Company before the Married Perſons, there march'd a party of fourteen or ſixteen men odly cloth'd after the Indian faſhion, to wit, naked from the girdle upward, and their Bodies painted in works with white Sanders, and adorn'd with bracelets and necklaces of Gold and Silver, and alſo with flowers and turbants upon their heads, in ſeveral gallant faſhions and ſtreamers of ſeveral colours hanging behind them: From the girdle downwards, over the hoſe which theſe *Canarini* uſe to wear ſhort like ours, they had variouſly colour'd clothes girt about them with ſtreamers, or flying laps, hanging down a little below the knee; the reſt of the leg was naked, ſaving that they had ſandals on their feet. Theſe fine fellows danc'd all the way both going and returning, accompanying their dances with chaunting many Verſes in their own Language, and beating the little ſnappers which they carry'd in their hands, after the faſhion of the Country, formerly taken notice of at *Ikkeri*. And indeed the dances of theſe *Canarini* are pleaſant enough; ſo that in the Feſtivities made at *Goa* for the Canonization of the Saints *Ignatio* and *Sciavier*, though in other things they were moſt ſolemn and ſumptuous; yet, in my conceit, there was nothing more worthy to be ſeen for delight, then the many pretty and jovial dances which interven'd in the Tragedy. The Marry'd Couple being return'd from Church to the Bride's Houſe, we were entertain'd with a handſome Collation of Sweet-meats in the yard, which was wholly cover'd over with a Tent, and adorn'd with Trees and green boughs, the Company ſitting round, and the Marry'd Couple on one ſide at the upper end upon a great Carpet under a Canopy. After which we all return'd home, and the Huſband ſtay'd that night to ſleep in his Wife's Houſe.

VII. *May* the twentieth, A Galley of the Fleet expected from *Mozambique* arriv'd at *Goa*. It brought Sig: *Don Nugro Alvares*, (ſometimes General there, and Supream Governour of all that Coaſt of *Cafuria*, compriſing under his Government the Rivers of *Coama*, *Mombace*, and as much of *Africk* as the *Portugals* have from

from *Capo di Buono Eſperanza*, to the Streight of *Meka*) and with him a Jeſuit that was a Biſhop, one of thoſe that were to go into *Æthiopia*. The Patriarch deſign'd thither, being alſo a Jeſuit, remain'd behind in another Galeot, as likewiſe did the Ships of the laſt years *Portugal* Fleet, which came on by little and little. They brought News of the miſerable wrack of a Ship call'd *San Giovanni*, which two years before ſet forth from *Goa* for *Portugal* very rich; and meeting with the *Dutch* by the way, after a long fight being totally ſhatter'd, ran a ground upon the Coaſt of *Cafuria*; ſo that, ſaving the people remaining after the fight, and the Jewels, all was loſt: Which people, after this diſaſter, refuſing both the offer of good entertainment made them by the Lord of the place, who was a Friend to the *Portugals*, all upon advice ſent to *Mozambique* they might have paſſage thither; and alſo his counſel to travel far within Land, where he ſaid, they would have leſs trouble in paſſing many Rivers, which otherwiſe they would meet with, and find an unarmed, and more hoſpitable people; but unadviſedly after the inconſiderate humor of the *Portugals* reſolving to go by land to *Mozambique*, and travel always far from the Sea amongſt barbarous inhoſpitable people who eat humane fleſh; and with-all, not behaving themſelves well with them in their paſſage, but out of a fooliſh temerity giving many occaſions of diſguſts, they were aſſaulted in many places by the ſaid *Caffri*, often ſpoyl'd and rob'd, and many of them kill'd; ſo that of the Women that were with them, ſome were taken, others ſtrip'd naked, till, after a thouſand inconveniences and ſufferings, and, as ſome ſay, about eight moneths travelling on foot, during which they were fain to wade through abundance of Rivers, at laſt no more of the company arriv'd at *Mozambique* but twenty ſeven perſons; all the reſt being either ſlain by the way, or dead of hardſhips, excepting ſome few that were kept ſlaves by the *Caffri*; amongſt which, was a *Portugal* Gentlewoman of quality, whom they kept to preſent to their King, without hope, I believe, of ever being deliver'd. A miſery indeed worthy of compaſſion. The Jewels ſent from *Goa* to be ſold in *Portugal*, were almoſt all ſav'd and depoſited at *Mozambique* in the *Miſericordia*; ſome ſay to be reſtor'd to the owners, and others ſay, at the inſtance of the King's Officer, who pretends the King's Right to them as ſhipwrackt goods; yet moſt conclude, that the caſe will not be ſo judg'd, but that they will be reſtor'd to the owners, upon payment of ſome ſmall matter to thoſe that ſav'd them.

VIII. *May* the three and twentieth, I viſited the above-mention'd Biſhop now arriv'd in *Goa*, at the Colledge of *San Paolo Novo*. He was call'd *Dom Joanno da Rocha*, and nominated but not conſecrated Biſhop of *Heliopoli*.

On the twenty ſixth, I viſited in the Covent of our Lady *della Gratia*, F. *Fra: Manoel della Madre di Dio*, formerly known to me in *Perſia*, and now Prior of the Covent of *Sphahan*, who the day

day before arrived at *Goa* in a Shallop which had been long expected and judg'd loſt, having been ſeven moneths in coming from *Maſcat*. He ſaid, he came about Affairs of his Order and the Covents of *Perſia*, (for beſides that which I left at *Sphahan*, they have ſince made one at *Sciraz*, and another at *Baſſora*, and daily multiply) yet with-all it was rumored, that he was ſent by the King of *Perſia*, to treat with the Vice-Roy about According the matters of *Ormuz*; and I believe it, although he ſpoke nothing of it himſelf; otherwiſe, me-thinks 'tis not likely they would have let him come out of *Perſia* without the King's expreſs Licence, or that the King would have granted it in time of Warr, unleſs he had come about ſome particular buſineſs of his. He informed me that all my friends in *Perſia* were well, and ſo did a Letter of F: *Fra: Giovanni* to his Provincial at *Goa*, wherein mention was made of me, giving me intelligence of the well-fare of all my Friends, and how *Sitti Laali* my Couſin, had brought forth a Son whom ſhe had nam'd *Avedik*, from *Chogia Avedik* his Father's Uncle; which News was ſtale, for I knew it before my coming out of *Perſia*; and indeed, all the Letters F. *Manoel* brought were of a very old date; to me he brought none, becauſe my Friends there conceiv'd I was gone out of *India* into *Europe*.

May the ſeven and twentieth, A Ship of the *Portugal* Fleet that was coming from *Mozambique*, arrived in the Port of *Mormogon*; it entred not into the River of *Goa*, becauſe the mouth of the River, by reaſon of the lateneſs of the ſeaſon was unſecure, and began to be ſtopped; for every year all the mouths of the Rivers and Ports of this Coaſt are fill'd with ſand during the time of Rain, wherein the Weſt wind blows very tempeſtuouſly, and are open'd again in *September*. when the Rain ends. The Port of *Mormogon*, as I have elſwhere ſaid, is in the ſame Iſland of *Goa*, in the other mouth of the more Southern River, where ſometimes old *Goa* ſtood, by which goods are convey'd by Boat from the Ships to the City, but by a longer way, going behind round the Iſland.

May the twenty eighth, In the Evening at the time of *Ave Maria*, the Bells of almoſt all the Churches of *Goa*, ſaving that of the Jeſuits, were rung for the Beatification of two Fryers, of the Order of *San Domenico*, whereof this Ship had brought News.

May the twenty ninth, Another *Portugal* Ship of the Fleet arrived, and within two or three dayes after, all the other Ships expected from *Mozambique*; and in one of them, the Jeſuit deſign'd Patriarch into *Æthiopia*, whither he with two Biſhops, whereof one was dead by the way, and many other Jeſuits, was ſent at the inſtance of the King of the ſame Country, who, they ſay, is called *Sultan Sagled*, and profeſſes himſelf a Roman-Catholick already, with great hopes of reducing all that Kingdom to the Church in ſhort time. As for the progreſs which the Jeſuits

ſuits affirm daily to be made in thoſe Countries, being I know nothing of them, but by the information of others, I refer you to their Annual Letters; and it ſuffices me to have touched here what I ſaw concerning the ſame, to wit, the expedition of this Patriarch, Biſhops, and many Fathers who were ſent thither by ſeveral wayes, attempting to open a paſſage into thoſe Countries, leſt ſuch Commerce might be hindred by the *Turks* who are Maſters of ſome of thoſe Paſſes; So that the F. Viſitor of the Jeſuits told me, they had this year ſent many people for *Æthiopia*, not onely by the Arabian Gulph, and the Territories of the *Turks* bordering upon it, but alſo by *Caſcem* a Country of *Arabia* govern'd by *Arabians* themſelves; by *Mozambique* and *Mombaza*, Countries of the *Portugals*, in the Coaſt of *Africk*; by *Cafaria*, *Angola*, and *Congo*; that ſo by theſe ſeveral wayes they might ſend enough, being the King demanded at leaſt two hundred of their Fathers. And 'tis manifeſt, that if the Converſion goes forward, as they preſuppoſe, the Country is ſo large that there will be work enough for a greater number of Fathers and Religious Catholicks.

June the ſecond, We accompany'd, with a ſolemn Cavalcade, IX.
Sig: *Andrea de Quadro*, from the Houſe of his God-father Sig: *Gaſparo di Melo*, Captain of the City, to the Jeſuits Colledg; where, by the hands of the ſame Fathers, was given him the degree of Maſter of Arts, that is, of Philoſophy; the ſaid Fathers having by Apoſtolical Authority juriſdiction in *India* to confer the ſaid degree, and that of Doctorate; for which reaſon I here have taken notice of this action.

June the ſeventh, I viſited in the ſaid Colledge the Patriarch of *Æthiopia* one of the ſociety, nam'd *Don Alfonſo Luigi de Santi*; he told me much News from *Rome*; and of ſeveral of my Relations whom he knew; but it was ſtale News. The Patriarch and his Fathers had been inform'd of me, both by the Fathers of *Goa*, and by a *Portugal* Souldier call'd *Pero Lopez*, whom I knew in *Perſia*, and who went to *Rome* with my Letters, where he lodg'd many dayes in my Houſe, from thence paſs'd into *Spain*, and at length return'd into *India*; and came from *Mozambique* to *Goa*, in the ſame Ship with the Patriarch. To gratifie whoſe deſires of ſeeing me, upon their informations, I viſited him; he not onely ſhew'd me many courteſies, and offers of ſerving me, with like ceremonious words, but himſelf and all his Fathers enter'd into an intimate Friendſhip with me, condition'd to hold mutual correſpondence of Letters from *Æthiopia* to *Rome*, and where ever elſe I ſhould happen to be. We diſcours'd of many things, and he inquir'd of me concerning his Voyage, and how Fathers might paſs at any time into *Æthiopia* from other parts, particularly, from *Ægypt*. I inform'd him of the Æthiopick Language, and ſome good Books for learning it, *&c.*

June the ſixteenth, If I miſtake not in Computation, for

which I refer my ſelf to better diligence (which I ſhall uſe with their Ephemerides of this year, in caſe I can procure the ſame) the Moors were to begin their *Raſandhan* or Faſt of their 1633 year of the *Hegira*.

June the twenty fourth, Being in a Windów to ſee the careers of the Cavaliers who ran in the Street before the Vice-roy according to the yearly cuſtom in *Goa* upon S. *John*'s Day, I happned to meet with Sig. *Luis de Mendoza* General of the Fleet wherewith I went to *Calecut*, and Sig. *Bento* or *Benedetto*, or *Freites Maſcarenhas*, in a Portugal Habit, who a few years before was taken by Pirats of *Algiers*, and carried a ſlave to *Barbary*; whence being redeemed and return'd into his own Country, he was favourably look't upon by his King, and ſent again into *India* Captain of a Galeon. This Cavalier, beſides the relation of his own miſadventures told me how *Zara Sultan* (who in my time was ſent Embaſſador from the King of *Perſia* into *Spain* in anſwer to the Embaſſy of *Don Garcia de Silva Figueroa*, and travailed in the ſame Ship, before it was taken by the Pirats) died by the way, having firſt ſubſtituted another of his company to perform his charge; which other Embaſſador was taken with the ſaid Ship, and carried a ſlave into *Argiers*; whereof notice being given to the *Perſian* Embaſſador at *Conſtantinople*, order was expected from thence what to do with him; which not coming before this Gentleman was delivered he could not tell what the iſſue was, but left him ſtill a priſoner in *Argiers*.

XI. *Auguſt* the fifth, The *Indians* were to celebrate their ſolemn Feſtival of Waſhing and other Ceremonies accuſtomed to be performed at *Narva*, and mentioned by me in the laſt years relation to be celebrated on the ſeventeenth of the ſame Month. And becauſe this year the Feaſt-day fell twelve dayes ſooner in our year then in the laſt, I perceived that the *Indian* year muſt be Lunar; or if it be Solar, as I think I have heard, it cannot be juſt or equal, but to be adjuſted requires ſome great and extravagant intercalation. I went not to *Narva* to ſee the Feaſt, becauſe the place lies beyond the River in the Territory of the Moors, who at this time ſtood not upon good Terms with the *Portugals*. Neither did the Gentiles of *Goa* go thither, for the ſame reaſon; and if I was not miſ-enformed, they expected a ſafe conduct from *Idal-Sciah* from *Vidhiapor*, to go thither another day.

Auguſt the ninth, Two hours and forty minutes before Noon (if the Calculation and Obſervation of *Chriſtofero Boriano* or *Boro* be true) the Sun was in the Zenith of *Goa*, and began to decline towerds the South.

Auguſt the twenty fourth, On which day the Feaſt of St *Bartholomew* uſes to be celebrated, certain Officers deputed for that purpoſe with other Principal Perſons entruſted with the ſuperintendency of the Fields and Agriculture, offered to the Cathedral Church, and afterwards alſo to the Vice-roy, the firſt-

fruits

fruits of the Fields, to wit, of Rice newly eared, which is the moſt ſubſtantial of the fruits of the Territory of *Goa*. I was told likewiſe that they made a Statue of an Elephant with Rice-ſtraw, which I know not whether they carry'd about with them or ſet up in ſome Piazza. This cuſtom is practis'd annually upon the ſaid day, becauſe at that time preciſely the ſaid fruit begins to ripen.

Auguſt the twenty ſeventh, One Galeon (of four that were coming from *Maſcat*, whither they had been ſent laſt *April* with Proviſions) arriv'd at *Goa*; they came, by the Vice-roy's Order, to tranſport, if occaſion requir'd, new ſuccours to be ſent to *Ormuz*. This Ship related, that the other three were poſſibly return'd back again to the ſtreight of *Ormuz*, for fear of ſome *Dutch* Veſſels which hover'd thereabouts; but this being driven out to Sea, and having loſt its company in the night, was forc'd to come directly forwards. It related further, that *Ormuz* had been again beſieg'd a good while by the Captains of *Ruy Freira*, to wit, firſt by *Michel Pereira Boraglio* our friend, and afterwards by another, whom he ſent thither by turns, becauſe thereby the task would be eaſier to the beſiegers: but that, at the parting of theſe Galleys from *Maſcat*, *Ruy Freira* himſelf was upon the point to go to the ſaid Siege with all the Men and Veſſels with oars he had, which were about twenty or twenty five Galeots, and many leſs *Moriſco* Veſſels call'd *Ternata*'s: a ſmall preparation indeed to take *Ormuz* withall.

September the ſecond, a little before day-light, The ſafe arrival of the annual *Portugal* Fleet was congratulated by all the Bells of *Goa*. It conſiſted of two Merchant's Ships, leſſer and lighter then the Carracks which uſe to come other years; one Galeon laden alſo with Merchandize, and order'd to return with the ſame Ships, in caſe it ſhould not be neceſſary at *Goa* for the war; and five other Galeons equip'd for war which were to remain at *Goa* with all the Soldiery which was numerous and good, to be imploy'd as occaſion ſhould require. The General of this Armada was Sig. *Nugno Alvares Botelho*; the Admiral Sig. *Giovan Pereira Cortereal*, to whoſe diligence the happy and ſpeedy arrival of this Fleet is attributed; the like not having come to paſs in many years, and that through the fault and greedineſs both of the Pilots and Merchants: for before, without keeping order or rule in the voyage or obedience to the General, every one endeavor'd to have his Ship arrive firſt and alone. But this Sig. *Gio. Pereira Cortereal* having written and preſented a printed Diſcourſe about this matter to the King, his Majeſty approv'd the ſame and gave ſtrict charge that his Preſcription ſhould be obſerv'd with all exactneſs; and hence proceeded the good ſucceſs of this Voyage. This Fleet brought news, that the Prince of *England* was departed from *Spain* without effecting the marriage between the two Crowns, becauſe the Parliament of *England* would not conſent to it: which conſidering all the preceding tranſactions ſeems to me a ſtrange caſe, and perhaps the like

hath ſcarce hapned between Princes; unleſs poſſibly there be ſome unknown myſterie in the buſineſs: That the Froſts having obſtructed the mouth of a River in *Holland* had caus'd a great inundation, which broke the banks or dikes whereby they keep out the ſea, and done much damage to the Country: That twelve Ships which ſet forth from thence for *India*, being beſet by the *Spaniſh* Fleet of *Dunkirk*, were partly ſunk and partly ſhatter'd, ſo that they could not come to *India*. That the Catholicks, in *Auguſt* laſt, upon the preciſe day whereon *Urban* VIII. was created Pope, had obtain'd a ſignal victory in *Germany* againſt the Hereticks. That great Fleets were preparing in *England*, *Spain*, and *France*, for unknown deſigns. That the King of *Spain* was at *Sevil*, and the Queen had brought him forth a Daughter who was dead; but the Daughter of the *Conte di Vidigueira*, preſent Vice-Roy here in *India*, had brought him forth a Son; at which the Queen was much diſpleas'd with the King. And that in *Portugal* it was expected that the Arch-Duke *Leopold* ſhould go to govern that Kingdom.

XII. *September* the fifth, the other three Galeons, which I ſaid were to come from *Maſcat*, arriv'd at *Goa*. The cauſe of their delay was, as was rightly conjectur'd, that they had diſcover'd an Engliſh Ship upon thoſe Coaſts, and ſpent ſome time in giving her chaſe, but in vain, through the fault perhaps of the *Portugal* Captain who was loth to fight her: for one of them made up to her, and fought a while with her Artillery, but perceiving her companions came not to do the like, gave over, and having given and receiv'd many ſhots, let her go without doing her hurt, and return'd to her company. The Engliſh Ship ſhew'd much bravery; for ſeeing three Veſſels coming againſt her, ſhe waited to give them battle without flying. The above-ſaid Galeons brought Letters which ſignifi'd that *Maſcat* was moleſted with wars by the neighbouring *Arabians*; which, I conceive, may be upon ſome confederacy with the King of *Perſia*, thereby to divert the *Portugals* from the Siege of *Ormuz*. That *Ormuz* was well provided with Men and Victuals; that nevertheleſs they hop'd it would be taken, if good ſuccour were ſent from *Goa*, particularly of Galeons to fight with the *Dutch* Ships which were expected to come to the Ports of *Perſia* to aſſiſt *Ormuz*, and recruit it with freſh ſoldiers. Of the Engliſh there is no ſpeech, becauſe conſidering the late tranſactions in *Spain*, it is not known whether there will be War or Peace with them henceforward, though perhaps the Vice-roy may know ſomething in private.

September the twenty ninth, A Jeſuit, whoſe name I know not, was conſecrated here in their Church of *Gieſu*, Arch-Biſhop of *Angamali*, and as they ſpeak in the *Portugal* Language, *da Serra*, that is, of the Mountain, where live the Chriſtians whom they call *di San Tome*, of the Chaldean Rite, and ſometimes ſubject to the Schiſmatical Patriarks of *Babylonia*, but now of late

late years (by the diligence of the *Portugals*) Catholicks, and obedient to *Rome*; his reſidence is in *Cranganor*, five leagues from *Cocin* Northwards.

October the one and twentieth, Proclamation was made by the Vice-Roy's Order for the Souldiers to come and receive Pay, in Order to their going to *Ormuz*. The Armado wherein they were to go, was very long in preparing through want of mony; which the Vice-Roy was very diligent to raiſe, both from the Merchants, and alſo from the *Gentiles*, who conſented to pay a certain Annual Summ, (or elſe a greater once for all) that Licence might be granted them to celebrate Marriages in *Goa*, according to their own Rite, which ordinarily was not allowed them. But all theſe courſes were not ſufficient to diſpatch the Fleet with that diligence which was deſired; and in the mean time it was ſaid, that many Dutch or Engliſh Ships infeſted the Ports of *Ciaul*, *Baſſaim*, and *Dabul*, without controll; by all which it appears to me, that matters in *India* go every day from bad to worſe.

October the one and thirtieth, News came to *Goa* that *Melik Ambar*, who a good while had ſuccesfully warr'd againſt *Adil-Sciah*, at length in a victory had taken one *Mulla Muhhamed*, General of *Adil-Sciah*'s Army, and much favor'd by him; who by his ill demeanor towards the ſaid *Melik*, (even ſo far as to endeavor to get him poyſon'd) was the occaſion of the preſent Warr, wherein *Melik*'s chief intent was to revenge himſelf of the ſaid *Mulla Muhhamed*: Whom being thus taken, they ſay, he beheaded and caus'd him in that manner to be carry'd about his Camp with this Proclamation; That this Traytor *Mulla Muhhamed*, the cauſe of the Warr, and preſent diſcords between *Adil-Sciah* and *Nizam-Sciah*, (to whom this *Melik* is Governour) otherwiſe Friends and Allies, was thus in the Name of his Lord *Adil-Sciah*, as a Traytor and diſturber of the publick Peace, put to death. By which act *Melik* meant to ſignifie that he had no evil intention againſt *Adil-Sciah*, but onely took up Arms for the miſchiefs done him by *Mulla Muhhamed*, whom he deſir'd to remove from the Government of *Adil-Sciah* and the world. Yet it was not known how *Adil-Sciah* receiv'd this action, and what end the buſineſs would have. In this Warr, they ſay, the *Moghol* favor'd *Adil-Sciah* againſt *Melik*, and ſupply'd him with 20000. Horſe: but, be that how it will, *Adil-Sciah* hath hitherto always gone by the worſt, and ſome-times been in great danger; *Melik*, who is a brave Captain, having over-run all the State almoſt to the Gates of *Vidhiapor*, which is the Royal City of *Adil-Sciah*, where he hath ſometimes been forc'd to ſhut himſelf up as 'twere beſieg'd. A few moneths before, *Adil-Sciah* put one of his principal Wives to death, for intelligence which ſhe was ſaid to hold with *Melik*, and for having been a party in promoting this Warr, out of deſign to remove *Adil-Sciah* from the Government, as one become odious to his own people, either through his

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his covetouſneſs or inability (being infirm) and place his Son in his room, who therefore was in danger too of being put to death by his Father, when the conſpiracy was diſcover'd. Further news came that *Adil-Sciah* had depoſed from the government, and impriſon'd the Governour of the maritime Territories bordering upon *Goa*, who had lately given the *Portugals* ſo many diſguſts; which ſeem'd to ſignifie that he was minded to give them ſome ſatisfaction: that he had given the place to *Chogia Riza* or *Rezeb* a Perſian, lately Governour of *Dabul*, who being in greater imployments at Court will ſend a Deputy, and from whom being prudent, and formerly a friend to the *Portugals*, they hope better dealings."

November the firſt, The Confraternity *della Miſericordia* made a ſolemn Proceſſion in the evening (as they uſe to do yearly upon this day) going with two Biers from their own Church to the Church of our Lady *de la Luz*, to fetch the bones of all ſuch as had been executed this year, and buried under the Gallows; which they carry in Proceſſion, firſt to this latter, and then to their own Church to bury, where alſo they make ſolemn Exequies for them.

November the ſecond, In the Evening the Dominicans made their ſolemn Proceſſion *del Roſario* with much Solemnity, and ſo alſo the next morning, having deferr'd the ſame from the firſt Week of *October* till now, becauſe the rain uſes to diſturb it in *October*. This day news came to *Goa*, that a Ship belonging to the *Mogul*'s ſubjects, at her departing for *Gidda* from the Port of *Diu*, had there given ſecurity to return to the ſame Port to pay the uſual Cuſtoms to the *Portugals* which would have amounted to above five thouſand *Scierifines*; but the Miniſters of *Diu* contented with ſmall ſecurity, which was no more then four thouſand *Scierifines*: yet when the ſaid Ship came back very rich, ſhe would not touch at *Diu*, little caring to diſcharge the ſmall ſecurity, but put in at a place upon that Coaſt belonging to the *Mogul* between *Diu* and *Cambaia*. The *Portugals*, underſtanding this, ſent the Armada of *Diu* conſiſting of ſmall Veſſels with Oars, to fetch her in to *Diu* by force; and the Ship refuſing to obey, they fell to fighting. In the fight thoſe of the Ship kill'd amongſt others the chief Commander of the *Portugal* Armada; yet the Armada ſo beſet the Ship that they firſt forc't her to run on ſhore, and then burn't her. It was not true that the General was ſlain; the Ship was taken indeed, but empty; the Moors having had time to ſave moſt of their wealth upon Land, but however they ſuffer'd much dammage. By this accident it may be doubted whether ſome diſguſt be not likely to enſue between the *Mogul* and the *Portugals*; and I know not whether it may not ſomewhat retard the *Portugal* Armada and *Caſila* which was ready to ſet ſail for *Cambaia*.

November the fourth, The Armada of *Colletta* departed from *Goa* to fetch proviſion; it was to go to *Cocin*, and therefore the newly

newly conſecrated Arch-Biſhop of *Serra*, imbarqu'd in it to go to his reſidence; ſo alſo did F. *Andrea Palmiero*, Viſitor of the Jeſuits, my friend, to viſit that his Province; and F. *Laertio Alberti* an Italian, with many other Jeſuits who came out of *Europe* this year to go and reſide there. The ſame day, an *Almadia* or ſmall Boat of *Ciaul* came to *Goa* with news of a Veſſel arriv'd there from *Maſcat*, and alſo a Ship from *Baſſora*; both which reported that *Ormuz* was in much diſtreſs by the Siege, ſo that many Moor's, ſoldiers, eſcap'd out of the Town to *Ruy Freira*; after whoſe arrival, the Siege proceeded proſperouſly for us, with good order and much hope; yet in caſe the ſuccours were ſent from *Goa*, which *Ruy Freira* very importunately deſir'd. At *Baſſora*, they ſaid, all was quiet. This will be the laſt that I ſhall write to you from *Goa*, being ready to depart out of *India* (if it pleaſe God) within a few dayes, and deſirous to return to my Country, where I may ſee and diſcourſe with you the firſt object that I propound to my ſelf at my reviſiting our dear *Italy*. However I ſhall not omit in my way to acquaint you with my adventures, to the end my Letters may forerun me, and be the harbingers of my arrival. I reſerve many things to tell the Sig. *Dottore*, and Signor. *Colletta*, and thoſe other Gentlemen my friends, who, I am confident, accompany my prayers to God for my proſperous arrival; from whom wiſhing of you all happineſs, I reſt, *&c.*

LETTER IX.

From *Maſcat* January 19. 1625.

HAving determin'd to return to my Country, not by way of *Portugal* but by that of *Baſſora*, and from thence by land to *Aleppo*, which ſeem'd to me the beſt and ſhorteſt; and having accordingly obtain'd licence of the Viceroy, (who in this and other matters hath always done me many favours) which licence was neceſſary, becauſe in *Goa* 'tis rigorouſly prohibited to all to go into *Europ* by this way of *Turky*; and being prepared with every thing neceſſary by the opportunity of the *Caſila* and Armada which went from *Goa* for *Cambaia*, in which there was one Ship which was to go from *Ciaul* to *Baſſora*, I reſolv'd to embarque in a Ship of the Armada that was to go to *Ciaul*, intending there to go aboard that which was to go to *Baſſora*. In order whereunto having taken leave of all my friends, and at laſt got the Viceroy's licence, who was then at *Pangi*, and gave me certain Letters of importance written to his King, which I was to conſign to the *Portugal* Agent at *Rome*, that he might tranſmit the ſame to his Maſter; on the fifteenth of *November* about evening, I went down the River in a *Manſina* or Wherry to the mouth of the Sea, and there

there went aboard the Ship I had taken, whereof *Franceſco Gomez* was Captain.

In this Voyage there came with me *Marian Tinatin*, *Eugenia Cingala* her ſervant, a Venetian Merchant, my Friend nam'd *Marc' Antonio Lanza*, whom I took for my company, with his ſervant nam'd *Giovanni*, *Michael* a ſervant given me by Sig: *Antonio Baracho*, to accompany me to *Rome*, a truſty perſon, to whom he had therefore given liberty; and another ſervant of his, nam'd *Giovan Boracho*, who was to accompany me onely to *Ciaul*, whither alſo his Maſter *Antonio* intended ſhortly to follow him.

November the ſixteenth, Before day we ſet ſail, and met the Armada of *Chebore*, *Diu Boſſaria*, and *Ciaul*, (Countries on the North of *Goa*) ſailing to *Goa*; at night we caſt Anchor ſhort of the Rocks, call'd *Los Ilheos quemados*. Our courſe was alwayes Northwards, the Land alwayes winding from us on the Right Hand.

November the twentieth, We ſet ſail about day-break, and at three a clock after noon caſt Anchor a little ſhort of *Ciaul*, becauſe the wind was contrary, in a Bay, where there is a Village call'd *Paſcet*; here we ſtay'd three dayes in expectation of ſome ill-arm'd Veſſels of the *Caſila*, which lagg'd behind.

On the four and twentieth at night, We enter'd the Port of *Ciaul*, which is within the jaws of a fair River. I ſent my ſervant to look for a Houſe, and in the mean time remain'd for this night in the Ship, but the next day we landed with all our Goods.

II. *November* the nine and twentieth, News came to *Ciaul* that Dutch Ships were gone from *Surat* to *Ormuz*, with intent to help the *Perſians* againſt the *Portugals*; it being ſuſpected that they have made ſome agreement with the King of *Perſia*, to have a ſhare of that place, and to inhabit it. Some ſaid the Ships were four; others, that ſeven more were preparing at *Surat*, with a Petache for the ſame deſign, either all Dutch, or Dutch and Engliſh together. Be it as it will, the arrival of Enemy-Ships at *Ormuz*, before the *Portugal* Armada, I account very prejudicial to the *Portugals* deſign upon the place; for 'tis difficult for *Ruy Freira* to hinder them only with an Armada of Oars from relieving it, which may be done in one day; and being done, 'tis ſufficient to prolong the Warr and the Siege for another year. And if it be true, that ſo many Ships of thoſe Hereticks are going not onely to *Ormuz*, but alſo to *Maſcat* and all the Coaſts of *India*, I look upon it as a matter of dangerous conſequence; it being rumor'd not without ground that they are agreed with the *Perſians* to make Warr upon *Maſcat*, and to do great matters againſt the *Portugals*, which God forbid.

December the ſecond, I went to view a Town of the *Moors*, ſubject to *Nizam-Sciah*, and his Governour *Melik Ambar*, and becauſe near *Ciaul*, call'd *Ciaul di Riba*, that is, Upper *Ciaul*. The way leading to it is fair and handſome, amongſt Groves of Palms

Palms and other Fruit-trees, and it ſtands on the ſame bank of the River more Northwards with *Ciaul* of the *Portugals*. 'Tis a large Town well inhabited both by *Moors* and *Gentiles*, eſpecially near the *Bazar* or Market-place, where the Shops afford plenty of all things neceſſary for Food and Clothing, according to the faſhion of the Country, as alſo very fine Cotton Clothes of ſeveral ſorts, with other commodities which are brought thither from the more inward parts. Beyond the *Bazar*, the Houſes ſtand not ſo cloſe together, but ſcatter'd here and there amongſt Gardens, or rather woods of Palmes and other Fruit-trees, which are very thick, tall, and handſome, affording ſhadow to the ſtreets all the way, which are broad, long, green, and very delightful. A little diſtant from the *Bazar* is a great Artificial Lake or Ciſtern, ſurrounded, as their cuſtom is, with ſtone ſtairs; they call it *Tanle Nave Nagher*. The *Moors* for the moſt part dwell near the *Bazar* towards the River, which paſſes not far off, and is navigable ſeven or eight leagues upwards: Here alſo the *Mahometans* have their Meſchita's, hot Baths, (which the *Gentiles* uſe not, becauſe they waſh themſelves publickly in their Ciſterns), and places of Sepulture; a *Dogana*, or Cuſtom-houſe; and laſtly, a *Divan*, or Court of Juſtice, and what-ever belongs to their Government.

III. Moſt of the *Gentiles*, who are the greateſt part, live in Houſes remote from the *Bazar*, amongſt Gardens and Trees, where in ſeveral places they have ſundry Temples of their Idols, as one principal, which I ſaw, of *Zagadanba* a Goddeſs, who, they ſay, is the ſame with *Lekſemi*, Wife of *Viſenu*; another good one dedicated to *Amrut Suer*, who, they ſay, is the ſame with *Mahadeu*, and is figur'd by a round ſtone like him of *Cambaia*. Other Temples I ſaw of *Neraiena*, and others of their Idols; but the greateſt and chiefeſt of all, both for eſteem and devotion, ſtands remote from the *Bazar* upon the way to *Ciaul* of the *Portugals*, and is dedicated to *Rami*, or *Ramiſuer*; it adjoynes to a great Artificial Lake or Ciſtern, each ſide whereof is about 73 of my paces, environ'd after the uſual faſhion with banks and ſtairs of ſtone, leading down to the ſurface of the water; there are alſo round about it very broad walks ſhadow'd with high, thick, and goodly Trees, which make the place opacous and very lovely. In the front of the Temple next the Ciſtern, under a Cupolet ſupported by four Pilaſters, is the ſtatue of an *Ox* or *Bull* ſitting with all the four Legs gather'd under it, being the ſame that I ſaw in *Canara*, call'd *Baſuana*, but here *Nandi*; they told me, it was a Male, and different from *Gaietry Vaſca*, which was the Wife of *Rama*. The head and breaſt of this figure looks towards the Gate of the Temple, the back and tayl towards the Ciſtern; and the *Gentiles* who come to viſit this Temple, firſt go down to waſh their Face, Hands, and feet in the Ciſtern, and then come to kiſs and touch with their Head in token of Reverence, (or at leaſt with their Hands reverently bow'd down after their man-

ner) the tayle of the ſaid *Nandi*; after which they put off their Pantofles, and ſo enter the Temple bare-foot to pray and worſhip after their manner; of which I have elſe-where ſpoken. Some go round about the Temple before they enter, beginning from the right ſide, and coming about to the left, as I ſaid before they did alſo at *Canara* in their Proceſſions and Ceremonies. Others offer Fruits and other things to the Idols, or elſe ſtrew grains of Rice before them in Oblation: The like they do to the Statue of the Ox *Nandi*, and alſo to a Sprig of *Baſil*, planted there upon a ſquare Pedeſtal of earth, on one ſide of the little Chappel of *Nandi*. There ſtand alſo upon the Lake, and other-where about the Temple, many other little Chappels inclos'd with walls, having ſeveral Idols in them. In one behind the Temple ſtands the Idol of the *Scimione Haniment*, in his uſual and ridiculous Figure of an Ape, and ſitting like a Man; and indeed, 'tis ſtrange that theſe wretched people are not aſham'd to worſhip ſuch things. This *Haniment* was one of thoſe *Scimioni*, or Apes which helped *Rama* to recover his Wife, for which ſervice they merited Divine Honours; and therefore 'twas reaſon he ſhould here have a place near the Temple of *Rama*, which reſembles the ſubjoyned Plat-form.

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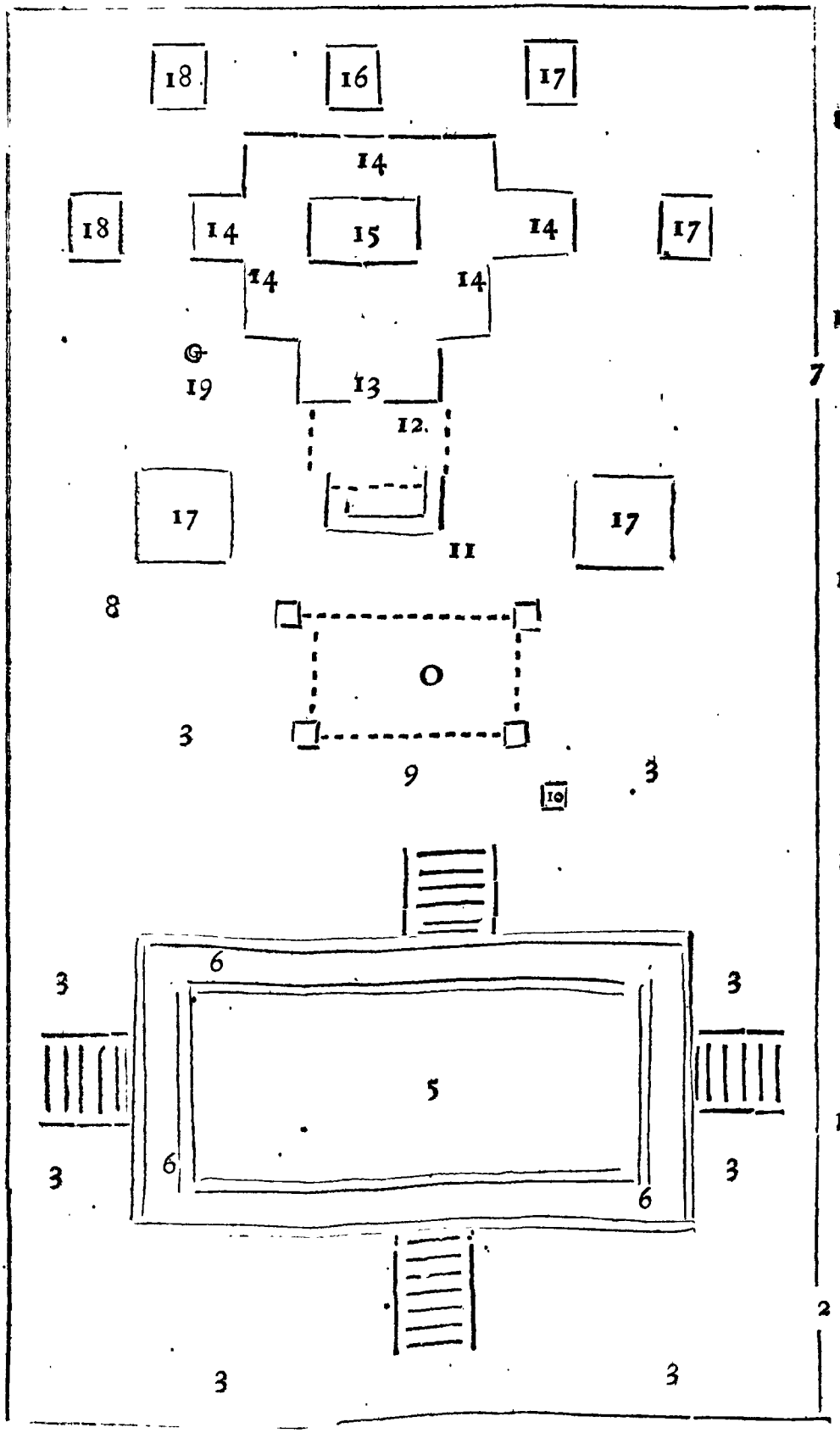
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1. The Street or High-way.
2. The Gate leading to the Ciſtern.
3. The place about the ſame.
4. Gardens and Groves about the ſaid Street.
5. The Ciſtern or Artificial Lake.
6. Stairs about it.
7. Another Gate leading out of the Street or High-way to the Temple.
8. The open ſpace where the Temple ſtands, enclos'd towards the Street with walls, and elſe-where with Gardens.
9. The Statue of *Bue Nandi*, under his Cupolet upon a pavement ſome-what rais'd from the ground.
10. A Pedeſtal with a ſprig of *Baſil*.
11. The Entrance of the Temple.
12. A little Porch of the ſame.
13. The Temple-Gate.
14. The Temple, empty within, ſaving that it hath a few wooden figures of Idolets, or other things.
15. A wall'd Incloſure or Penetral within the Temple, which I ſaw not, wherein is the Statue of *Rama*.
16. The little Chappel of the Idol *Haniment*.
17. Little Chappels of other Idols, to which certain *Gioghi*, who ſtand there to beg Alms, ſometimes repair.
18. Other little Houſes, perhaps, belonging to the Miniſters of the Temple.
19. A great Tree with a round bank of Earth about it, where oftentimes ſome *Gioghi* ſit reading and contemplating after their manner; of which ſort of Trees many are planted in this inclos'd ſpace.

IV. I was one day at this Temple, (whither I often went for Recreation) and I ſaw many Men and Women come to worſhip, and waſh themſelves in the Lake; ſome of the Women were young and handſome, yet ſhun'd not being ſeen by any one that paſs'd by. There came alſo many *Mainati*, that is, Waſhers, both Men and Women to waſh their clothes here, and, in brief, I took much pleaſure, and ſometimes dined and ſpent the whole day here, enjoying the ſhadow of the Trees, and the coolneſs of the Lake. It would be too long to ſpeak here of the Idols of theſe *Gentiles*, how many, and what they are; perhaps I ſhall one day communicate ſomething to the world about the principal of them in another Language.

V. *December* the ſeventh, My Friend Sig: *Antonio Baracho* arrived at *Ciaul* as I expected; he came by the Vice-Roy's Order to make proviſion for the Galeoons which were ſending to *Ormuz*, being ſeven well armed Ships, daily expected to arrive there.

December the ninth, Sig: *Antonio* having diſpatched his buſineſs at *Ciaul*, and taken Order for my imbarquing in the above mention'd

mentiond Veſſel that was going to *Baſſora*, whereof one *Antonio Giovanni* was Captain; and his much buſineſs which he had to do for the Armada at *Baſſaim*, requiring haſte in the Evening he departed in the ſame Almadia or Shallop wherein he came: Our ſeparation was not without tears, and much regret on both ſides; but I was ſomething comforted, by his promiſe of viſiting me at *Rome* as ſoon as he could get leave to go to *Portugal* about his other Affairs.

December the fifteenth, The Galeoons of the Armada of *Goa* arrived at *Ciaul*; they were but ſix, and ſaid that two more were coming after them, and that they had Orders, in caſe they underſtood the Ships of the Enemies were already departed from *Surat* to *Ormuz*, (as indeed they were) not to go after them, (becauſe it would be a vain thing to think of hindering the ſupplying of *Ormuz* with Victuals, ſince it might be done if they arrived there but one day before the *Portugals*) but to go directly to *Surat* to try what dammage they could do there. But in caſe the Enemies Ship were not yet gone from *Surat* to *Ormuz*, then to go directly to *Ormuz* as ſpeedily as they could, and get thither before them, and hinder the beſieged place from being ſuccoured; which 'twas impoſſible for *Ruy Freira* to do only with his ſmall Veſſels of Oars. Now according to theſe orders (the *Dutch* Ships being already gone from *Surat* to *Ormuz*, as is aboveſaid) it was held fit at *Ciaul* that the Galeoons ſhould without more ado go to *Surat*, and after they had there done what miſchief they could to the Enemies, then ſail to *Ormuz*.

December the ſixteenth, The Ship wherein I was to imbarque, being to ſet ſail the night following, I put my Goods aboard, and having taken leave of my Friends, I was accompanied to the Sea-ſide by Sig. *Luigi Cabreira*, from whom I ſeparated with many embraces, and much regret on either ſide. As ſoon as I was in the Ship the Captain weighed Anchor, intending to ſet ſail as ſoon as we ſhould have a good wind, although the Captain of *Ciaul* ſent a publick Notary to the Captain of our Ship not to go out of the Port this night, the ſervice of the King ſo requiring; I believe it was, that we might ſtay for ſome other Ships which were to go out the next morning, to the end we might go altogether more ſecure from the *Malabars*, the greateſt dangers of whom is at the going out of Ports, about which they lie waiting, and near the Land where they ply up and down, more then in the main Sea. We had no wind in the night, and therefore went not out of the Port.

December the ſeventeenth, In the morning we ſet out of the Port with a ſmall gale, and at the ſame time three or four other Ships ſet forth for ſeveral parts. We had not ſail'd far, but we deſcry'd ſome Veſſels coming towards us, which we took for Pirats, and therefore prepar'd to fight them; but at length we loſt ſight of them, and hois'd the great ſail, directing our courſe VI.

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almoſt Northweſt; having firſt rehears'd the Litanies of our Lady, and invok'd the Divine Aſſiſtance, and her's, propitious to our Voyage.

December the twenty third, Having hitherto ſail'd proſperouſly, we came to the altitude of twenty three degrees and a half, under the Tropick of *Cancer*, leaving the Torrid Zone, under which I had been travelling in ſundry parts for about a year and ten Months. Here the wind fail'd us, and we had as quiet a Sea as uſes to be at the ſhores of *Italy* in the Month of *Auguſt*. We began to find the Sky, which hitherto we had ſeen conſtantly clear, (as it uſes to be in *India* during theſe Months) now interſtinguiſh'd with clouds: and, in ſhort, the mutation of the Climate was manifeſt. The Coaſt of *Arabia*, for which we were bound, could not be far off; but we could not get to diſcover it for want of wind.

December the twenty ſeventh, Having hitherto been becalm'd, without advancing but rather being driven backwards by the contrary current of the water; the *Portugals*, as their cuſtom is, after reciting the Litanies, and praying to God, and Sant' *Antonio* of *Padua*, (to whom they bear great devotion) to give us a good wind, intended to bind a little Image of the ſaid S. *Anthony* which they carry'd in the Ship, as if to impriſon it: for thus they uſe to do, when they would obtain any favour, as if they meant to force it, threatning not to looſe it till he grant them what they demand. They intended, I ſay, to bind S. *Anthony* that he might give us a good wind; but forbore to do it upon the Pilot's inſtance, who paſs'd his word for the Saint, telling them that he was ſo honeſt that without being bound or captivated, he would do what they deſir'd. This manner of demanding of favours of S. *Antonio* of *Padua*, is much in uſe amongſt the *Portugals*, eſpecially the meaner ſort of ignorant and ſuperſtitious Mariners; though amongſt us 'tis a vain thing. A barbarous Superſtition indeed; but yet ſuch as ſometimes, through the faith and ſimplicity of thoſe that practiſe it, uſes to be heard.

December the twenty eighth, We had a wind ſufficiently brisk and impetuous, yet not only not favourable but altogether contrary; ſo that we could neither bear up againſt it, nor yet caſt anchor becauſe we were in the main Sea, which growing rough and tempeſtuous, we were forc't to furl our ſails, and ſuffer the Ship to be driven whither the wind pleas'd, which was Southwards, not without fear falling upon *Mombaza*, or ſome other remote Coaſt of *Africk*, and conſequently ſuffering ſhipwrack, and a thouſand other Dyſaſters.

December the twenty ninth, The Captain, with the others of the Ship reſolv'd at length to bind S. *Anthony*, and as chance would have it, it prov'd well; for the wind chang'd, and we ſail'd proſperouſly in our right courſe all day, and part of the night. A little before mid-night we diſcover'd the Coaſt of *Arabia* ſo neer that we caſt anchor in haſte for fear of the Shallows which

which are thereabouts. In the morning we ſaw the Land naked both of Trees and Graſs, but rather ſtony in appearance and Deſart, although it was part of that *Arabia* which they call Happy.

December the thirtieth, We began to move forward Eaſt South-Eaſt, having the Land on the left-hand; but a ſudden contrary wind ariſing forc't us to caſt anchor again in the place where we were, not without danger; for in the furling of the ſail, through the negligence of the Sea-men, it wrapt about the Maſt, the wind blowing very furiouſly againſt the fore-deck; ſo that had the Veſſel been leſs ſound and ſtrong-ſided, or ſome of the Paſſengers leſs diligent to help, it had been overturn'd and ſunk, like the Ship of *Orontes* in the ſhipwrack of *Æneas*, which *Virgil* deſcribes to have been loſt by the like caſualty. At night, the contrary wind ceaſing, we proceeded in our intended courſe.

December the one and thirtieth, The wind failing, we caſt anchor, but in an unſecure place, not without danger of being ſplit upon the ſhore, whither in ſpight of our anchors the wind hurri'd us; but tacking about, we got to a more ſecure place, near that from whence we had mov'd the day before.

On the firſt of *January*, and of the year 1625, We ſtood at anchor till night, and then made a little progreſs; but all the next day we ſtood at anchor again, and took very good fiſh; and at night a little wind blowing from the Land, we went forwards now and then, but very little. VII.

January the eighth, Having all the preceding days been about the Coaſt of *Arabia*, caſting anchor every day, and weighing again at night; (during which, a Boat of *Arabians* brought us much freſh fiſh, and an *Arabian* came ſwimming to us a great way, only to beg a little Rice and Biſket, which we gave him) at length having a good wind this day after noon, we paſs'd a Cape which they call *Capo falſo*, becauſe 'tis neer and reſembles the Cape *Raſelhhad*, but is not it. At night we paſſed by the True Cape call'd by the *Arabians Raſelhhad*, that is, the Cape of the Confine, becauſe 'tis the laſt and moſt Southern Cape of *Arabia*, being, as they ſay, in the latitude of twenty two degrees and a half from the Æquinoctial Northwards, and diſtant from *Maſcat*, whither we were going, forty leagues; the *Portugals* call it corruptly *Capo di Roſalgate*. Having paſs'd this Cape, we ſteer'd Northweſt, ſtill upon the coaſt of *Arabia* which lies all the way on the left hand, and enter'd the *Perſian* Gulph, but ſaw not the oppoſite Continent of *Perſia*, becauſe for a good way inwards the Gulph is very broad.

January the ſeventh, Having in the night foregoing had a good wind, by day-light we were got eighteen leagues beyond the Cape, near the place where the City of *Calatat*, which *Albuquerque* deſtroy'd, ſometimes ſtood, upon a good River, at the foot of certain little Mountains, of which almoſt the whole coaſt conſiſts. Here the wind fail'd us, and having labour'd with the oar all day, we got no further then *Teive*, a place inhabited by

by *Arabians*. At night we were troubled with rain, which paſſing through all covers, wetted us ſufficiently, and kept us from ſleeping. The next day we hois'd ſail, and had ſcarce dry'd our Clothes, but more rain ſurpriz'd us; and through want of wind all the day, we did not get ſo far as *Curiat*, which lyes eight Leagues forward, and twelve ſhort of *Maſcat*.

On the eleventh of the ſame Moneth, having no wind, we made uſe of Oars, till we came to an Anchor a little beyond *Curiat*; and the next day hoiſing ſail, we paſs'd by an Iſland call'd *Scoglio di Curiat*, ſailing through a narrow arm of the Sea which divides it from the Continent, which is all ſtony and full of Cliffs, like the fair Mountain *Poſilippo* near *Naples* in *Italy*. Before night we caſt Anchor a little beyond; for our Oars helpt the Ship but little; being only ſerviceable to ſuch heavy Veſſels to ſurpaſs a Cape, or get into a Port, or the like, in caſe of need for a ſhort way. At night we weigh'd Anchor, and ſoon afterwards caſt it again, having made but little way.

January the thirteenth, Having ſail'd all day, and paſs'd the Tropick of *Cancer*, we enter'd the Northern Temperate Region, and towards night arriv'd at the Port of *Maſcat*, which is well clos'd and encompaſs'd about with little Mountains, but lyes open to the North-weſt, whereby it receives much dammage. The Town, whereof the leaſt part are wall'd Houſes, and the greateſt onely ſheds made of Palm-boughs, ſtands directly in the innermoſt receſs of the Port, ſurrounded behind with Mountains; amongſt which, nevertheleſs, there want not wayes of acceſs to it from the in-land parts; ſo that, to ſecure their Houſes from the incurſions of the *Arabians*, they had in my time begun to raiſe an earthern wall, but plain and weak, with a few Baſtions, very diſtant one from another; which wall, drawn from Mountain to Mountain, incloſes and ſecures their Houſes on that ſide, as the Sea doth on the oppoſite and inacceſſible little Mountains on the two other ſides. On the top of one of theſe Mountains, on the right hand as you enter the Port, ſtands the Caſtle, difficult indeed to be taken by aſſault or otherwiſe then by Famine, if well defended; for though the wall be not very ſtrong, yet the natural ſituation ſecures it, and it hath a Plat-form level'd to the Sea, whereby it defends the Port with Artillery, and is deſcended to from the Caſtle by a cover'd Ladder, which is very good. On the other ſide of the Port, upon another Mountain ſtands another Port of leſs conſideration, having been anciently the Caſtle; yet it hath Artillery, and may be of ſome advantage. The Town is ſmall, but for its bigneſs ſufficiently peopled, eſpecially ſince the loſs of *Ormuz*, from whence many repair hither. The people is mix'd of *Portugals*, *Arabians*, *Indians*, *Gentiles*, and *Jews*. It hath onely two Churches; one which is the See of the Vicar, who is no Prieſt but an Auguſtine Fryer; one of their Covent, alwayes coming to officiate there, and to diſcharge the place of Vicar and Pariſh-Prieſt: the other

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is of Auguſtine Fryers, where live about four of that Order, and both are dedicated to our Lady, with ſeveral Titles; to wit, that of the Fryers *Della Gratia*; and the other, *Del Roſario*. The Captain lives not always in the Caſtle by reaſon of the inconvenience of its ſituation, but onely during the hotter monthes of Summer for coolneſs; for upon the lower ground the heat is inſupportable, both becauſe the Climate is of it ſelf hot, and becauſe the dwellings lie in a low and inclos'd place, encompaſſed, as I ſaid, with Mountains, which keep off all wind, and reverberate the Sun more ſtrongly; beſides that, the Soil is dry and ſaltiſh, which conſequently increaſes the heat. The Captain whom I found there, was call'd Sig: *Martino Alfonſo de Melo*. I alſo found dwelling here a Nephew, or Brother's Son of the Captive King of *Ormuz*, whoſe Father was alſo King of the ſame place before this Brother of his, who is at this day priſoner in *Perſia*. This Nephew, they told me, was call'd after his Uncle's Name *Muhhamed-Sciah*; and the *Portugals* make him be acknowledg'd Prince in *Arabia* by all the *Arabians* that were lately ſubject to the King of *Ormuz*, and are now exempt from the oppreſſion of the *Perſians* or Rebellion, as neareſt Kinſman and lawfulleſt Heir (of any now at liberty) to the impriſon'd King. At the ſame time of our Arrival, there was alſo at *Maſcat* upon his journey *Hhabeſe-Chan*, Ambaſſador of the King of *Dacan*, *Nizam-Sciah*, who was returning to his Maſter from *Perſia*, where he had been many years with *Sciah-Abbas*. It being night when we arriv'd at *Maſcat*, we went not aſhore; onely the Captain of the Ship was ſent for by the Governour to ſpeak with him, and give him account of his purpoſes.

Remaining in the Ship this night, and for my Recreation obſerving the Stars a little before day, I beheld (as I had at other times in *India*) the *Auſtral Croſs*, which the *Spaniards* call *Crucero*, and is the neareſt viſible Conſtellation to the Southern Pole, ſerving in the other Hemiſphere as the Pole-Star of the North doth in ours; ſo that this Croſs is diſcerned even in the parallel of *Maſcat*, which is in the Elevation of 23 derees 36'. 7''. Indeed it appears low, but a little above the Horizon. I noted here that in theſe Indian Seas this Croſs is ſeen at the time above-ſaid, (to wit, a little before day, very erect; for it riſes late in the night, and at firſt appears a-thwart, till the Heaven wheeling about with a ſhort circle, a little before day it appears in its erect Figure, which is of this form, * * * * conſiſting of 4 ſtars diſpos'd in this manner, three of which are greater and more luminous, and one, to wit, that of the Weſtern arm, is leſs and more obſcure when the Croſs is erect. The *Canopus* which is not viſible in our Countries, we had here very high above the Horizon, and it appear'd in the beginning of the night. VIII.

January the fourteenth, Having procur'd a Lodging, about

noon I landed with my people, and went to poſſeſs it. In the Evening I viſited the *Veador de Fazenda*, or Treaſurer, Sig: *Nicolo da Silva* my Friend, and known to me many years in *Perſia*; who at firſt not knowing me, was afterwards much pleas'd to ſee me here ſafe and ſound.

January the fifteenth, I viſited the Captain or Governour of *Maſcat*, in whoſe Houſe I found lodg'd Sig: *Don Franceſco Contigno Covacio*, my Friend, at *Goa*, who upon ſome diſguſts between himſelf and the Vice-Roy, came in the ſame Armada that I did to *Ciaul*, and from thence hither, in Order to go to the ſiege of *Ormuz*.

January the ſeventeenth, I was viſited by the F. Provincial of the Auguſtines in *Manil*, whom I had ſeen, but not convers'd with at *Goa*, and who was going onely to *Baſſora*. His converſation was very pleaſing to me, becauſe he was a perſon of much and various Erudition, both in Mathematicks and Hiſtory; beſides that he was alſo an excellent Preacher.

January the eighteenth, At noon I took the Altitude of the Sun, whom I found forty four degrees diſtant from the Zenith, being this day in the 27th degree of *Capricorn*, according to *Origanus*, and declining from the Æquinoctial towards the South 20 degrees 23'. 53''. which taken from 44 degrees, leave 23 degrees 36'. 7''. So that *Maſcat* lyes 23 degrees 36'. 7''. diſtant from the Æquinoctial towards the North; and conſequently, hath the North-Pole ſo much elevated. The ſame day a Petache arriv'd from *Ormuz*, bringing News of the Arrival there of ten Ships from *Surat*, namely, ſix Europæan Men of War, and four Merchant Ships of *Moors* and other people; ſo that with thoſe formerly arriv'd, there were at *Ormuz* between Engliſh and Dutch ten Ships of War, and the *Portugal* Armada not yet arriv'd. This Petache, they ſay, *Ruy Freira* ſent to *Maſcat*, to avoid falling amongſt ſo many Enemies, being alone. He ſtay'd ſtill there with his Veſſels of Oars, yet with no hope of hindring *Ormuz* from being reliev'd both with Men, Ammunition, and Victual at their pleaſure.

January the nineteenth, I went to ſee a Village of the *Arabians*, a little diſtant from *Maſcat*, and call'd *Kelbuh*; it lyes without the Mountains that incompaſs the Caſtle and Houſes of *Maſcat* on the ſide towards *Sohar*; the way that leads to it, is a narrow paſſage, and becauſe dangerous for the letting in of Enemies, the *Portugals* have wiſely guarded it with a rampart, and ſome few pieces of Artillery. The Town is ſmall, conſiſting onely of cottages or ſheds made of Palm-boughs, and ſo low that one cannot ſtand upright in them, but onely ſitting upon the ground after the manner of the *Moors*: yet for its bigneſs, it hath people enough; becauſe this miſerable ſort of Men very wretchedly, but eaſily accommodate themſelves to their own mode in any little place.

LETTER.

LETTER X.

From *Baſſora*, May 20. 1625.

OUr Ship being ready to depart for *Baſſora*, and being to touch by the way about *Ormuz*, in order to conſign ſome things to the General *Ruy Freira*, pertaining to the ſervice of the Armada; after all the reſt that were to go were imbarqu'd, (amongſt which were *Don Franceſco Contigno Covacio*, who intended for *Ormuz*; two bare-footed *Carmelites*, who were for *Baſſora*; and the F. Provincial of *Maiglia* in the *Philippine* Iſlands, who was paſſing into *Europe*) I went aboard with my people at night, *January* the ſix and twentieth. Yet the Veſſel went not off till the next day, and with no favourable wind we ſail'd about ſix Leagues, caſting Anchor at night not far from the ſhore. I.

January the eight and twentieth, Having ſail'd a while, a contrary wind forc'd us to Anchor again; and indeed in this Perſian Gulph, the wind is ſo inconſtant, and with-all ſo ſtrong, that if it happen to be contrary, there is little good to be done by conteſting againſt it in this narrow Sea, but thoſe that ſail in it muſt in ſuch caſe either caſt Anchor, or be driven backwards. We anchor'd ſo near land, and in ſo little water, under a place call'd *Sibo*, about ſeven Leagues from *Maſcat*, that the contrary wind increaſing, and the Anchor not ſufficing to retain the Ship, we were in great danger of being ſplit upon the ſhore, to the loſs of all our goods and perhaps lives too, the Coaſt being very craggy, and the Sea extremely rough. We were ſo near being loſt, that the Ship almoſt toucht the ground; but a ſmall ſail, hanging on the rope which runs from the top of the Maſt to the Stern, and is call'd by the Portugal's *Sabaco* ſav'd us; which ſail alone we could make uſe of, to keep off the ſhore; though it being ſmall, and the Veſſel heavy, it ſuffic'd not to move it much. The *Arabians* were already gathered together in great number upon the ſhore to get the booty, and perhaps alſo to take our perſons in caſe the Ship ſhould be ſplit; for in theſe troubleſom times of war they were here but little friends to the *Portugals* of *Maſcat*. But at length, as it pleas'd God, by the help of Oars and the diligence of Sig. *Franc. Contigno Covacio* (who in many things ſupply'd the ignorance or negligence of other Officers of the Ship) we turn'd-about the Stern of the Ship to the Sea, and being deliver'd from imminent danger, had time to hoiſe the Trinket to the wind, as before we could not, becauſe it was on the other ſide of the Maſt, which they call Under-the-wind, and could not be brought about without more time then our ſudden and preſent danger permitted. After which, becauſe the wind ſo requir'd, and it was dangerous going aſhore for water among the *Arabians*;

we determin'd to return to *Maſcat*; and having paſs'd the Iſland *della Vittoria*, (ſo call'd from a notable Victory obtain'd by the Portugals againſt an Armada of Turkiſh Galleys which came to make war upon *Maſcat*) about evening we re-entred the port of *Maſcat*; where our Ship falling foul upon another Ship that rode there at anchor, we became in a new danger of ſuffering ſhipwrack or at leaſt, ſome conſiderable dammage. Many went aſhore to ſleep there all night; but being our departure was to be ſpeedily, I only ſent my ſervants to fetch me ſome refreſhment.

January the thirtieth, The Ship having taken water, and all our company imbarqu'd, at four a clock afternoon we ſet ſail again from *Maſcat*, and about *Ave-Mary*-time repaſs'd the Iſland *della Vittoria* (which lies only two leagues from *Maſcat*) ſailing between it and the Continent: as we had done before.

II. *January* the one and thirtieth, As we were ſailing with a ſmall wind, we deſcry'd a Sail a far off, which ſeeing us, diſcharg'd a Gun, as a ſign for us to ſtay till it came up to us: whence we underſtood it to be one of *Ruy Freira*'s Fleet; for by cuſtom the Ships of war in *India* do thus, and other Merchant-Ships are oblig'd to ſtay and obey; if not, the War-ſhip may ſink them. Accordingly we ſtay'd, and by the help of Oars it preſently made towards us. Wherein I obſerv'd the little Military Diſcipline, and good order practis'd by the *Portugals* in *India*; for there was all the reaſon in the world, that, if we ſtay'd the coming up of this Ship, according to the cuſtom, yet we ſhould not have truſted it till we knew what it was; for it might have been an Enemy or a Rover, as there are many in theſe Seas, who being *Portugals* by Nation, and baniſh'd for ſome miſdemeanors, betake themſelves to carry Pepper, Arms, and other prohibited things to the Territories of the *Moors*. Wherefore to ſecure our ſelves from all deceit and dammage, which ſuch a Ship feigning to be of *Ruy Freira*'s Armada might have done us, we ſhould have ſtay'd indeed, but it ought to have been with our Arms in our Hands, Falcons, Corchabuſes, and Muſkets loaden; and, in ſhort, in a poſture of defence and fighting, as occaſion requir'd. On the contrary, this good Diſcipline was obſerv'd neither on our part, nor by the Veſſel which came to ſee who we were; which imprudent confidence, though it ſucceeded well in this caſe, yet was undeniably a great and perillous error; and had the event been ill, it could not have been excus'd otherwiſe then by ſaying, *Non putaram*, a word) (according to *Cicero*, very little befitting Prudent Men. This Veſſel of the Armada demanded of us water and Mariners. Now amongſt the *Portugals*, tis a cuſtom for theſe War-ſhips to take from Merchants which they meet what they pleaſe, either by fair means or by foul; although 'tis but a diſorderly thing, and many inconveniences happen by it. Of water we gave them two barrels, but no Mariners, becauſe we had few enough for our ſelves, and they took them not by force, (as they would perhaps have done from others) out of reſpect to

Sig:

Sig: *Coutigno*, who was in the Ship with us; and the rather becauſe we told them, we were going to carry Proviſions to *Ruy Freira*, who, they informed us, was retreated into the Iſland of *Larek*, and that the Armada of *Goa* was not yet arriv'd, and alſo that themſelves were going to *Maſcat* for Proviſions. In the Evening, we met a Terrada, or Bark of *Ruy Freira*'s Fleet, going likewiſe to *Maſcat*, by which we underſtood the ſame News.

February the firſt, The wind turning contrary, we caſt anchor at diſtance from land for more ſecurity, the ſhore being all the way on our left hand.

February the ſecond, Though the wind became ſomewhat favourable, we weigh'd not anchor, becauſe we were to land an *Auguſtine* Fryer at *Sohar*, of which place he was Curate; and neither we nor the Pilot knowing whether we had paſs'd *Sohar*, or not; nor yet what Land it was where we were, therefore we ſent our Boat aſhore to inquire; it brought word that *Sohar* lay a little more forward, and thereupon it was remitted to carry the ſaid Fryer on ſhore, that ſo he might ride thither on a Camel by Land. This buſineſs took up all the day. At night we ſet ſail, but with no favourable wind, ſo that we were conſtrain'd to anchor again a little further; till about midnight, the wind riſing a little in our favour we ſet forwards. The land in this place is a low Plain, as the word *Sohar* ſignifies; yet we ſaw abundance of hills at a great diſtance from the ſhore. *Sohar* is four and twenty leagues from *Maſcat*. III.

February the ſixth, Having by the help of Oars with much difficulty come to *Churſakan*, which is twelve leagues beyond *Sohar*, in the morning we ſail'd under *Doba* which lies three leagues further. The *Portugals* had not ſo much confidence in the people as to think fit to enter into the Port, but reſolv'd to go three leagues onwards to a ſecure place of friendly *Arabians* call'd *Lima*. The coaſt of *Doba* is mountainous, and the Town ſtands behind a Promontory which runs far into the Sea. Here we firſt diſcern'd the oppoſite coaſt of the *Perſian* Gulph, from whence rather rowing then ſailing, by Sun-ſet we came to an anchor under *Lima*. Many of our Ships went aſhore, ſome to fetch proviſions, of which they found but little ſtore, and others to refreſh themſelves.

I was not in a condition to do the like, being in bed under deck by reaſon of an Ague; as alſo was *Mariam Tinatim*; ſo that neither of us could ſo much as look up to behold the Land.

February the ſeventh, We paſs'd by the Cape of *Moſendom*, at the point of which ſtand two or three Rocks one further then another into the Sea. That neareſt the Cape is greateſt, and the remoteſt is the leaſt, which they call *Baba Selam*; the Mooriſh Sea-men when they paſs by it, ſalute it with many ſhouts of joy.

Having

IV. Having paſs'd by this Cape, (which is, as I believe within ten or twelve leagues of *Ormuz*) leaving *Ormuz* and *Bender di Kombra* on the right hand, (becauſe we preſum'd the Dutch and Engliſh Ships to be there) we directed our courſe towards *Larek*, hoping to find *Ruy Freira* there, as we had underſtood by the way; but a little after, we deſcry'd two Ships of *Luy Freira*'s Armada (as we ſuppos'd) in two ſeveral places towards the Land; each of which gave us a Gun; whereby we apprehended that they intended either to receive or give us ſome neceſſary Advertiſement. Wherefore quitting our courſe to *Larek*, we turn'd the Stern to the coaſt of *Arabia*, towards which one of the ſaid Ships about Sun-ſet ſeem to be retir'd. We approach't near the Land about Evening, and paſſing amidſt certain Rocks, went to caſt anchor within a little bay which was there; but in the narrow ſtreight between a Rock and the Continent, a moſt impetuous current of the Sea, hurri'd us away ſo furiouſly, that without giving us time to let down the ſail, it had almoſt daſh't us againſt the foot of certain high Rocks, where, if we had touch't, without doubt our Ship had been ſplit in a thouſand pieces, nor had any one of us eſcap't with life unleſs by miracle: nevertheleſs by plying our Oars ſtoutly, and at length letting down the ſail, by God's mercy we were delivered from this imminent and manifeſt danger. Yet not ſo fully, but that we had like to have been caſt upon another Rock, not ſo much through the violence of the Current, as the negligence of the Sea-men who did not govern the Sails and Helm well. But at length, being by the Divine Aſſiſtance freed from both dangers, we got to the place we deſign'd, and there found one of *Ruy Freira*'s Ships which had given us a Warning-piece in the preceding day; and alſo an armed Bark of that ſort which they call *Terrankim*, and are almoſt ſuch as are our *Caichi* or Shallops; which Bark *Ruy Freira* ſent to the Rock *Baba Selam* there to wait for the Armada of *Goa*, and advertiſe him when it arriv'd. In the Ship was Sig. *Sancho di Toar*, who the laſt year had been ſent from *Goa* General of certain Ships to aſſiſt *Ruy Freira*, and being weary of the war, now with his licence (obtain'd, as may be thought, by importunity) was returning to *Maſcat*, and ſo to *Goa*, with ſeventy or eighty ſoldiers that accompani'd him. After we had caſt anchor, although it was very dark, yet ſome of the ſaid ſoldiers, and the Captain of the *Terranquim* came to our Ship to ſpeak with *Don Franceſco Cavacio*; ſo alſo did the Captain of the Ship, the aboveſaid *di Toar*, next morning. *Don Franceſco* diſſwaded the ſoldiers from deſerting the war in a time of ſo great need, and of ſo fair an occaſion as would be at the coming of the Armada of *Goa*, which was approaching hourly; telling them that at *Goa* it would be held an action little honourable, and that the Vice-Roy would ſeverely puniſh whoever return'd thither abandoning *Ruy Freira*: In ſhort, he ſaid ſo much to them, that being aſſur'd of the coming of the Fleet of *Goa*, (which

which before they disbeliev'd and accounted only a report to keep the ſoldiers in ſuſpence) almoſt all of them chang'd their purpoſe, and reſolv'd to continue at the war, after they had been at *Maſcat* only to provide themſelves ſome neceſſaries. Of ſuch moment to the publick good is the authority and prudent diſcourſe of a worthy perſon amongſt people. We had news from them, that *Ruy Freira* had quitted *Larek*, becauſe the Engliſh at the inſtance of the Perſians had gone thither with their Ships to drive him thence; whereupon having firſt deſtroy'd certain Shops of Proviſion, which he had made there for convenience of the ſoldiers, and a weak Trench, he remov'd with his Armada of Oars to a deſart ſtation of *Arabia* a little beyond the place where we were, and there we ſhould find him; that if we had gone to *Larek*, we ſhould have incurr'd the danger of falling into the enemies hands; and therefore, as ſoon as they ſaw us, they ſhot off a Warning-piece to recall us from that bad way. They told us moreover, that before the *Portugals* were driven from *Larek*, *Ruy Freira* going one day with the greateſt part of his Ships to make an appearance about *Ormuz*, a great Tempeſt aroſe, by which four Ships which he left at *Larek*, were driven upon the Rocks of the Iſland, and loſt, with the death of many people; and that it was a great mercy of God that *Ruy Freira* was not there with his other Ships, becauſe they would have been all loſt, although they wanted not a ſhare of trouble too by the tempeſt in the place where they were. Hence I concluded that misfortunes every day increas'd upon the *Portugals* in *India*, ſo that I know not what good judgment can be made of their affairs for the future.

February the eighth, in the morning, We departed from the place where we were, and coaſting along in leſs then an hour, we arriv'd at a little Iſland which they call *delle Capre* or *delle Gazelle*, near the Continent of *Arabia*, almoſt within a Bay which affords an ample and ſecure Port for ſmall Veſſels. This place lies almoſt directly over againſt *Ormuz*, ſo that *Ormuz* will come to be ſixty leagues diſtant from *Maſcat*, and conſequently eighteen from *Lima*. Here we found *Ruy Freira* with part of his Ships, of which ſome were mending; I ſay, Part, becauſe he had ſent ſome to the Cape of *Giask* to wait for the Armada of *Goa*, ſome to *Maſcat* for Proviſion (of which he had but ſmall ſtore) and ſome to the Port of *Guadel* to ſcout, and ſome about other ſervices. Aſſoon as we had caſt anchor, *Ruy Freira* came in perſon to our Ship acompani'd by ſome of his Captains, and ſtay'd there between two and three hours receiving and diſtributing amongſt them certain ſmall proviſions of Victual and Arms which were brought him; reading the Viceroy's Letters and many other which came to him from *Goa*, and diſcourſing with *Don Franceſco Contigno Cavacio*, and others, giving them account of all his ſucceſſes, and inquiring concerning the Armada and other things which we knew. And becauſe we aſſur'd him, the Armada could

could not be long before it arriv'd, ſince we came all together from *Ciaul* at the ſame time; he ſent forth another Ship to meet it, with order to inform them where he was, and preſently to return and advertiſe him of his arrival, that he might go out and joyn with it. I could not be preſent at all the Converſation, becauſe I had my Ague and was in bed. Yet upon his coming, I aroſe and dreſs'd my ſelf to wait upon him, as I did ſo long as I was able; but at length I was forc'd to retire, and only return'd to take leave of him when he departed. He made many complements to me, telling me that he had long ſince had knowledg of my perſon by fame, and ſhould always be ready to ſerve me upon any occaſion; with other like Civilities. I offer'd him to ſhew him the Paſs I had from the Viceroy, becauſe I had heard him ſay in diſcourſe how ſtrictly the Viceroy had charg'd him not to let any one paſs into the Territories of the Turks without his licence; but he would not look upon it, and told me it needed not for me, re-iterating that he was ready to ſerve me; to which civil language I anſwer'd in the beſt terms I could, ſignifying to him how great a while I had been deſirous to ſee his perſon, and to ſerve him; The fame of his actions teſtifi'd to me by the mouths of his very enemies, and how he was ſpoken of at *Goa* both by the Viceroy and all others; all which he receiv'd as kindly as I did his obliging expreſſions. At length he return'd to his own Ship, taking with him *Don Franceſco Contigno Cavaccio*, the F. Provincial of *Maniglia*, and divers others, to be entertain'd there with him all the day; but I remain'd in bed with my Ague.

VI. *February* the ninth, Having taken a *Perſian* Pilot which *Ruy Freira* gave us, (becauſe the *Portugal* Pilots are not very ſkilful in the *Perſian* Gulph, by reaſon of the multitude of ſhelves, and the inconſtancy of the winds, which make it needful to have a Pilot of the Country) at night we put off from the aboveſaid Iſland ſteering our courſe outwards. Almoſt at the ſame time *Ruy Freira* went with ſome of his Ships, leaving order for the reſt to follow him as ſoon as they ſhould be repair'd; and by the inner way, to wit, by the channel between the Iſland and the Continent, went I know not where to take in water, intending afterwards to ſee how matters were at *Ormuz*, where there rode ten Ships of War, *Dutch* and *Engliſh*, partly under the Caſtle, and partly in *Bender di Kombru*, having already put what relief they pleas'd into the place.

February the tenth at evening, We arriv'd at a Bay which they call *de 'i Limoni*, from the multitude of Lemons growing in a Village hard by. And on the fifteenth of the ſame Month, having paſs'd the Iſland call'd *Tombo*, another call'd by the *Portugals Piloro*, that is, the Ball; and laſtly that which they call *Cais*, once famous for its competition with *Ormuz*, both in War, and the Traffick of *India*, but now altogether deſolated by war, we wereby a contrary wind forc't to return ſomwhat backwards, and caſt anchor under

under the ſaid Iſland *Cais*, which is forty Leagues from *Ormuz*. Some of our people went aſhore to refreſh themſelves, but found nothing except a few Herbs, and a fruit like Gooſ-berries; which yet to us that were ill furniſh'd with Proviſion were not unwelcome. I muſt not omit here, that when we paſs'd by the Bay of *Lemons*, we left the Coaſt of *Arabia*, and croſt over to ſail along the oppoſite Coaſt of *Perſia*, which is the better way from from thence forward.

February the ſixteenth, We departed from *Cais*, and at night certain *Armenians* who were in our Ship, were ſet a ſhore on the *Perſian* ſide, in order to go to *Nachilu*, which was not far from thence, to meet certain companions of theirs who had gone before *Maſcat* in another Ship with much common Merchandize.

February the ſeventeenth, A contrary wind repell'd our courſe backwards, ſo that we anchor'd under an uninhabited Iſland call'd *Andreve*, where we ſtay'd till the twentieth of the ſame Moneth, when the above-ſaid *Armenians*, not finding their companions at *Nachilu*, return'd to the Ship, and brought two Letters from the Governour of that place; one to the Captain and all the reſt in general, offering the Ship a free Port, and deſiring us to ſell our Merchandize there, becauſe they had ſuffer'd much by war; that they would ſhew all good uſage to the *Portugals* as Merchants; and in caſe we truſted him not ſo much as to go a ſhore, we might ride at Anchor in the open Sea, and they would ſend people and money to buy many things. The other Letter was directed to the Religious that were in the Ship, ſome of whom he had underſtood were minded to go to *Sphahan*; and therefore he promis'd them good and ſecure paſſage with all courteſie. But neither did the Ship ſtay to ſell any thing, nor the Religious think good to land in that place, for all thoſe promiſes.

February the two and twentieth, Being at Anchor in a certain place, at night we deſcry'd ſome Veſſels afar off, which we knew not what they were; and therefore weighing Anchor, and putting our ſelves in a poſture for fight, we row'd up to them. When we came near, we found them to be of thoſe *Perſian* Veſſels, which they call *Terrats*, (a kind of great bark, frequent in theſe Seas) laden with Dates and Victuals. Yet becauſe they neither ſtay'd for us nor obey'd, we diſcharg'd ſome Falcons and many Muſkets at them, without doing any hurt, becauſe of thoſe that ſhot no one knew how to do it as they ought, but all was done with great confuſion and diſorder, as is uſual amongſt the *Portugals*, eſpecially in our Ship, which was a Merchant and not a Man of War. So that the *Perſian Terrats* went away untouch'd, and we not onely took them not, as we might eaſily have done, had our Ships been well arm'd and well-govern'd; but it ſeem'd alſo, that, had thoſe Veſſels had armed people, and a mind to aſſault us, they might eaſily have taken us, conſidering the little order and preparation for fight that I ſaw in our Ship.

VII. *February* the ſeven and twentieth, The wind not being good, our Marriners, who were *Indians*, but of the *Mahometan* Religion, ty'd a bundle of clothes, which they ſaid was the Old Man (but I know not what Old Man they meant) to one of the Ropes of the ſails, and there fell to beat it vehemently, crying out to it, to give them a good wind; in the mean time, other Mariners deſir'd him that beat it, to deſiſt, ſaying that it would give them a good wind. This ſuperſtitious Ceremony, not unlike that above-mention'd of the *Portugals* binding S. *Anthony* of *Padua*, I was willing to inſert for its ſtrangeneſs; although through the ignorance of the Mariners themſelves, who could give no other reaſon for it but that the cuſtom was ſo; or becauſe they would not tell us; I could not underſtand what Old Man it was that they beatt, under the figure of a bundle of Clothes, or from whom they demanded a good wind.

February the eight and twentieth, We were minded to take in water in the Country of *Verdiſtan* (a part of *Perſia*), of which we had great need; but the people of the place prohibited us, repelling the boat from the ſhore with many Muſket-ſhots. And being we had not Souldiers to land and take water by force, it behov'd us to have patience and depart without.

March the firſt, We put out to Sea, to avoid certain ſhelves that were neer the *Perſian* ſhore, which here we found low and flat; whereas hitherto it had been all mountainous; at night, we came under *Riſcel*, a Port of *Perſia* in the ſtate of *Straz*, but no good one.

March the ſecond, A little before night we came to an Anchor under the Iſland of *Charg*, which lyes diſtant from *Cais* 24 *Giam*. (A *Giam* is a meaſure us'd by the *Arabian* and *Perſian* Pilots in the *Perſian* Gulph, containing three leagues; ſo that from *Cais* to *Charg* we had ſayl'd 70 Leagues.) From *Charg* to *Baſſora*, they told us, there remain'd eight *Giam*, and as many from *Charg* to *Bahhacrein*: The part of the Continent neareſt *Charg*, is *Bender Rich*, belonging, as I conceive, to the Country of *Loriſtan*, from which this Iſland is diſtant two *Giam*. We caſt Anchor between *Charg* and another little Iſland which lyes to the North-weſt, and is call'd *Chargia*. *Charg* is a little Iſland having a Town of forty or fifty Houſes, wherein there is a *Meſchita* with the Sepulchre (venerated by the *Moors*) of one *Muhhammed Anefia*, who, the people of the Iſland ſay, was one of the Deſcendents of *Muhhammed*. Becauſe the Sea was very rough we did not go a ſhore; but a *Portugal* Ship belonging to the Captain of *Ciaul* and bound for *Baſſora*, put in at the ſame Iſland.

March the fourth, We went on the other ſide of the Iſland to get water, of which we ſtood in great need; and my Ague having left me, I landed with the reſt upon the Iſland, where I ſaw little beſides the above-ſaid Sepulchre, and others leſs venerable, which they ſaid were of ſome of the familiars of him that was buried in the greater; there was alſo a *Grotta* cut out by hand in ſtone,

which

which by ſome carv'd work of the Frontis-piece, and the form within, ſeems to have been made for a Temple or place of burial, but now 'tis uſed onely as a ſtall for Cattel. The Iſland it ſelf is low and plain; the Peaſants ſow it with Corn, Onyons, and a few other ſuch things; but 'tis poor enough, the wealth of the Inhabitants conſiſting for the moſt part in the fiſh which they take. They ſpeak the *Perſian* Language, and indeed are Vaſſals of *Perſia*, though by reaſon of their poverty they pay no Tribute to the *Perſians*. They told me, that they are govern'd by a Chief, called, according the cuſtom of the *Arabians*, *Sceich*, which dignity deſcends from Father to Son; that in the war between the *Perſians* and the *Portugals*, the former had intended to have built a Fort here, whereby to hinder the *Portugal* Ships from watering here as they paſſed by; but the Inhabitants excuſed themſelves from it by their poverty; and by treating all parties alike friendly, they have eſcaped unmoleſted by any, and enjoy their ſweet Liberty upon no other account but their poverty. They told me alſo, that free Trade was granted to all the Inhabitants of this *Perſian* Coaſt between *Charg* and *Baſſora*, both by the *Portugals* and the people of *Baſſora*, ſo that they were not moleſted by any party; the ground of which I take to be, becauſe *Baſſora* hath not ſufficient Victuals, the greateſt part being brought thither from theſe Lands of *Perſia*; and on the other ſide, the *Portugals* need Proviſion for their Fleet which they keep at *Baſſora*, to aſſiſt the place againſt the *Perſians*. At night we return'd aboard, having exchanged the *Perſian* Pilot, which *Ruy Freira* gave us for one of *Charg*, it being the cuſtom ſo to do. It rained in the night, and the Sea grew high; wherefore for more ſecurity, we put off from the land further to Sea.

March the ſixth, Very early in the Morning we departed from *Charg*, together with the other Ship of *Ciaul*, yet each taking its own way; and we proceeded coaſting along *Perſia*, which lay on the right hand: The next day the wind failing we caſt Anchor, ſo far from the *Perſian* ſhore that it was out of ſight; yet we found no more water than about ten fathom; and indeed, we were fain to ſail when the wind aroſe, with plummet conſtantly in hand, by reaſon of the ſhallow which are hereabouts.

March the eighth, We ſailed ſtill out of ſight of land, yet had but four fathom of water; and becauſe the ſhallow is equal in this place for a great way together, the *Perſian* Pilots call it *Meidan*, that is, the Plain. The next day we ſailed a little, but moſt of the day lay at Anchor, becauſe the Pilots could not find the mouth of the River of *Baſſora*, although it ſeem'd to us to be very near; and indeed, 'tis no eaſie matter to find it, the ſhore being ſo low that it is not diſcerned, unleſs very near hand; and to approach ſo near the ſhore as to diſcern the River, is not ſafe by reaſon of the ſhallows.

March the eleventh, In ſeeking the mouth of the River, opinions VIII.

were ſo various, and conſequently the Ship governed with ſuch confuſion, that the rudder ſtrook on ground, not without ſome danger; but at length with much diligence we freed the Ship, and got into more water (the Ship of *Ciaul*, which, as lighter, drew leſs water, going before us as guide, and entring into the River's mouth before we knew it.) The River of *Baſſora* (which is *Euphrates* and *Tygris* joyned together) is call'd by the *Arabians Sciat d' Arab*, that is, the *Arabian River*, and falls into the Sea with two great Mouths about twelve Leagues diſtant one from the other. The moſt Eaſterly, which is the biggeſt and ſecureſt, lyes on the ſide of *Ormuz* and *Perſia*, whoſe name it borrows: The more Weſterly, and leſs frequented by great Ships, lyes on the ſide of *Buhbreim*, or *Cutifu* of *Arabia*, from whence it aſſumes a name. And becauſe the diviſion of the River into two Branches happens within the land a little below *Baſſora*, I know not how many leagues from the Sea; hence it forms a no ſmall Trianguler Iland, called at this day *Cheder*; which I hold to be the gift of the River (like the *Delta* of *Egypt*) and that it will increaſe every day by the ſand brought down by the River, conſidering the many flats and ſhallows, which as I ſaid above are found in theſe places. Now we being entred by the Eaſtern mouth, and having ſailed a good way againſt the ſtream, at length came to the place of the diviſion; and leaving the more Weſterly branch on the left hand, continued our courſe amongſt the verdures of Date-trees and cultivated Fields, which on both ſides the River down to the Sea are very fertile. At length we came to the place from whence up to the City of *Baſſora*, (which lies on the weſt bank a good way from the River) is drawn an artificial Dike capable even of *Portugal* Galliots, which paſs up to the *Dogana* or Cuſtom-houſe, where a bridg of planks laid upon boats, and fortified with Iron chains croſſeth the Dike; on the South-part of which bridg ſtands a Caſtle, and ſtrong Bulwark for guard of the City and paſſage. The water of this trench ebbs and flows with the Sea, and at high Tide runs up I known not how far beyond the bridg; yet Ships go no further then the bridg, where they ride as in a ſecure Haven. From this trench are derived ſome other little channels on either ſide to ſeveral places of the City; and in ſome of them they make uſe of ſmall Boats, which they call *Donec*, with great convenience to the houſes; beſides that they want not little bridges upon the ſaid channels to walk over on foot.

IX. The City of *Baſſora* is large and populous, but ill built, and till of late without walls; for by reaſon of theſe wars with the *Perſians* they have almoſt incloſed it with an earthen Rampart; within which is the *Bazar* of Goldſmiths, and for linnen Cloth, and all the beſt things that are ſold. Before the Caſtle is an indifferent large *Piazza*, where there are ſome great Pieces of Ordnance, amongſt which we ſaw certain *Portugal* Pieces which had been taken many years ago by the *Turks* of *Baſſora* from *Maſcat*

cat when they infeſted the ſeas with their Galleys, which afterwards were deſtroy'd by the *Portugals*. Another Piazza there is before the Baſha's Houſe, which is always full of heaps of Corn, Rice, and other Fruits, which are to be ſold here; being kept night and day without other ſhops or incloſure then ordinary mats, without fear of ſtealing in regard of the ſtrict juſtice exercis'd by the *Turks* in matter of Theft. The people are *Arabians* with ſome *Turks* intermix'd, ſo that the *Arabian* Language is moſt ſpoken, although the *Turkiſh* and *Perſian* are not unfrequent.. As for Religion, the *Moors* are partly *Sonai's*, and partly *Scinai's*, with Liberty of Conſcience to both; yet in the *Meſchita's* the Service is after the manner of the *Sonai's*, and alſo all publick Ceremonies are perform'd after the Rite of the *Sonai's*, which is that which the Great *Turk*, who is King of this Country, obſerves at *Conſtantinople*. There are alſo ſome Houſes of *Chaldean* Chriſtians, call'd Chriſtians of S. *John*, or *Sabeans*; though I believe they have little more befides the name of Chriſtians; for they have no Church except the Houſe of one ſingle Prieſt, who was there in my time, and he a very Idiot; nor could I learn that they ever aſſembled there to be preſent at any Divine Service. They have no Faſt or abſtinence from Fleſh, but eat every day alike. Nor have they any Sacraments, except ſome ſhadow of them; and 'tis a queſtion whether their Baptiſm be ſuch as it ought to be, and not rather the Baptiſm of S. *John* then of Chriſt. And becauſe in this, and many other things, they obſerve S. *John Baptiſt* more then any other, and have him in greateſt Veneration, therefore they are call'd Chriſtians of S. *John*, with no ſmall ſuſpition of being the remainder of thoſe Jews whom S. *John* baptiz'd with the Baptiſm of Repentance, and who, without caring for any thing elſe, have continu'd in that Rite ever ſince. The Goſpels, and other ſacred Books, 'tis not known (at leaſt) in *Baſſora*, that they have or uſe; but they have a Book which they call *Sidra*, according whereunto they govern themſelves in matters of Religion; but who is the Author of it, I know not. They ſpeak a harſh *Chaldee*, beſides *Arabick* which is generally in uſe; which Language of theirs they call *Mendai*, as alſo for the moſt part amongſt themſelves they are ſtyl'd *Mendai*, beſides the two other names of Chriſtians of S. *John* and *Sabeans*, by the firſt of which they are known to us *Europæans*, and by the latter to the Moors. What *Mendai* ſignifies, and whence it is deriv'd, I could not learn. They have alſo particular Characters different from the ordinary *Chaldaick* and *Syrian*, both ancient and modern, wherewith they tranſcribe their ſacred Books, but commonly none can either read or write this character beſides the Prieſt, who by an *Arabick* word is uſually ſtyl'd *Sceich*, that is, Old Man. I could not learn any thing more concerning them, becauſe they are few and very Idiots; only I think they may be thoſe *Sabean* Heretick mention'd in Hiſtories, and particularly in the *Elenchus Alphabeticus Hæreticorum* of *Gabriel*

briel Prateolus, who relates their Original and Rites. Beſides theſe of *Baſſora*, there are other at *Hhaveiza*, which is neer *Baſſora*, at *Durec*, *Sciuſcter*, and many other places of *Perſia*; amounting, as they ſay, to many thouſand Families: yet in *Hhaveiza* there are more then in any place elſe, where they have a place inhabited only by themſelves, call'd *Kiumalava*, or, as themſelve pronounce it, *Chiumalava*, reading the Letter K with the ſound of Ch. Here live certain of their chief Prieſts, Monks, and Biſhops, whom they all *Chanzaba*, and by whom they are govern'd in Religion. I believe they have there ſome kind of Church, Sacrifice, and all other things better then at *Baſſora*; yet becauſe I cannot ſpeak either upon my own knowledg, or any ſufficient & credible information, I ſhall not relate any thing more of them; although I had once a ſervant of the ſame Nation, born in *Kiumalava* near *Hhaveiza*, who amongſt them was call'd *Roheh*, but being afterwards re-baptiz'd by our Religious, was nam'd *Giovanni Robeh*. I ſhall only add concerning *Baſſora*, that of late dayes the City hath been more frequented with the trade of the *Portugals* of *India*, (to wit, ſince the loſs of *Ormuz*) five of whoſe Ships at my being there continually rode in the River to defend the place from the attempts of the common enemy the *Perſian*. Upon the conflux of many *Europæan* Chriſtians hither, the bare-footed Carmelite-Fathers of *Perſia* firſt, and afterwards the *Portugal Auguſtines* of *Goa* have built two Churches, either Order one, wherein the Catholick and *Roman* Rite is publickly obſerv'd. That of the Carmelites, the Seat whereof was partly given them by the *Baſha*, and partly bought by themſelves, I found already finiſh't with a ſmall Cloiſter, and ſome Cells for the Fathers that live there: of its Dedication which hapned in my time, I ſhall ſpeak below. The Church of the *Auguſtines* had not its foundation yet fully laid, and they were in ſuſpenſe whether to go on with the building or no, for fear leſt the *Perſians* ſhould one day take *Baſſora* in theſe wars which were on foot. So that in my time the ſaid Fathers lived in an hired houſe, which the *Baſha* paid for; yet they had a Church, or rather an Oratory there, wherein Maſs, and all Divine Offices were publickly celebrated. Of *Auguſtines*, there were two at *Baſſora*; one with the Title of Prior, was alſo Vicar to the Archbiſhop of *Goa*; likewiſe an *Auguſtine* Fryer, who, for the ſake of the *Portugals* that reſort to the City of *Arabia*, pretends to a Juriſdiction, which he uſurps not without ſome intruſion upon the Bare-footed Carmelites, notwithſtanding the Briefs of moſt ample Authority which they have obtain'd of the Pope for that purpoſe; inſomuch that in my time the ſaid *Auguſtine*-Vicar publiſh't an Excommunication againſt all ſuch as ſhould not confeſs at Eaſter in their Church, although they did it in that of the Carmelites; and publiſh'd his Church to be the Pariſh-Church, and not the other, beſides other like contentions between them; not without ſome prejudice to the Affairs of Religion. The Baſha, who

who for the aſſiſtance which he had of the *Portugals* in the war, us'd not only them, but all *Europæans* that came thither, very well; gave a Penſion or Alms to either Church every Month ſufficient for Proviſion; and he alſo well paid the five *Portugal* Ships which lay at *Baſſora* for his ſervice in the War.

Having entred the above-mention'd Dike, and caſt anchor for fear of being carry'd back again by the violence of the ebbing water; we met with two of the ſaid *Portugal* Ships at anchor, in one of which was the General himſelf: the other three were abroad in the great River near the place where the Baſha had pitch't his camp to make head againſt the *Perſian* Army, which was upon the Confines, and was rumor'd to intend an attempt againſt *Baſſora*.

March the twelfth, Early in the morning, before we ſtir'd, I was viſited in the Ship by F. *Baſilio* a Bare-footed *Carmelite*, and by F. *Fra. Paolo di Gieſu* an *Italian Franciſcan* whom I had known at *Goa*, and who was now in his paſſage to *Italy*, lodg'd at *Baſſora* by the *Carmelites*. At night, upon the coming in of the Tide, we tow'd the Ship up to the City. On either ſide of the Dike, were abundance of Houſes and Gardens, which render the paſſage very delightful. Having caſt anchor within the City, near the Southern bank, which is moſt inhabited, I went aſhore after dinner to ſeek a Houſe; but not finding one to my mind return'd back to reſt all night in the Ship.

March the thirteenth, Not finding a Houſe to my content, upon further ſearch, I got one to ſpeak to *Chogia Negem*, the chiefeſt Chriſtian of S. *John* then amongſt them, being alſo Scribender of the *Dogana*; who, as a Chriſtian and a Perſon of much humanity, contracting an intimate friendſhip with me, did me a thouſand courteſies whilſt I ſtaid at *Baſſora*. In the morning his Wife in perſon went about ſeeking a Houſe for us; and at night I accompanied her to ſee one adjoyning to her own, which for that reaſon, and becauſe it was ſomewhat better then the reſt, although far from good, I made choice of, and ſhe promis'd to get it prepar'd for me againſt the next day; whereupon I return'd aboard this night alſo. This day Proclamation was made in *Baſſora* for every houſe to ſend out a man with Arms to the camp to aid the Baſha in the War againſt the *Perſians*, who were ſaid to approach.

March the fourteenth, I took poſſeſſion of the Houſe prepar'd for me, and afterwards viſited Sig. *Conſalvo Martino da Caſtelbranco*, chief of the *Portugals* in *Baſſora*, to deliver him a Letter which I had brought from the Viceroy of *Goa*, the effect whereof was only an earneſt recommendation of me; upon which and other letters of friends which inform'd him of me, he very courteouſly offer'd me all his ſervice. He told me good news (being one that might well know the ſame) of the affairs of *Baſſora*, *Perſia*, and *Hhaveiza*; namely, that *Manſur*, Brother to the deceaſed *Mubarek*, being ſome years ago ſent by *Sciah-Abbas*

Abbas to *Hhaveiza* as Prince thereof, after he was well poſſeſs'd of the State, became not well affected to the King of *Perſia*, though his Benefactor, (and indeed the *Arabians* cannot indure to be ſubject, but deſire liberty above all things.) Now in order to recovering his Liberty, he held much correſpondence with the neighboring Baſha of *Baſſora*, the Turk's Vaſſal, and of a contrary faction to the *Perſian*, who was then *Eſraſiab Baſha*, who from *Aga* of *Segmeni*, as he was at firſt in the ſame City his native place, had made himſelf Baſha by force, and endeavour'd to eſtabliſh the dominion of that State in his own Houſe, being tolerated, and indeed favour'd by the Turk, although half a Rebel; both becauſe he carry'd himſelf well in the Government, and becauſe he might not proceed to deny him that little obedience which he gave him in words: Nor was it eaſie to chaſtiſe him in theſe Confines of the Enemies at ſuch a diſtance from *Conſtantinople*, or to make any other change in the City of *Baſſora*, where he was ſo powerful. The *Perſian*, underſtanding the friendſhip which *Manſur* held with him, contrary to the cuſtom of the other Princes of *Haveiza*, who us'd to make war againſt *Baſſora*, and that (in ſhort) *Manſur* was not obſequious and devoted to him as he deſir'd; when he went upon the Expedition of *Baghdad*, he ſent for him to come with his people to the *Perſian* Camp to that war, and appointed *Imamculi Chan Sciraz* to march to *Baghdad* by *Hhaveiza*, and by all means to bring *Manſur* with him. The Chan perform'd the command of the *Sciah*, and coming near *Hhaveiza*, ſtay'd many dayes for *Manſur*, importuning him frequently to come forth and go along with him. *Manſur* put him off ſo long with words and promiſes, that at length the Chan thought good to go away without him; yet arriv'd at *Baghdad* ſo late, that the *Sciah* had taken the City before; but, in concluſion, *Manſur* ſtirr'd not. Thereupon the *Sciah*, after his return from the enterprize of *Baghdad* to *Sphahan*, ſent ſeveral Meſſengers to *Manſur* to come to his Court; to all which *Manſur* anſwer'd that he would go ſpeedily, but never went: Wherefore the *Sciah* being incens'd againſt him, ſent him word to come ſpeedily by all means, otherwiſe he would ſend to take off his Head. To which *Manſur* anſwer'd, that if the *Sciah* were minded to cut off his Head, he might come in perſon to do it; That he knew very well how to defend it with his ſword; That he was reſolv'd not to go into *Perſia*; and, That if the *Sciah* was King in *Perſia*, himſelf was King in *Hhaveiza*; and that he did not value him. Hereupon the *Sciah* commanded the ſaid *Imamculi Chan* to march into *Hhaveiza* with a great power, taking with him *Muhhammed* the Son of *Mubarek*, who had been educated in the Perſian Court, and eſtabliſhing him Prince there, either to bring away *Manſur* Priſoner, or elſe to kill him: Accordingly, a little before our arrival at *Baſſora*, the Chan enter'd *Hhaveiza* with an Army, and the ſaid *Muhhammed*. *Manſur* apprehending that moſt of the Grandees and the People would obey the *Sciah*,

and

and accept of *Muhhamed* for their Prince, to avoid being taken or ſlain, fled with about 500 that were faithful to him to *Baſſora*, where *Ali Baſha* the Son of *Eſraſiab*, (who had ſucceeded his dead Father, or rather intruded into the Government by force before his Father expir'd) receiv'd him courteouſly, and gave him a piece of Territory belonging to the juriſdiction of *Baſſora*, in the Confines of *Hhaveiza*, where he might live with his followers. The people of *Hhaveiza* in the mean time agreed with the Chan, and receiv'd *Muhhamed* for their Prince, being ready to obey the Chan in this, and what-ever elſe he ſhould command; yet upon condition that no *Qizilbaſci* ſhould enter into *Hhaveiza*, whereunto the Chan aſſented. Concerning Occurrences ſince our arrival at *Baſſora*, News came that the Chan, after he had eſtabliſhed *Muhhamed* in *Hhaveiza*, was advanc'd forwards with his Army towards *Baſſora*, and was already enter'd into the State by a place which they call *Qarna*; intending, perhaps, to take certain Garriſons in thoſe borders, and alſo to make further progreſs: Whereupon the Baſha went out againſt him with all his Forces, and three of the five *Portugal* Ships, which, as I ſaid, he kept in Pay; the City of *Baſſora* in the mean while being in great fear of the *Perſian* Army.

As for other things more particularly pertaining to the State of this City, he told me, that after the taking of *Ormuz*, the *Sciah* ſent an Embaſſage to the then Baſha of *Baſſora Eſraſiab*, to tell him, that he requir'd no more from *Baſſora* but onely to have his Coyn ſtamp'd there, his Name us'd in the Acclamations of the People, and in the Prayers of the *Meſchita's*, as King of the Country, inſtead of that of the Great Turk; and that the People of *Baſſora* ſhould wear their Turbants after the *Perſian* manner; that as for the reſt he ſhould leave *Eſraſiab* to rule in that State as abſolute Lord, have the ſame confirm'd to his Iſſue, and be protected againſt the Turk or any other, without paying any Tribute, but remaining in perfect Liberty. *Eſraſiab*, who was a prudent man, well knowing the wayes of the King of *Perſia*, made no account of theſe offers, and thought not fit to adventure the ſafety of the State which he poſſeſs'd, upon uncertain hopes; but truſting in the aid of the *Portugals*, whoſe Ships might be of great uſe to him in that place, which the *Perſians* in order to offend *Baſſora* muſt paſs by force, namely, either the Sea, or at leaſt the great River, (the *Perſians* having no Veſſels fit to conteſt with ſuch Ships) he rejected the Propoſition of the *Sciah*, and preſently re-manded the Ambaſſador with a ſtrict Order immediately to depart both the City and the State, leſt he ſhould ſecretly corrupt ſome of the Grandees, who might afterwards pervert the people, who are half *Sciani's*, of the ſect of the *Sciah*; telling him in brief, that he was the Great Turk's Vaſſal and ſo would die, and that he was prepar'd for War, if the *Sciah* pretended any thing from him. The *Sciah* finding he could do nothing upon *Baſſora* by fair means, commanded the Chan of *Sciraz*, XI.

as his neareſt Miniſter to that Country, and the moſt potent, to march thither with an Army, and attempt to take the ſame by force. Accordingly the Chan's Army came, (in which I know not whether himſelf was in perſon, or ſome other General) and by the way of *Sciuſter*, and other places belonging to the *Seiab* near *Hhaveiza*, enter'd into the State of *Baſſora*; which entrance was the year before my arrival there, to wit, 1624. Yet he did not beſiege the City, (as it was reported at *Goa*) nor yet come near it, but only beſieg'd a Garriſon in the Frontiers call'd *Qaban*, which was in danger of being loſt, to the great hazard of all the reſt of the Country, and the fear of *Baſſora* it ſelf; for the *Perſians* fought valorouſly, and ſlew many of the Defendants; but at length, by the help of the *Portugals*, who from the adjoyning River did great miſchief with the Artillery of their Ships to the *Perſian* Camp, the *Qizilbaſci* were repuls'd with loſs, or rather, of themſelves, (being wearied with the length of the attempt, or elſe re-call'd into *Perſia* for other ſervices) they drew off and departed. Nor did they return again till the following year, as I have ſaid, about the time of my arrival at *Baſſora*, upon the occaſion of diſplacing *Manſur*, and eſtabliſhing *Muhhamed* the Son of *Mubarek*, Prince of *Hhaveiza*; when I found the new *Ali Baſha* abroad with his Army, and three *Portugal* Ships to with-ſtand them, and the City of *Baſſora* not without fear, becauſe the *Perſian* Army much exceeded theirs, both in number and quality of Souldiers.

XII. *March* the ſixteenth, News came to *Baſſora* that the Armies were very near, and almoſt fac'd one another; and Sig: *Conſalvo de Silveira*, Chief Commander of the *Portugal* Squadron of Ships at *Baſſora*, told me, that having heard that the *Perſians* intended to bring ſeven pieces of Artillery by Sea to *Durec*, (a neighboring Port of theirs to *Baſſora*) to be imploy'd in the War, he had ſent forth two of his Ships, and one of thoſe lighter Frigots which they call *Sanguiſei*, to meet and intercept thoſe Gunns, which would be a notable piece of ſervice.

March the ſeventeenth, *Chogia Negem*, (who might well know things, as he that was imploy'd in much buſineſs by the Baſha) inform'd me that the *Perſian* Army conſiſted of 30000 men, and that there were ſeven Chans in it; which to me ſeem'd not probable, becauſe if the Chan of *Sciraz* with his people was not ſufficient, 'twas poſſible his Brother *Dand* Chan, whoſe Government is near him, and the Chan of *Lociſtan*, might be come; but that others more diſtant ſhould be there for the ſole war of *Baſſora*, there was no neceſſity, and conſequently, no ground to believe. He told me further, that now the waters were high there was no danger, nor could the *Perſians* make much progreſs, by reaſon of the great River which they were to paſs, and many over-flow'd Lands and Trenches full of water, wherewith *Baſſora* was now fortified: But when the waters came to be low, as they would be within three moneths, then *Baſſora* would be in danger:

danger: that as for defence by the *Portugal* Ships, the *Perſians* might paſs over the great River by a Bridge much higher and further from *Baſſora*, either at *Hhella*, which is in their Hands, or at *Baghdad* it ſelf, or ſome where elſe, without the *Portugals* being able to hinder them; that if they came but with Proviſion for a few dayes, the Country on the Weſt ſide of the River on which *Baſſora* ſtands, was not ſo deſart but they might have forrage enough for a great Army: If this be true, as it may be, then conſidering the power of the *Perſians*, their manner of warring, the ſituation, ſtrength, and forces of the City of *Baſſora*, I am confident, that at the long run it will not ſcape the *Perſians* Hands, ſo long as he holds *Baghdad*, although in caſe of need the Grand Emir of the Deſart (who is now *Mudleg*, ſurnamed as all his Predeceſſors were, *Aburiſc*, that is, he of the Plume or Feather) ſhould come to aſſiſt the Baſha; who can now hope for no aid from the Turk, ſince the taking of *Baghdad*. He alſo related to me concerning *Baghdad*, that the place was betray'd to the *Sciah* by *Bekir Subaſci*, call'd otherwiſe *Derviſe Mahhammed*, whoſe Father (who pretended to render himſelf Tyrant thereof) the *Sciah* cauſed publickly to be ſlain upon his entrance into it, but kept the Traytor with him, and us'd him well: That beſides *Baghdad*, he took *Kierkuc* and *Mouſul* by his Captains, and march'd beyond *Hhella* into the Country of Emir *Aburiſc*, even to *Anna* and *Taiba*, within a little way of *Aleppo*, which was thereupon in great fear; and that he left a Garriſon at *Anna*. But after the *Sciah*, and the main of his Army was retir'd into *Perſia*, Emir *Aburiſc*, who was alwayes confederate with the Turk, making an excurſion with his People about the Deſart, recover'd *Taiba* and *Anna*, killing ſeventy *Qizilbaſci* whom he found there in Garriſon; after which he turn'd his arms againſt *Emir Naſir ben Mahanna*, Lord of *Meſched Huſſein*, (but not ſo great a Prince as himſelf) and made great deſtruction of his People and Country. Finally, He added, that a potent Army of Turks had ſince fallen upon *Perſia* and *Baghdad*, and had already recover'd *Mouſul* and *Kierkuc*; which laſt News I rather ſuſpect to be diſpers'd to animate the People of *Baſſora*, then hold for true; becauſe, on the other ſide, it was reported for certain, that the *Sciah* was repoſing his Forces at *Ferhabad*, which could not conſiſt with the ſo near approach of the Turks againſt him.

March the nineteenth, An eminent man of *Baſſora*, nam'd *Scaich Abdaſſalam*, muſter'd a great company of his kindred, friends, and followers, with whom he intended to go to the aſſiſtance of the Baſha. Amongſt them were muſter'd about 200 Chriſtians of S. *John*, arm'd with Arquebuzes, and other weapons like the reſt; but all, in my judgment, as much Moors as Chriſtians, little Souldiers, and of no eſteem in compariſon of the *Qizilbaſci*. XIII.

March the two and twentieth, In the Piazza before the Baſha's Houſe, I ſaw a wild Aſs, or little Onager, which was

kept there for pleaſure. It was of the ſhape of other Aſſes, but of a brighter colour, and had a ridge of white hair from the head to the tail, like the mane of a Horſe; in running and leaping, it ſeem'd much nimbler then the ordinary ſort of Aſſes.

March the three and twentieth, A *Portugal* came from the Baſha's Camp to *Baſſora*, bringing News that the *Qizilbaſci* were return'd home to their own Countries, and that in ſuch haſte that they had left much Cattel, Goods, and Meat ready dreſs'd in the Camp where they had quarter'd: Which ſo unexpected departure of the *Perſian* Army, could not happen through any diſturbance given them by that of the *Baſha*; but, perhaps, they were re-call'd for ſome other war, or ſervice of greater neceſſity, as that of *Ormuz*, or againſt the Turks, or againſt the *Moghol* at *Candahar*, which the *Sciah* had lately taken.

March the four and twentieth, I took the height of the Sun in *Baſſora* at noon, and found him decline 28 degrees 48 minutes from the Zenith. He was this day, according to the Ephemerides of *David Origanus*, in 4 degrees, 4 minutes, 57 ſeconds of *Aries*, and according to the Meridian of the ſaid Ephemerides, declin'd from the Æquinoctial North-wards---------degrees; but according to our Meridian of *Baſſora*, calculating by proportionall parts, 1 degree, 38 minutes, and 32 ſeconds, which, added to the 28 degrees 48 minutes of the Sun's Declination from the Zenith, amount to 30 degrees, 26 minutes, 32 ſeconds. So that the Zenith of *Baſſora* is diſtant from the Æquinoctial 30 degrees, 26 minutes, 32 ſeconds, to which the Elevation of the North-Pole at the ſame is equal.

March the one and thirtieth, Return'd the two *Portugal* Ships above-mention'd to have been ſent abroad by the General to intercept the *Perſian* Artillery; of which deſign they fail'd, becauſe the *Perſians* having notice thereof, ſtirr'd them not of the Port. Yet they took three *Perſian* Barques call'd *Terrats*, with much wealth in them; and a rich Moor, who offer'd a thouſand *Patacches* for his Ranſome, but they would not accept it. All the other Moors in the Veſſels they killed, with two young children, left, as they ſaid, if they ſhould have carry'd them into a Country of Moors, the Baſha would have releas'd them: However, in ſeem'd to me a great Cruelty, although it be no new thing among the *Portugals*, who upon all occaſions commit the like and greater in *India*.

April the ſeventh, The Baſha return'd with all his Army to *Baſſora*, the fear and danger of the war being now over by the departure of the *Perſians*. He enter'd into the City betimes in the Morning with great pomp, and the ſalutations of the Artillery.

April the thirteenth, F. *Baſilio di San Franceſo*, a Bare-footed *Carmelite*, having finiſh'd the building of the little Church and Covent of his Order which he had founded at *Baſſora*, made a ſolemn Feaſt, adorning both the Church, and the whole Oratory

ry of the Covent very ſumptuouſly: and with a great concourſe of Chriſtians both Europeans and Orientals of ſeveral Nations, he celebrated the dedication of the ſaid Church, intitling it *Noſtra Signora de 'i remedii:* The evening before, he had cauſed many Bone-fires to be made, all the Portugal Soldiers contributing to the joy with many volleys of Arquebuſſes. Moreover, to honour the ſaid Father, the Baſha ſent about five hundred Mooriſh Soldiers to the Covent to do the like, and caus'd many great Pieces to be ſhot off at the Caſtle; ſo that the Feaſt was celebrated generally by the whole City, both Chriſtians and *Moors*, with great concourſe and applauſe. The next night, the Baſha himſelf with all his Court went to ſee the Church and the Covent, where alſo at his departure he left an Alms; the Father receiv'd him with all due honour, and gave him a ſumptuous Banquet; with which, both as to the manner and ceremonies according to the faſhion of the Country, both the Baſha and all the reſt were much ſatisfi'd. The General of the *Portugals*, with all the Captains of Ships, and moſt principal Perſons of the Fleet, and (in ſhort) all the *Europæans* then in *Baſſora*, were preſent at this entertainment: only I, by reaſon of an indiſpoſition, had the diſpleaſure to be abſent. Maſs was ſung by the F. Prior of the *Angnſtines*, who aſſiſted all the day to honour the feaſt; and the F. Provincial of *Maniglia*, who was a Paſſenger with us, preacht. The ſame day there came to *Baſſora*, to the Baſha a *Capigi* from the *Serdar* or *Vezir* of *Conſtantinople* newly created (whoſe Predeceſſor was ſaid to have been put to death by the Great Turk for having us'd little diligence in the affairs of *Baghdad.*) The ſaid *Capigi* brought the Baſha a Robe or Veſtment (as their cuſtom is) as a Preſent from the *Vezir*, and news that the Turkiſh Army was already moving towards *Baghdad*, and was very near it, having re-taken *Monſul* and *Kierkuc*, which are open places, and expos'd to the force of any Attempter. But that this ſhould happen ſo ſoon, to me ſeem'd very ſtrange; eſpecially, if the new *Serdar* was ſent from *Conſtantinople* the ſame year, as he could not be before *May* or *April* at the ſooneſt; and being of neceſſity to paſs by *Aleppo*, and get together not only much proviſion, but alſo Soldiers from very remote Countries, and wait for them (beſides, providing graſs and hay for the horſes, as every year they are wont to do in *May*) it was not poſſible that he ſhould be ſo foward by this time. Conſidering too, that in all the Expeditions of late years, it hath been ſeen that the Turkiſh Army never arrives at the Confines of *Perſia* the ſame year that it is diſpatch't from *Conſtantinople*, but muſt always winter the firſt year either at *Aleppo*, or in *Meſopotamia*, or, at moſt, when it is neareſt in *Erzirna*; the ſecond year it arrives at the confines of *Perſia* to make War; yea it oftentimes arrives there ſo late in the year, and ſo near Winter, that it ſcarce do's any thing. Now that this new *Serdar* was diſpatcht from *Conſtantinople* the ſame year, and not the preceding, ſeem'd credible, becauſe I never heard of his wintring

wintring at *Aleppo*, or any where elſe; 'twas likely that the new *Serdar* lately created at *Conſtantinople* (as he uſes to be in *March*, and ſometimes ſooner) underſtanding the danger of *Baſſora*, preſently diſpatch't the ſaid *Capigi* to confirm the mind and courage of the Baſha; which *Capigi* travelling by the ſhorteſt ways, and with great ſpeed, as the buſineſs requir'd, might well arrive at *Baſſora* from *Conſtantinople* by the time above-mention'd. In brief, I ſuſpected the credit of ſo near approach of the Turkiſh Army, waiting till effects ſhould manifeſt the truth of the matter.

XV. *April* the twenty third, News came to *Baſſora*, that the King of *Perſia* had ſtraitly charg'd the *Chan*, who governs *Bagdad* for him, and alſo his friend in the Deſart *Emir Naſir*, by all means to intercept the *Caſila* which was preparing at *Baſſora* to go to *Aleppo*, or at leaſt to hinder its going. This intelligence ſo terrifi'd the Merchants who were upon the point to depart, that they deferr'd their journey, and in their own name diſpatch't a Meſſenger to *Emir Naſir*, to know whether it was true, and whether he would permit them ſecure paſſage or no. That it was true, on one hand I conceiv'd not unlikely; for it being of great importance to the *Sciah* to have the trade of *India* by Sea brought into his own Country, (which, ſince the taking of *Ormuz*, he hath loſt) and the ſaid trade being diverted to *Baſſora*, where (for want of Ships to conteſt with the *Portugals*) he cannot hinder it (which is the reaſon why he was ſo deſirous to take *Baſſora*, namely, that ſo the *Portugals* might be depriv'd of all ports and paſſes, and be neceſſitated to come with the traffick of *India* to ſome place of his Territories, without his rendring *Ormuz* to them) I ſay, it ſeem'd likely that he ſhould endeavour to hinder the traffick of *Baſſora* to *Aleppo* by land, which would amount to the ſame thing: for the Merchandiſes of *India* cannot be all abſum'd at *Baſſora*, but remaining there little or nothing muſt be from thence diſpers'd to *Aleppo* and elſewhere: Upon this account the *Sciah* rais'd a great War both againſt the *Portugals* and the people of *Baſſora*, whoſe chiefeſt ſubſiſtence is from this trade. On the other ſide I conceiv'd it might not be true, becauſe *Emir Naſir* draws great profit from the *Caſila*'s which paſs from *Baſſora* to *Aleppo*; and though at the taking of *Bagdad* he ſided with the *Sciah* for ſome end of his own, yet I believe, that as an *Arabian* and a free Prince he is not ſo devoted to the *Sciah* as to ſerve him with the prejudice of his proper intereſts; and the rather becauſe at the ſame time he keeps ſome Agents and Miniſters at *Baſſora* to receive the ſaid Impoſts, and without the *Emir*'s aſſiſtance the *Sciah* can do nothing in thoſe Deſarts. Moreover, this *Emir Naſir* hath lately been much mortifi'd by the loſſes he receiv'd from *Emir Aburiſc*, and 'tis likely would rather endeavour to re-ingratiate with *Aburiſc* and the Turk (from whom he may ſuffer much) for avoiding a total ruine, than expoſe himſelf to new

danger;

dangers for the *Sciah*, from whom he can hope little good or hurt ſo long as he is not Maſter of all as far as *Aleppo*; which is not a thing to be brought to paſs ſuddenly or eaſily. But of this alſo time will ſhow the truth.

May the ninth, Another *Capigi* arriv'd at *Baſſora* from the *Serdar*, and was receiv'd with great ſolemnity and ſalutations of Artillery. He brought a Robe to the Baſha, and intelligence that he had left the *Serdar* at *Mardin*, which lies within a few dayes journey of *Baghdad*, confirming the recovery of *Mouſul* and *Kierkuc*; (whereof, ſuppoſing the *Serdar* at *Mardin*, I made no ſcruple) and adding that the *Serdar* was then upon removing from *Mardin*, and by this time had march't much forwards. This is what was given out; for more intrinſick and ſecret news I could not know, having no acquaintance with any conſiderable Turk from whom to learn the ſame: nor was any more then this ſignifi'd to the chief Commander of the *Portugal* Ships. Only I judg'd that the Turks well conſidering the danger wherein *Baſſora* was of being loſt, might poſſibly by theſe ſucceſſive Meſſengers, and good tidings endeavour to confirm the minds of the Baſha, and the people, as much as they could. XVI.

May the eleventh, The *Caſila* deſign'd for *Aleppo*, which had many days waited ſome leagues, without the City, at length ſet forth and departed; either becauſe they had receiv'd a good anſwer from *Emir Naſir*, or rather, (as I believe) becauſe they rely'd upon other freſh tidings, how that *Emir Naſir* was reconcil'd to *Emir Aburiſc*, and return'd into the favour and devotion of the Great Turk, ſo that the Deſart was all in peace; and perhaps alſo they truſted to the common report of the nearneſs of the Turkiſh Army. I purpoſed to depart from *Baſſora* the ſame way and upon the ſame day (though alone, and not with the *Caſila*) having hired Camels and certain *Beduni Arabians* to conduct me. But *Ali Aga*, the chief Captain of the Militia, gave notice to my Camelier that I muſt not depart within three days. Whereupon being deſirous to go with all ſpeed by reaſon that the hot weather came on, I got Sig. *Conſalvo Martins*, a Portugal Father, to ſpeak to the ſaid *Aga* to know wherefore he detain'd us, and if there were no cauſe, to diſpatch us and let us go. The *Aga* anſwer'd that I muſt by all means have patience for this week, that ſo the *Caſila* might have time to get a little more onwards; and that he did this becauſe he miſtruſted my Camelier as a *Beduin Arabian* (although he had a Houſe and Wife at *Baſſora*) left for ſome intereſt of his own, departing at the ſame time with the *Caſila*, he ſhould outgo it, and by other ways of the Deſart (wherein he was well ſkil'd) give notice thereof to *Emir Naſir*, or elſe to ſome other Beduin *Arabians* who might rob it, or perhaps alſo to the *Qizilbaſci* themſelves. Wherefore ſince my going ſo ſoon might prove to my own damage, he deſir'd for my ſecurity, and the publick good of the *Caſila*, that I would ſtay thoſe few days; to the end that the *Caſila* advancing before out of all ſuſpected places, my Camelier

melier might not have time to do any villany either to it or to me. The truth is, I did not conceive my Camelier likely to do any ſuch thing, having had good information and aſſurance of him from *Chogia Negem*, to whom he was well known, and who recommended him to me: Nevertheleſs, ſince he that govern'd would have it ſo, I had patience to wait as long as he deſir'd. Yet from hence I gather'd that the above-mention'd news, now that the *Perſians* and *Emir Naſir* conſpir'd againſt the *Caſila*, was not altogether vain; being *Ali Aga*, a man of ſo great place in *Baſſora*, had ſuch apprehenſions about it. And it might conſiſt well enough with the *Caſila*'s departing; for perhaps it went out upon a venture, the Merchants being unwilling to ſuffer longer delay, (for it was above eight months ſince this *Caſila* began to unite) I ſay, at a venture; becauſe the Deſart is like the Sea, where 'tis a chance to meet or not meet enemies; and as men forbear not to ſail upon the Sea through fear of Pirats or Enemies, ſo neither do they ceaſe to paſs through the Deſart. The F. Provincial of *Maniglia* with his Companion, (a Caſtilian too but not a Fryer of his Order) *Marc' Antonio Lanza* a Venetian (who came with me from *Goa* to *Baſſora*) and I know not how many other Europæans, went along with the *Caſila*: I alone would not, but ſtaid with my Servants to go by my ſelf, and to travel more hazardouſly indeed, but yet with more ſpeed, and undoubtedly with more convenience then they.

May the thirteenth, Another *Capigi* ſent from the *Serdar* to the Baſha arriv'd at *Baſſora*, bringing a Robe and a Scimiter as Preſents, and the confirmation of the Government of *Baſſora* in his perſon, which hitherto he had not had. As for news, 'twas diſpers'd amongſt the people that the Turkiſh Army was very neer, and almoſt upon *Baghdad*; yet Letters from our *Aleppo* Merchants to the *Carmelites* brought by a Moor of the company of the ſaid *Capigi*, inform'd us for certain that according to my above-mention'd Prophecy the *Serdar* was not yet come to *Aleppo*. 'Tis true, they writ that perhaps to make his voyage more compendious he would not come to *Aleppo*, but march directly to *Meſopotamia* and *Baghdad* by another way; which yet was uncertain when the ſaid Letters were written: whence 'tis clear that one way or other he could not be further then *Aleppo*, and perhaps, according to my opinion, was ſcarce departed from *Conſtantinople*. So that it was not poſſible for *Baghdad* and *Perſia* to have wars this current year 1625; ſince it would have been no ſmall Summer's work to have march't to the Frontiers: yet that war will follow the next year, unleſs ſome other chance intervene, I no-wiſe doubt. The ſaid Letters further told us news from *Turkie*, namely that the Emir of *Saida*, anew rebelling againſt the Turk, had taken and ſackt *Tripoli*, driving away the Baſha that was there: but afterwards the Baſha of *Aleppo* marching out with his people, had recover'd *Tripoli*, and reſtor'd the ſaid expell'd Baſha to the government. From Chriſtendom,

That

That *Italy* was all in wars about the *Valtoline*, which the French had ſurpriz'd out of the hands of the Pope's Officers, wherewith his Holineſs was much offended. That the Prince of *England* was to marry a Siſter of the King of *France*: That the *Dutch* had taken an important City from the Portugals in *Braſile*: That Marquiſs *Spinola* had lay'd ſiege to another conſiderable one of the *Dutch* in *Flanders*; that the Emperor's affairs in *Germany* proceeded very proſperouſly; and other particulars of leſs moment, which for brevity I omit.

May the twentieth, Upon the return of *Emir Zambar*, owner of the Houſe where I liv'd, I reſign'd the poſſeſſion to him, and withdrew to the Covent of the *Carmelites*, till my departure, in which the *Capigi* intends to accompany me, we having provided us arms and reſolutions not to fear meeting Arabian Thieves. I declin'd the *Caſila*, not only that I might go as I pleas'd, but alſo to avoid prolonging the voyage by the ſlowneſs of the Carriages in the Deſart, which affords nothing but bare earth, void of water and graſs. If it pleaſe God, I will write to you again at *Aleppo*, from whence you ſhall receive the next.

LETTER XI.

From *Aleppo*, Auguſt 5. 1625.

HAving obtain'd licence of the *Aga* to depart, on the one and twentieth of *May*, in the Evening I caus'd my goods to be carri'd to a Field without the City, call'd *Maſcraqa*, where the Camels were to take their burdens; and having order'd a little Tent to be pitcht there, I repair'd thither with *Marian Tinatim*, and all my ſervants. I.

May the twenty ſecond, Having in the day diſpatcht ſome ſmall buſineſs which remain'd for me to do in order to my departure, and paid a Cuſtom, uſually demanded of ſuch as go out of *Baſſora*; about midnight I departed the City, and travell'd all night (having preſently enter'd into the Deſart, which is altogether level) firſt in clayie and ſomething dirty ways, and afterwards in dry with very little graſs for Camels.

May the twenty third, After we had travell'd about ſix leagues, we arriv'd at a Town of the *Arabians* call'd *Cuvebeda*, where an Arabian *Sceich* reſides, who receives a Gabel of the Caravans and Burdens that paſs that way; at my time he was call'd *Sceich Abdullah*. Here we pitch't a tent in a field without the Town in expectation of our chief Camelier, who was to follow us with one of thoſe *Capigi*'s that had been ſent from the *Serdar* to the Baſha of *Baſſora*. But on *May* the twenty fifth, becauſe he came not, and it was tedious to me to abide longer in that place where the wind and the duſt much moleſted us; in the Evening I diſpatcht

my ſervant *Michel* to *Baſſora*, with Letters to F. *Fra: Baſilio*, Sig: *Conſalvo Martins de Caſtelbranco*, Factor of the *Portugals*, and *Chogia Negem*, earneſtly entreating them to procure that the chief Camelier might come away forth-with; or, in caſe he muſt ſtay yet longer for the *Capigi*, that he would give order to his under-Cameliers to conduct us forwards, and I would go without him; if not, I would return to *Baſſora*. Two dayes after, my Servant return'd from *Baſſora* with this account, That the *Capigi* would come away the next day without fail; and that F. *Fra: Gregorio Orſino*, a Dominican, formerly known to me, and Vicar General at *Conſtantinople* ten years before, was arriv'd at *Baſſora* from *Armenia*, (where he had been Apoſtolical Viſitor) in order to go ſpeedily into *Italy*; and hearing of my being upon the way to *Aleppo*, intended to come along with the chief Camelier: Which laſt News was ſo welcome to me, that I accounted all the time of my paſs'd, and yet future, waiting at *Cuvebeda* well ſpent; for I imagin'd the *Capigi* would not come ſo ſoon as they ſaid, becauſe the Moors never ſpeak truth.

May the thirtieth, At dark night the above-ſaid F. *Fra: Gregorio Orſino* arriv'd with the chief Camelier *Hhaggi Ahhamed*. I receiv'd him with ſuch contentment as you may imagine; and, though he civilly declin'd it, caus'd him to lodg with me in my Tent. The *Capigi* came not; and though they ſaid, he would come preſently after, yet I conceiv'd we were to wait for him yet a good while, and, perhaps, till the New Moon; it being the cuſtom of the Moors almoſt ever to begin their journeys at the New Moon.

June the third, Early in the Morning the *Capigi* arriv'd at the place where we waited for him; whereupon, in order to our further progreſs, we diſcharg'd ſuch duties of Gabels or Cuſtoms as were to be paid at this Town.

II. You muſt know that in the whole way of this Deſart, we were to pay four Tolls or Cuſtoms, (if he that conducted us did not deceive us) namely, to *Sceich Abdullah*, Lord of *Cuvebeda*, for every Camel's load of fine Merchandize, valu'd at the rate of Indian Cloth, five Piaſtres; for every like load of any other Goods whatſoever, valu'd at the rate of Tobacco, a much leſſer ſumm, but I know not how much. Another Gabel was to be paid to a Chiefrain of the *Arabians* of the Deſart, whom they call *Ben Chaled*; he takes for every load, be it what it will, five *Lari*, which amount to one Piaſtre and a Sciahi beſides, of which eight and a third part go for a Piaſtre at *Baſſora*, but at *Aleppo* onely eight. The third Gabel was to be paid to another Head of the *Arabians*, ſirnamed *il Cieco*, who takes for every load what ſoever, ſix *Sciahi*; and laſtly, ſix other *Sciahi*, were in like manner to be paid for every load to another Captain of *Arabians*, Couſin to the fore-ſaid *Cieco*. *Scich Abdullah*, Lord of *Cuvebeda*, ſaid, he would take nothing of me, in regard of two Letters which I brought him; one from the Baſha of *Baſſora*, and

and the other from the Factor of the *Portugals* his Friend; both of them having much recommended me to him. The other three were not themſelves at *Cuvebeda*, but had their Agents or Officers there, to whom we paid what they ſaid was due; and they gave us an Acquittance for it, that it might not be demanded of us again by any other of their Officers in the Deſart.

June the fourth, *Sceich Abdullah*, it ſeems alter'd his mind concerning the Gabel which he had remitted, and requir'd the ſame of me, taking for my two Trunks ten Piaſtres; which was a moſt rigorous rate. I mention this to give notice of the manner of proceeding, and little punctualneſs obſerv'd by theſe Barbarians.

June the fifth, We departed very early from *Cuvebeda*, and before noon arriv'd at certain Wells or Pits, which they call *Ganemiat*, (importing their uſe for Cattel) where we found many *Arabians* lodg'd. At a diſtant view of them, we betook our ſelves to our Arms, againſt what-ever ſhould happen; but upon nearer approach, we perceiv'd them to be poor peaceable people; whereupon we lodg'd all together in that place. Yet here we had News that a band of *Arabian* Thieves had way-lay'd us at another Paſs a little further off, with intent to aſſault us. For diſcovering the truth whereof, our chief Camelier went to *Cuvebeda*, where the Spies of theſe Thieves uſe to reſide; and at night he brought us word that it was true, and that therefore it behov'd us to go back again. Whether it was true, or onely an Invention of his for ſome end of his own, I cannot affirm; but the next day early we return'd to *Cuvebeda*, and lodg'd without the Town at ſome diſtance from the place where we had been before. Two dayes after, we were perſwaded to lodg within the Town, for more ſecurity from the Thieves, and to deceive their Spies, by making ſhew as if we reſolv'd not to go further, which might divert them from their deſign. The ſame did the two *Capigi* that were with us; for, beſides the former, whoſe Name was *Scervanli Ibrahim Aga*, there came another with him call'd *Mahhmad Aga*, who had been ſent by the preceding Serdar to *Baſſora*, *Lahhſa*, and divers other adjacent places; and had not diſpatch'd his buſineſs in order to his return before now.

June the thirteenth, After a long conteſt with our chief Camelier, about hiring certain *Arabian* Guides, which he pretended neceſſary, (to get money of us) and I refus'd as ſuperfluous; ſince we knew the way without them, and they could do us no good againſt the Thieves: At length, the buſineſs reſting half undecided, being, I ſaid, if he would not go without thoſe Guides, I would return back to *Baſſora*, (which he was loth to hear of, becauſe of reſtoring my money) without ſpeaking a word more about it, he determin'd to proceed from *Cavebeda*; and travelling all night we paſs'd by the Pits of *Ganeniat*.

June the fourteenth, Three hours before noon, (having

travell'd till then) we reſted a while near certain Pits; and ſetting forwards again in the Evening, travell'd till mid-night, and then we reſted. The next day riſing early, we travell'd till about noon; till coming to a little bitter water, we ſtay'd there to repoſe. Here the great wind, which blows continually in the Deſart, allaying the great heat of the Seaſon, having before much ſhatter'd our little Pavilions, now broke them all in pieces, ſo that we could no more make uſe of them: Which indeed, was a great inconvenience; but for the future, we had no other remedy but when we reſted, to ward off the Sun-beams with little ſheds made of our Cloths, faſtned upon three Chairs wherein the Women and I were carry'd, though they ſcarce ſuffic'd to cover three or four perſons: Yet in the night, when there was no need of ſhadow, we ſlept more pleaſantly and coolely under the fair Canopy of the Starry Heaven. After noon, we proceeded further till an hour before night, and then took up our lodging near another water.

June the ſixteenth, Having travell'd from break of day till noon, and then reſted two hours, we proceeded again till night, lodging in a place where the multitude of Gnats ſuffer'd us to ſleep but little. The next Morning early, we paſs'd by a great dry Lake, (which yet ſeem'd to have water in it at ſome time of the year) and an hour before noon reſted in a place full of Hornets, very troubleſome both to Men and beaſts. At the uſual hour we ſet forwards again, and journey'd till night.

III. *June* the eighteenth, Riſing before day-break, we paſs'd by, at a diſtance (leaving it on the right hand), a place inhabited by *Arabians*, which they call *Argia*, govern'd by one *Hhaſan Aga Curdo*, a Fugitive from his own Country, and, by Alliance with the *Arabians*, become great amongſt them. The *Capigi Ibrahim Aga*, had a Robe to preſent to him from the *Serdar*; but being we could not go to *Argia*, by reaſon all the Paſſages were then overflown with water, and the Cameliers had no mind to it in regard of a Gabel which would be requir'd there of us, we repos'd our ſelves about noon in the place where we were. Having paſs'd *Argia* a good way, the *Capigi* got one to ſwim over the waters, and to advertiſe *Hhaſan Aga* of the *Serdar*'s Preſent which he had for him, and would have deliver'd himſelf, had the way been paſſable; he alſo deſir'd ſome Arquebuſiers to accompany us over the Deſart. In expectation of an Anſwer, we ſtay'd in this place all day; where I ſaw upon the ground abundance of Sea-ſhels, ſhining within, like Mother-of-Pearl, ſome whole, and ſome broken; I wonder'd how they came there ſo far from Sea. I ſaw alſo many pieces of Bitumen ſcatter'd up and down, which is produc'd in that brackiſh ſoil by the overflowing of the water at ſome time of the year: I have a piece of it by me to ſhew.

IV. Being ſuſpicious of ſome Arabian *Maedi*'s, that is, Vagrants or Vagabonds, (ſo call'd becauſe they abide with Droves of Buffles, ſometimes in the Deſarts, and ſometimes in Cities, and are differ-

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ent from the *Bedavi*; or *Beduvi*, that is, *Deſerticolæ*, who are the nobleſt amongſt them, never reſiding in walled places, but wandring about the Fields with black Tents; as alſo from the *Hhadeſi* who live in Cities and Stable-houſes, and are therefore accounted by them the ignobleſt and meaneſt, but indeed are of a middle condition between both the other ſorts) for more ſecurity we remov'd a mile further, and took up our ſtation under a little Hill near ſome ruins of building, which we diſcover'd afar off, and I walkt on foot to behold near hand. In the revolutions of *Baghdad*, the above-ſaid *Hhaſan Aga* Lord of *Argia*, was viſited by the *Perſians*, the *Sciah* ſending a Tag to him, as he uſes to do to great Perſons whom he intends to invite to be, or declare themſelves of his Party: and he carri'd himſelf in ſuch ſort that his fidelity became ſomething ſuſpected to the Turks; inſomuch that a Baſha had an intention to kill him, but did not do it, perhaps becauſe he knew not how to effect his purpoſe: wherefore to keep him ſtill faithful, as I believe, ſince it was not poſſible to puniſh him, the *Serdar* ſent him by this *Capigi* the above-mention'd Preſent.

June the nineteenth, Our removal hence being ſtill deferr'd in expectation of the anſwer of *Hhaſan Aga*, I went in the forenoon to take a more diligent view of the ruins of the above-ſaid ancient building. What it had been I could not underſtand; but I found it to have been built with very good Bricks, moſt of which were ſtampt in the midſt with certain unknown letters which appear'd very ancient. I obſerv'd that they had been cemented together in the Fabrick, not with lime, but with bitumen or pitch, which, as I ſaid, is generated in theſe Deſarts: whence the Hill, upon which theſe ruins are, is call'd by the *Arabians*, *Muqeijer*, that is, Pitchy. In the evening two men came from *Hhaſan Aga*, to the *Capigi* with Letters and an Anſwer that he would ſend him ſome proviſions; but they departed diſcontented becauſe the *Capigi* gave them nothing.

June the twentieth, Surveying the above-ſaid ruins again, I found on the ground ſome pieces of black Marble, hard and fine, ingraven with the ſame Letters as the Bricks; which ſeem'd to me to be a kind of Seal like what the Orientals uſe at this day: for their Seals are only letters or written words containing the name of him whoſe Seal it is, together with ſome Epithet of humility and devotion, Titles of Honour, or other words according as every one pleaſes; not being perpetual to the Family, as ours are. Amongſt other letters which I diſcover'd in that ſhort time, two I found in many places, one of which was like a jacent Pyramid thus, ▷, and the other reſembled a Star of eight points in this form ✳. Of the Proviſions promis'd to the *Capigi* by *Hhaſan Aga*, ſome few came this day; but he ſent no more; and they ſaid, he was angry that the *Capigi* had not ſent him the *Serdar*'s Preſent; which he forbore to do, becauſe he knew he had abſolutely declar'd himſelf of the Perſian Party. Where-

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fore doubting leſt he might ſend to do us ſome diſpleaſure, although it was night, we remov'd our Quarters, and travell'd in haſte till midnight.

June the twenty firſt, We ſet forth by day-light, and journied till Noon, and after two hours reſt, continued our way till night over Lands ſometimes mooriſh with abundance of little canes, ſometimes whitiſh with ſalt, aud ſometimes cover'd with thickets of Shrubs.

June the twenty ſecond, We travell'd again till Noon; and as we were repoſing in theſe Plains which were all cover'd with ſmall dry graſs, a little ſparkle falling from ſome of the Cameliers, who, according to their cnſtom, ſtood ſucking the ſmoke of *Tobacco*, ſet this graſs on fire, and the flame increas'd ſo ſuddenly that we had much ado to ſave our Goods from burning; but at length we extinguiſh't it by caſting cloths and thick coverings upon it; for water the place afforded none, and we had only enough for drink. Departing thence two or three hours before night, we quarter'd in another place call'd *Ehathuer*, where two or three men whom we met with their laden Camels, inform'd us that the great *Caſila*, which went ſo many days before us from *Baſſora*, had incounter'd many difficulties, and was ſtopt by *Emir Naſir*, who, beſides taking a great ſum of money from them, alſo conſtrain'd many of the people to go to *Meſched Hhuſſein* to fight with the *Qizilbaſci*, with whom he was now at enmity; in which conflict, which prov'd little ſucceſsful to the *Arabians*, the chief Leader of the *Caſila* was ſlain, his Son ſucceeding him in his Charge; with other like news, which made me doubt of the good eſtate of our *Francks* who went along with that *Caſila*.

V. *June* the twenty third, the twenty fourth, and the twenty fifth, We travelled and reſted at our uſual hours, during which dayes, we had the Iland *Genazir* of the Chaldean Lake on our right hand; and on the laſt of them, we repoſed at a place wherein grew certain low and thin plants, which to me ſeemed to be Juniper.

June the twenty ſixth, We travelled from day-break till two hours before Noon, and then reſted near certain Pits, where we had on the right hand afar off *Meſched-Ali*, the place where anciently ſtood the City of *Kufa*, and where *Ali* the Son-in-law of *Mahhammed* was ſlain; the name *Meſched-Ali* ſignifying the place of the Martyrdom of *Ali*, whom they hold a Martyr. And though the City of *Kufa* is no longer in being, yet, upon account of the ſaid Sepulchre, venerated by Mahometans, and adorned with a noble Fabrick, the place is frequented and inhabited: when we paſſed by, it was in the power of the *Qizilbaſci*, whereas it uſed to be in that of the Turks whilſt they were Maſters of *Baghdad*. From hence we continued our Journey till two hours within night.

June the twenty ſeventh, We ſet forth by day-light, and at Noon

Noon reſted near a water, which riſing out of the ground, runs under a thicket of Canes, where we ſtayed all day. The next day ſetting forth, and reſting at our accuſtomed hours, we paſſed over many dry Lakes, which ſeem'd to have had water in them at ſome time of the year.

June the nine and twentieth, Two or three hours before Noon, we reſted by a water near the ruines of an ancient great Fabrick, perfectly ſquare with thirteen Pillaſters, or round Columns on each ſide without, and other compartiments of Arches; within which were many Chambers, with a Court of no great bigneſs, and uncover'd. The Arabians call this Fabrick *Caſr Chaider*. I could not conjecture whether it had been a Pallace, or Temple, or Caſtle; but I incline to believe it a Palace rather then any thing elſe. In this place we had within half a dayes journey on the Right Hand *Meſched-Hhuſſein*, which ſignifies the place of the Martyrdom of *Hhuſſein*, and where *Hhuſſan* the Son of *Ali* and *Fatima*, *Muhhammed*'s Daughter, was ſlain, and buried by his Emulators; which place, in the Country call'd *Kierbela*, being inhabited and adorn'd with the ſaid Sepulchre, which the Moors viſit as Holy, (a very ſumptuous Fabrick after their mode) was now in the Hands of the *Qizilbaſci*, into which it fell with the other Territories of *Baghdad*, which is but a little diſtant from thence. Here we ſtay'd to pay a Gabel to *Emir Naſir-ben-Mahhanna*, Lord of theſe Deſarts, or rather, to *Sceich Abitaleb* his Son; for *Sceich Naſir* being now old, and devoted to a Spiritual Life, (as he that had been in pilgrimage at *Meka*) had reſign'd the Government to his Son; and both of them were now remaining in Tents about a League from the place, where we reſted towards the North-Eaſt.

June the thirtieth, In the Morning the two *Capigi*'s that were in our company, went ſeparately to carry their Letters and Preſents from the *Serdar* to the *Sceich*; namely, *Ibrahim Aga* to the preſent, and *Mahhmud Aga* to the preceding *Serdar*; who, as they ſaid, was poyſon'd either by others, or by himſelf for fear of worſe, becauſe he had not been diligent enough in the war of *Baghdad*; yet this his *Capigi*, having been ſent to ſeveral other places, could not come hither ſooner to the *Sceich*. After dinner, in the abſence of the *Capigi*, the *Sceich*'s Men came to demand a Gabel; and after I had pay'd them as much as they requir'd, to wit, twelve Piaſtres, for onely two Cheſts, and two or three more Piaſtres of free-gift; nevertheleſs they open'd all my Trunks, breaking ſome for haſte, turning all things topſie-turvy, and taking away for the *Sceich* and themſelves ſome things of value which they lik'd, a rich Perſian Turbant of Silk and Gold, a piece of fine checker'd Silk to make Caſſocks withall, after the Perſian Mode; many diſhes of rare Porcellane, beautifi'd with Gold and colours; an Harquebuſe belonging to my Servant; much curious Paper of *Japan* and *India*; beſides, many other toyes which I remember not, telling me that they would

VI.

would buy them; notwithſtanding that I told them that they were not things to be ſold, but onely ſuch as I carry'd for my own uſe and ſervice. Moreover, they made me by force (that is, refuſing to hear any of my Reaſons to the contrary, but ſaying, that the *Sceich* commanded ſo, though, in truth, I ought not) pay twenty Piaſtres to my chief Camelier their Friend, alledging that the ſame were for the Guide which he would have hired at *Cuvebeda*; which Guide, I neither hir'd nor made uſe of; and if I had, I ought to have pay'd onely half at moſt, the ſaid Camelier having other Carriages beſides mine, and all of Merchandize. But they were reſolv'd to do a kindneſs to the Camelier, who was an Arabian, and a Thief like themſelves, and gave not this money to any Guide, but kept it for his own uſe. Hereby the Readers may obſerve, how we Chriſtians are us'd by theſe Barbarians in their own juriſdictions. At length, they would have taken for the *Sceich* a Sword, and Changiar or Arabian Ponyard, the hilts and garniture whereof were Silver-gilt, and which belong'd ſometimes to *Sitti Maani* my Wife: Whereupon being no longer able to ſuffer ſo many inſolencies, I reſolv'd to go to the *Sceich* my ſelf, and preſent him a Letter from the Baſha of *Baſſora*, which he had writ to him in commendation of me. Accordingly leaping upon a Mule of *Ibrahim Aga*'s, who was already return'd, and highly angry with the proceeding of the Arabians, both towards me, the reſt, and himſelf; I rid in haſte with the Notary of the *Sceich*, and our cheating Camelier, (who was partly the cauſe of this bad uſage, although I diſſembled my reſentment thereof to him.) By the way I found many black Tents of his Arabians diſpers'd in ſeveral places, and an hour within night I came to the Tent of *Sceich Abitaleb*, a little diſtant from that of his Father *Sceich Naſir*; which Tents differ'd from the reſt, neither in colour nor ſtuff, (being all of coarſe black Goats-hair) but onely in bigneſs, which ſhew'd them to be the principal. We enter'd not into the Tent, becauſe we ſaw many of his chief Arabians ſitting in a round on one ſide thereof, upon certain colour'd and coarſe woollen clothes ſpread on the ground; and the *Sceich* was not there. Yet he came preſently after, and we all riſing up at his coming, he went and ſat down in the midſt of the circle, and ſo alſo did we in our places round about him. Then a Candle-ſtick with a light being plac'd before him, he perform'd his Oriſons according to their manner; after which, ſitting down again, he began to read and ſubſcribe certain Letters, giving diſpatch to ſeveral buſineſſes; and, amongſt others, to the Capigi *Mahhmud Aga*, who was there, and waited for Licence to return. Theſe things being over, I aroſe and preſented him the Baſha's Letter. He aſk'd, whether I was the *Frank*, (or Chriſtian) of the *Caſila*? Whereupon the Camelier anſwer'd that I was, and declar'd to him the cauſe of my coming; whereunto I added in Arabick what I thought fit. He deſir'd to ſee my Hat nearer Hand, and caus'd it to be brought before him; and being

inform'd

inform'd that I underſtood the *Beduin*-Language, he told me, that I muſt excuſe what his Officers had done, for he had great need of Arquebuzes for war; that the Turbant and piece of Silk much pleas'd him, but he would pay for them; whereto I anſwer'd, that I did not value his payment, but would give him both the one and the other. Then he call'd for the Turbant, and having view'd and highly commended it, though I told him it had been us'd, (as indeed I had worn it ſeveral times in *Perſia*) he enter'd into the Tent with it where his Women were, and from whence was heard a great noiſe of Hand-mils, where-with to make Meal for Bread; it being the cuſtom amongſt the Arabians, for even the nobleſt Women to do ſuch ſervices: By and by he came out again with the Turbant upon his Head, whereupon his people congratulated him for his new bravery, ſaying to him, *Mubarek*, that is, Bleſſed, to the ſame purpoſe with our *Ad multos Annos*. Then they ſet before him a braſs diſh full of Grapes, and we being all call'd about him, he began to eat and give us ſome of the ſaid Grapes, which were very ſweet and good, and the firſt that I had eaten this year. This ended, we retir'd to our places, and after a ſhort ſtay, I took leave and departed with *Mahhmad Aga* to the *Caſila*; one of his ſervants and the Camelier remaining behind by the *Sceich*'s Order, who ſaid he would ſend a diſpatch for his own and my buſineſs the next day by them.

July the firſt, The Camelier return'd with an Anſwer, that the *Sceich* would not take the Sword, and the Changier or Ponyard from me; and for the Turbant and piece of Silk, he ſent me 29 Piaſtres, whereof the Camelier ſaid he had expended five; to wit, two to the Officer that pay'd him, and three to I know not who elſe, ſo that he brought me but 24; which were not a third part of what the things were worth. However I took them, becauſe the barbarous dealing of the *Sceich* deſerv'd not that I ſhould correſpond with him with better courteſie. I have related this Adventure, that thereby the dealings of theſe uncivil Barbarians may be known.

VII. *July* the ſecond, We departed from this Station early in the Morning, continuing our journey, but were detain'd near two hours by certain Arabian Officers of a Brother of *Sceich Naſir*, who alſo would needs extort ſome payment upon each Camel. We arriv'd late to bait near a water, where we found many Arabian Tents, from which, and a neighbouring Village, we had plenty both of ſweet and ſower Milk, and alſo of Grapes. Here we ſtay'd all day, and upon a haſty quarrel between *Batoni Mariam*, and *Eugenia* my Indian Maid, at night the ſaid Maid ran away from us in theſe deſarts, yet was ſo honeſt as to leave even all her own things and ornaments behind; ſo that it was rather deſpair than infidelity that occaſion'd her flight. I had much adoe to recover her again, and was in great danger of loſing her, in caſe ſhe had fallen into the hands of any Arabian,

who, undoubtedly, would have hid her; and, perhaps, carry'd her afar off, and made her a ſlave for ever. I mention this, to the end Maſters may learn not to drive their Servants into deſpair by too much rigor, which may redound to the prejudice of themſelves, as well as of them.

VIII. *July* the third, Setting forth early, we baited before noon near a Lake of Water, ſtreaming there amongſt certain Reeds and verdant Fields, about which flew many *Aſſuetæ ripis Volucres*, ſome of which we took and eat. F. *Gregorio Orſino*, who was with me, bathing himſelf here, (as he was wont often to do for the heat) and being unſkilful of ſwimming, was in great danger of being drowned; hapning unawares to go into a much deeper place of the Lake then he imagin'd. We travell'd no further this day, but onely at night went to joyn with the *Capigi's*, who had pitch'd a Tent a little further from the Water, to avoid the Gnats there, which were very troubleſome both to Men and Beaſts. The two next dayes we travell'd but little, becauſe of ſome difference between the Arabians and the chief Camelier, who went back to the *Sceich* about it.

July the ſixth, We travell'd this day over Lands full of a white and ſhining Mineral, which was either Talk, or Salt-petre, or ſome ſuch thing. I brought a good quantity of it away with me.

July the ſeventh, We travell'd from day-break till noon, paſſing over a clayie and ſlippery ground, where the Camels went with much difficulty. We reſted at a place full of prickly ſhrubs, the leavs whereof are leſs then a Man's naile, and of the ſhape of a heart; the fruit was round and red, like ſmall coral-beads, of taſte ſweet, mixt with a little ſharpneſs, having little ſtones in them; it was very pleaſant to the taſte, and afforded no ſmall refreſhment to us in theſe Deſarts. The Mahometans celebrated their *Bairam*, the Faſt of *Ramadhan* being now ended.

July the eighth, We came to ſeveral places of ſtagnant waters, and baited at one, two or three hours before noon; but the water was ſulphureous and ill-taſted, as moſt of the reſt were alſo, in regard of the many Minerals where-with the Earth of the Deſart abounds. We departed not from this place at night, becauſe we were to pay a Gabel to *Emir Mudleg Aburiſc*, whoſe Territory here-abouts begins. *Emir Aburiſc* is the greateſt Prince of the Arabians in *Arabia Deſerta*; and this Prince, (whoſe proper name is *Mudleg*) ſucceeded his deceaſed Uncle *Feiad*, who was living and reign'd when I went from *Aleppo* to *Baghdad* nine years before, having uſurp'd the Government from *Mudleg*, who was very young at the time of his Father's deceaſe. At night we were viſited by ſome pilfring Arabians, who finding us prepar'd with our Arms, betook themſelves to their heels, and eſcap'd unhurt from us, though we purſu'd them a while.

July the ninth, The Morning was ſpent in paying Gabels: I pay'd for my part for a load and half of portage, as they reckon'd

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it, fifteen Piaſtres, and two more towards the abovemention'd Gabel of the Camels to *Emir Naſir*'s Brother, beſides other fees. They open'd my Trunks, and took away two Velvet Caps, much good Paper, and ſeveral other things; and had it not been more for the *Capigi Ibrahim* entreaties than authority, they would alſo have broken open the Cheſt, wherein I carri'd the Body of *Sitti Maani* my Wife. Three hours before night, we put our ſelves upon the way, and travell'd till about an hour before night, when we came to a place of water.

July the tenth, We travell'd till Noon, and reſted in a great Plain ſurrounded with certain Hills, in the midſt whereof ſtands erected a Stone, faſhion'd at the Top like the bowl of a Fountain. After which, we proceeded till an hour after Sun-ſet, and came to a place where we found good water between two little Hills. Here we ſtaid to refreſh our ſelves and our Camels till three hours before night; the *Capigi's*, who were to go by the way of *Anna* to find the *Serdar* at *Mardin*, or elſewhere, departing before us: but we, who intended to go to *Aleppo* without touching at *Anna*, for compendiouſneſs of the way, and for avoiding payment of ſome kind of Gabel there, left the way to *Anna* on the right hand, and took that within the Deſart more Southward. We travell'd all the remainder of this day, and all the night, with part alſo of the next day, without ſtaying; to the end we might the ſooner arrive at water, of which we had no leſs deſire then need.

July the twelfth, About three hours after Sun-riſe we baited, being weary, at the foot of certain little Hills, without finding water; ſo that we were fain to drink that little which remain'd in the Goat-skin borachoes which we carri'd with us. About three hours before Sun-ſet, we proceeded again till almoſt Noon the next day, when we arriv'd at water, to wit, the famous River *Euphrates*, lighting upon a place of the ordinary way to *Aleppo*, where I had formerly paſs'd when I went from thence to *Baghdad*, and where the road between the River and certain little Hills full of that Talk or ſhining Mineral is very narrow. Our further ſtirring at night was prevented by the ſupervening of ſome Soldiers, ſent by the Officers of *Anna*, (whom the *Capigi's* had inform'd of our paſſage) to demand thoſe Tolls or Gabels which we had ſought to avoid, although we paſs'd not through that City.

July the fourteenth, Moſt part of this day was ſpent in paying the ſaid Gabel. I paid for my part ſix Piaſters, and gave two more as a gratuity to the Soldiers; beſides which, I was oblig'd to pay twenty to the chief Camelier, whoſe money was all gone; and in this manner I was conſtrain'd both to profit and pleaſure him who never did me other than diſprofit and diſpleaſure. But for all this, they afterwards open'd the two greateſt Trunks I had, and tumbled all my Goods about, treating me with all rigor and diſcourteſie. Only I took it well (and upon that account wil-

lingly pardon'd them all the reſt) that ſeeing the Cheſt wherein the body of *Sitti Maani* was, and underſtanding what it was (for I was glad to tell them, leſt they ſhould have broken it open) they not only gave me no trouble about it, as I thought they would, (being a thing contrary to cuſtom and their Laws) but rather accounted it a picce of piety that I carri'd her with me to bury her in my own Country, both pitying and commending me for it: which hapning beyond all expectation I attributed to God's particular favour, and to her own effectual prayers, which undoubtedly helpt me therein.

IX. This being over, about three hours before night, We ſet forth and travell'd till night. Some of the above-mention'd Soldiers return'd to *Anna*, but others, who were carrying I know not what moneys to their *Emir Mudleg*, accompani'd with us. In the Evening the Leader or Chieftain of theſe Soldiers made me open my Trunks once again, (namely the two little ones which they had omitted in the day) and putting all my Goods in diſorder, took away many things, as a Mantle of *Sitti Maani* of deep azure ſilk, according to the mode of *Aſſyria*, a Ball of Amber, an Alabaſter Veſſel curiouſly wrought, and conſign'd to me in *India* by Sig. *Antonio Baracho*, to preſent in his name to Sig. *Franceſco del Drago* at *Rome*; many exquiſite Porcellane Diſhes miniated with Gold; an Arabick Book, though of little importance; a great watchet Cloke or Mantle to keep off rain after the Perſian mode; much paper beſides other ſuch things. At night we ſtaid to reſt, but the Soldiers went onwards; before their going, I redeem'd from them the Mantle of *Sitti Maani*, and Sig. *Franceſco del Drago*'s Alabaſter Veſſel, giving them in exchange two Abe's, or Arabian Surcoats, which I bought of one of our company for ſeven Piaſtres; the Amber and other things I could not recover, but they carri'd them away; for they would neither reſtore them freely, nor take money for them, and our *Caſila* was ſo ſmall that I could find nothing to give them inſtead thereof which pleas'd them. It was no ſmall good luck that I ſav'd the Sword and Ponyard of *Sitti Maani*, with many of her jewels, bracelets, & other ornaments of Gold from their rapacious hands; hiding them under a trunk: for, if they had ſeen them, 'tis ten to one but they would have taken them from me. I relate theſe things that it may be known what Tyranny theſe Barbarians exerciſe in their own Countries towards us, who in ours very often, with ill-employ'd courteſie, are wont to be undeſervedly careſs'd and honour'd when they come thither.

X. *July* the fifteenth, We travell'd from Day-break till Noon, and three hours after till night, when we took up our Station not far from the River, amongſt many ſhrubs which to me ſeem'd to be Juniper, or elſe that plant which in *Perſia* they call *Ghiez*. The next two days we travell'd and reſted at our uſual hours, and on the latter, we reſted near a Pit or Well of bitter and ſtinking water in a mineral Soil, all full of Talk, of which I brought away

away a pareel with me. In like manner we proceeded the two next days; and on the twenty firſt, we paſs'd by a ruinous Caſtle call'd *Hheir*, which I had formerly ſeen only by night when I went from *Aleppo* to *Baghdad*. I took a better view of it now, and found it to be a great Building, all of good and large white Marble Stones; the form of it is a long Square, with walls round about, here and there diſtinguiſh'd with ſmall round Turrets; within are many contrivances of Rooms, all likewiſe of white ſtone, but ſo ruinous that it cannot be known what they were. From hence we travell'd about three hours further, and at night arriv'd at *Taiba*, a Town which I had formerly ſeen, and lodg'd in a by-place amongſt the walls of the Houſes near the Gate.

July the twenty ſecond, This day was ſpent in paying the uſual Gabels, which every day are enhaunc'd in theſe Countries, and are now become inſupportable. Though I had nothing of Merchandiſe, but only goods for my own uſe; yet I could not come off under twenty Piaſtres between Gabels and Donatives to the Officers, which they demanded as equally due. Here I found an Arabian nam'd *Berekiet*, who ſpoke a little *Italian*, and paſs'd for Factor or Procurator of the *Franks*, ſaying, he had authority ſo to be from the Conſuls of *Aleppo*. He preſently offer'd himſelf to ſpeak to the Officers in our behalf, gave us an Entertainment, and invited us to lodg in his Houſe, and, if we had been ſo minded, would have conducted us thither; but his ſervices tended only to get ſome money of us, and by his ſpeaking with the Officers to make us pay more then perhaps we ſhould otherwiſe have done.

July the twenty third, Two hours after Sun-riſe, we departed from *Taiba*, whence the ſaid Officer ſent an *Arabian* with us, to conduct us firſt to *Emir Mudleg* (who they ſaid was at *Hhamah*, between *Aleppo* and *Damaſcus*) and afterwards to *Aleppo*; they having done the ſame to the great *Caſila* of *Baſſora* which had paſs'd by *Taiba* a little before us. This going to the *Emir*, was a troubleſom thing, both in regard of the great diverſion out of the way, and the inconveniences we imagin'd the *Emir* himſelf would put us to, after all the Tyrannies we had hitherto met with in the Deſart. We travell'd till paſt Noon, and after a ſhort reſt till Sun-ſet, having a continu'd ridg of little Hills always on the left hand.

July the twenty fourth, We travell'd again from day-light till paſt Noon, and two hours more in the Evening, taking up our Quarters an hour before Sun-ſet.

July twenty fifth, We ſet forth an hour before Sun-riſe, travelling till Noon, when the Arabian, aſſign'd to us by the Officers of *Taiba* to conduct us to the *Emir*, being ſo perſwaded, as I believe, by the Cameliers, who alledg'd that the Camels were very weary (as indeed they were, and ovet-laden, in regard that many of them dy'd by the way, ſo that they could travel but gently) reſolv'd to go alone before us by a neerer way over the

the mountains, and leave us to follow him leiſurely, as the Cameliers ſaid they would. I was glad of his going, and intended to take a different courſe from what the Cameliers imagin'd; but becauſe it was not yet ſeaſonable, I held my peace. After two hours reſt, we travell'd till an hour before night, when we took up our Station neer certain Pits, a little diſtant from the reliques of certain ancient Fabricks call'd *Siria* by me formerly ſeen and deſcrib'd in my journey to *Baghdad*.

July the twenty ſixth, Setting forth by day-light, we came to reſt after Noon near a water which ſprings up in a place full of ſmall Canes, whence we remov'd not this night, partly, that ourt ir'd and over-laden Camels might recover themſelves a little, and partly, becauſe the Cameliers were minded to eat a Camel there conveniently, which falling lame of one leg they knockt on the head in the morning; and indeed they had eaten all the others which fail'd by the way, either through Diſeaſe or otherwiſe. Of this, which was not infirm, I was willing to take a trial, and lik'd the roaſted fleſh well enough, only it was ſomething hard.

July the twenty ſeventh, Setting forth early, we wav'd the directeſt way to *Aleppo*, (which was by the Town of *Achila*) and took another more Southwards, and to the left hand, which led to the place where the *Emir* reſided; intending to leave the Camelier at a certain Town upon the way, from whence he was to go alone to the *Emir*, to carry him a Preſent, and excuſe our going to him by alledging the death and wearineſs of our Camels. Hereby we endeavour'd to avoid (if poſſible) the troubles and diſguſts which we were likely to meet with from the *Emir* and his Arabians, in caſe we ſhould have gone to him our ſelves. At Noon, we came to the deſign'd Village, call'd *Haila*; they account it a *Mezar*, that is, a place to be viſited, and of devotion, in regard of ſome perſons buried there whom the Mahometans hold for Saints: yet it conſiſted only of four poor Cottages, and thoſe un-inhabited and abandoned, as is credible, by reaſon of the Tyrannies which the Arabians of the Deſart, eſpecially the Soldiers, exercis'd in theſe troubleſom times upon the poor Peaſants. The Camelier, becauſe he could not leave us here, by reaſon the Village was without people, purpoſed to carry us to the *Emir*; doubting, leſt if he did otherwiſe, it might turn to his prejudice. Whereupon, conſidering what diſguſts and perhaps dangers too I might meet with there, both by reaſon of the women whom I carri'd with me, and of whom the Mahometans uſe to be very greedy; and alſo by reaſon of the Body of *Sitti Maani*, and upon other accounts; I ſet my foot againſt the wall, and reſolutely told the Camelier, that I would by no means go to *Emir Mudleg*, with whom I had nothing to do, now I had pay'd all his Gabels; I would go directly to *Aleppo*; whither if he would not carry me with his Camels, I would go on foot with my people, leaving all my Goods there on the ground to his

care,

care; of which, if any were loſt, he ſhould be reſponſible to me for the ſame at *Aleppo*: And, indeed, had the Camelier been obſtinate, I was reſolv'd to do as I ſaid, having little heart to truſt to the miſchievouſneſs of the *Emir*, (which was very infamous); or to expoſe to ſo great danger, not onely the few goods I had, but alſo the body of *Sitti Maani*, our lives, and the Women's both Liberty and Souls (which was a great conſideration); and little caring to preſent to the *Emir* the Letter which I had for him from the Baſha of *Baſſora* in my recommendation, becauſe I had found by experience what little good the two former did me, which I had preſented to *Sceich Abdullah* at *Cuvebeda*, and to *Sceich Abitaleb* the Son of *Naſir* in the Deſart. The chief Camelier try'd a good while to prevail with me to go with him to the *Emir*; but at length ſeeing me obſtinate, and ſome other Cameliers of his companions of the ſame mind, he reſolv'd at laſt to leave the Camels with me to carry my Goods directly to *Aleppo*, together with ſome few other companions of the journey, and to go himſelf alone with all his loads to the *Emir*, purpoſing alſo to tell him, that we by force, and againſt his will, had freed our ſelves from going to him; with which I was very well contented.

After he was gone his own way, we took ours directly to *Aleppo*, and after two hours travel, took up our ſtation in a bare champian place, where night had over-taken us. XI.

July the eight and twentieth, From Sun-riſe we travell'd almoſt till noon, but the Camels being few, weary, and over-laden, made no great progreſs. After three hours baiting, we journey'd again till almoſt night, and lodg'd by a water near the Tents of ſome Arabian Beguin ſhep herds who were there.

July the nine and twentieth, Setting forth early, we ſaw ſome number of Horſe croſs the way before us at a good diſtance, and finding the place a Plain inclos'd with Hills, and conſequently, fit for Ambuſcades and Treacheries, we ſuſpected that they were Thieves, and that they went to wait at ſome Paſs to aſſault us. Wherefore we put our ſelves in order, and march'd a good while on foot with our Arms ready to defend our ſelves by fight: But at length theſe ſuſpitions vaniſh'd, and we met no body; and, peradventure, they were people that were afraid of us, and fled. Such encounters we frequently had in the Deſart, and many times betook our ſelves to our Arms; ſome times too in the night we were viſited by Pilferers, who attempted to ſteal ſomething clandeſtinely; but, God be thanked, no miſchief ever befell us, and the Thieves finding us upon our guard, went away always fruſtrated; and ſometimes too, either hurt or terrify'd by our Arms. On this occaſion I will not omit, (now we are near the end of this journey), that the Deſart between *Baſſora* and *Aleppo*, is a great Plain with very few inequalities; and ſome of the ſoil is dry, ſome ſaltiſh and full of other Minerals, little ſtony, and leſs mooriſh with Reeds; but the greateſt part was green

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with graſs at the time of my paſſing through it, yet with graſs moſt commonly thorney, and good onely for Camels to eat. The heat, even in theſe Summer-months, was alwayes ſupportable, and, provided a Man were ſhelter'd from the Sun, the wind was continually ſo great and conſtant that it caus'd coolneſs, though ſometimes it moleſted us with the duſt. The nights were always ſufficiently cool, and, to avoid catching cold, it was requiſite to be very well cover'd. But to return to my purpoſe, on the day above-ſaid, a good while before noon we ſtay'd to reſt in a little Village of Arabians, (not ſubject to the *Emir*, but Vaſſals of *Aleppo*) call'd *Ludehi*, lying in a fertile Valley irrigated with a running water. From hence I diſpatch'd my Servant *Giovanni Rubebh* with a Camelier to *Aleppo*, which was about a League off; and I writ Letters by him to the moſt Illuſtrious Sig: *Aluyſe da Ca*, the Venetian Conſul in that City; and alſo to Doctor *Luigi Ramiro* his Phyſitian, a Roman both by Birth and Education, (upon which account I hop'd, that though I was unknown by ſight, he would nevertheleſs be favourable to me) giving them account of my coming, and deſiring the Doctor to provide me a convenient reſidence for my ſelf and the Women with me. The Conſul ſent ſome of his ſervants to introduce us into the City, without diſturbance from the Turks or Cuſtom-Officers; which to me, in regard of the Coffin wherein I carry'd the Body of *Sitti Maani*, was a great happineſs; for if it had been ſeen, I might have found much trouble from the Turks; as alſo by reaſon of the Books which I had in their Language, ſome about matters of Religion, which, (as it had hapned to ſome others at *Aleppo*) 'tis likely would have been taken from me. After my Servant was gone, we follow'd him till within a mile of *Aleppo*, where we ſtay'd his return in a *Meſchita* or Sepulchre, upon the way, of one *Sceich Saadi*, venerated for a Saint; and becauſe either the Conſul's Servants miſs'd of me and took another way, or elſe my Servant arriv'd there late; therefore hearing of no Anſwer, we remain'd in this place all night.

XII. *July* the thirtieth, In the Morning I writ again to the Conſul, and to Sig: *Giovan Maria de Bona*, his chief Interpreter, and my ancient Friend, to whom I had not written the day before, becauſe I beliv'd him dead, as was falſely reported at *Baſſora*; but underſtanding in the ſaid *Meſchita* by certain Women that he was alive and well, I would not omit to write to him alſo. I gave account both to the Conſul and to him where I was, and deſir'd of both the ſame favours of being met and provided of a habitation, as I had done the day before. As ſoon as my Letters arriv'd at *Aleppo*, the Conſul ſent ſeveral perſons to fetch me, who the Eveniug before had ſought me a good while, but in vain, and went to look for me at the Town of *Ludehi*, whence I ſent the firſt advice. There came from the Conſul's Houſe Sig: *Andrea Buonanimi* his Factor, ſome Janizaries, and other ſervants; with whom came alſo ſome Officers of the *Doganier*, or Chief-Cuſtomer

Cuſtomer *Abedik*, an Armenian Chriſtian; the Conſul intending by their means to render my entrance more facile, and leſs ſuſpected. All of them conducted us to the Conſul's Houſe, where by all means he would have me lodg, having invited me ſo to do by a moſt courteous Letter, which he had written the day before, and his Factor preſented to me before my entrance, with many good Reaſons now urging the ſame; whereunto I knew not in civility how to gain-ſay. The Cuſtomers came to ſearch my Goods, and to ſee whether we had any jewels conceal'd; which they did civilly enough: As for the Cheſt wherein the Body of *Sitti Maani* was, and the Books; partly, by the authority of the Conſul, and the good management of my Friend Sig: *Giovan Maria de Bona* his Interpreter; and, partly, by a Preſent to the *Doganier Abedick* of fifty Piaſters, and a veſtment of Damaſk, worth thirty Piaſters more to the Searcher, (who onely open'd the outward Cheſt, wherein the Coffin lay under many Indian medicinal Herbs, and ſaw nothing elſe but them) and above thirty Piaſters to ſeveral other Officers, it was brought about that the Turks knew not what it was, and nothing was ſpoken of it. The Conſul at firſt intended to receive my Women into his Houſe; but afterwards being told that it was not convenient by reaſon of the churliſhneſs of the Turks, who were now become more exorbitant than ever, he thought to lodg them in another decent place; but Sig: *Giovan Maria de Bona*; was pleas'd to take them to his Houſe, where-with I was very well contented, becauſe they could not go to a better place whilſt ſeparated from me: They were receiv'd there, and treated by the Women of Sig: *Giovan Maria*, with very great kindneſs. F. *Orſino* and I remain'd in the Conſul's Houſe, being entertain'd with the greateſt Love and Courteſie imaginable: And indeed he hath been extreamly obliging to me, not onely in this particular, but in all other matters occurring about my departure from *Aleppo*; which we have determin'd to be, ſhortly, in ſome of the Dutch or French Ships, which are now in the Port of *Alexandretta*, ready to ſet ſail upon the next fair wind; and, perhaps, together in conſort: which, in regard of the many Pirates now infeſting the *Medeterranean*, would be the ſecureſt way.

LETTER XII.

From a Ship-board in the Port of *Della Saline* of *Cyprus*, Sept. 6. 1625.

DUring my ſtay at *Aleppo*, from whence I writ my laſt to you, on the ſeventh of *Auguſt* I took the Altitude of the Sun with an Aſtrolabe, and found him decline Southwards from the Zenith, 19 degrees, 20 minutes. He was that day, according to the Ephemerides of *David Origano*, which I I.

much eſteem but have now with me in the -------- deg. -------

Auguſt the twelfth, The great Caravan of *Baſſora* arriv'd at *Aleppo*; it ſet forth a conſiderable time before us, but had encounter'd ſo many difficulties in the Deſart, that our ſufferings were pleaſures in reſpect of theirs.

Auguſt the ſixteenth, I was inform'd by Sig. *Gio. Maria de Bona*, of many paſſages of the Turkiſh affairs, which as appertaining to things before, or hereafter to be mention'd in theſe Letters, and to the full knowledg of the hiſtory of things in my time, I will not omit to relate in this place. He gave me certain intelligence how *Sultan Muſtafa*, Brother of the deceaſed *Sultan Ahmed*, who reign'd in *Conſtantinople* at my being there, reign'd, and was depos'd for an Ideot (as really he is) twice; namely once before, and once after Sultan Othman. How Othman, who was a Prince ſufficiently odd humor'd, being ill-bent againſt the Chriſtians, and very deſirous to make an Expedition againſt *Rome* after the bad ſucceſs befallen him in *Poland*, was ſlain by his own Grandees, who would not ſuffer his government, which was ſomewhat rigorous and violent: and that, as a ſign of his being ſlain, he that ſlew him, carri'd one of his ears to *Muſtafa*'s Mother, who was yet living; and was likely to be well-pleas'd therewith. That it was not true that the ſaid *Othman* in the beginning of his Reign had put to death *Qizlagaraſi* of ſo great authority in the time of Sultan *Ahmed* his Father, becauſe he had too much power, having been the man that depos'd *Muſtafa*, and plac'd Othman himſelf in the Throne; but indeed he baniſht him from *Conſtantinople*, ſending him into a kind of exile to live privately in *Ægypt*; from whence he was afterwards recall'd by the preſent Emperor, and reſtor'd to his ancient favour, and at length dy'd of a diſeaſe at *Conſtantinople*. How the preſent Emperor was *Sultan Murad*, Son of *Sultan Amed*, and *Sultana Chioſe*, of whom in the time of *Amed* I have elſewhere in theſe made long mention; And that *Murad* was not the eldeſt Son of *Chioſe*, who was ſeen at *Conſtantinople* in my time, and was of the ſame age with *Othman*; but was a Son much younger, that elder having been put to death by *Othman*, when he deſign'd to go into *Poland*. How the ſaid *Sultana Chioſe* was ſtill living, and of more authority then ever, her Son *Murad* now raigning ſince the death of *Othman*, (wherein perhaps ſhe had a hand, becauſe he was not her Son but the Son of another Woman) after the ſecond depoſition of *Muſtafa*; and indeed I fore-ſaw many years ago, that the ſaid *Chioſe*, having one day remov'd all other pretenders would at length by her wiſdom and the power ſhe had in Court bring the Scepter into the hand of one of her ſons, as accordingly ſhe hath done. How the Government of the Turks was very ill-manag'd in this nonage of the Emperor and all their affairs grew worſe and worſe; becauſe there being no head, there was likewiſe no obedience; all the Miniſters did what they pleas'd, every one more or leſs according as he had

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more or leſs power, without any regard of the Prince, whom as a child they not only eſteem'd kept remote from the Goverment, but endeavour'd to keep always ſo by educating him only to delights and pleaſures. Laſtly, how the *Serdar* or *Grand Vizier* lately ſent to the War of *Perſia*, was *Hhapidh. Mahhammed Baſha*; that he was not ſent from *Conſtantinople*, but created *Serdar* or *Grand Vzier* whilſt he was at *Amid* or *Diarbekir*, as Baſha or Governor; from whence, without being ſeen to paſs by *Aleppo*, or ſpending much time by the way, he hapned to be the ſame year in *Meſopotamia*; which, I ſaid above, that I much wondred at, and could not believe, in caſe he had come from *Conſtantinople*, as ordinarily it uſes to be. He told me, that indeed he was ſtill at *Amid*, and had not paſs'd further, becauſe he continually waited for the coming up of the Army, which was not yet gather'd together. Whereby it appears to be true what I had always affirm'd at *Baſſora*; namely, that nothing would be done this year in the War of *Baghdad*, becauſe it would ſcarce ſuffice for the uniting of an Army, the expedition being begun, and the ſame year, and the *Serdar* who was to be General being newly created. Sig. *Giovan Maria* added to theſe relations concerning the Turks ſome news about the affairs of the European Tartars, pertaining alſo to the former; namely, that the Tartarian Princes of *Caſa* were three Brothers; Chan, who firſt reigned, a man of ſpirit and valour; Chan who was a hoſtage at *Conſtantinople*; and a third Chan, an enemy to the two others but a Vagabond from his own Country, and a fugitive at the Court of the *Perſian*, on whom he depends, and where he was ſeen by me in the year 1618. when we marcht againſt the Turkiſh Army. Now of late years I know not upon what occaſion the firſt Chan being ſent for to *Conſtantinople*, was there detain'd Priſoner, and his Brother Chan their Hoſtage, a perſon of little valour and age eſtabliſh'd in his ſtead; under whom the affairs of his State proceeded very ill, and the forces were very feeble; by which occaſion the Chan that was in *Perſia* being invited, by the help of the Perſian, and many Tartars of the ſame Stare devoted to him, he enter'd with an Army into his paternal Territories, and driving his Brother from the Throne, made himſelf Lord thereof by force; continuing alſo to poſſeſs himſelf of all that Country by the help of the Coſſacks of *Poland* with whom he confederated in deſpight of the Turks; a thing indeed of very prejudicial conſequence to them.

Auguſt the ſecond, I ſaw at *Aleppo* a Mahometan of the Country, who writing in the right hand of a Child or Woman of any Age whatſoever, certain words and characters, (which again he preſently defaced by making a great blot of Ink in the palm of the hand, and pouring Oil over it) cauſed by the power of inchantments and words which he ſpake faſt and bravingly, that the ſaid Child or Woman ſaw in the Oil in their hands whatever was deſir'd; yea certain Spirits ſpoke to them, and anſwered to queſtions, although the By-ſtanders heard and ſaw no- I k

thing but only the Woman or Child related what he or ſhe ſaw and heard. He alſo cauſed two perſons to ſit upon the ground one oppoſite to the other, and giving them four Arrows into their hands, which both of them held with the points downward, and, as it were, in two right lines united one to the other. Then a queſtion being put to him about any buſineſs, he fell to murmur his inchantments, and thereby cauſed the ſaid four Arrows of their own accord to unite their points together in the middeſt (though he that held them ſtirred not his hand) and according to the future event of the matter, thoſe of the right ſide were placed over thoſe of the left, or on the contrary. I know well that ſuch things are not difficult to be done by the art of the Devil, nor yet to gain belief, the Devil being naturally a Lyar; but becauſe the ſeverity in our Countries makes ſuch pranks very rare, I therefore mention theſe here.

Auguſt the ninteeenth, Being ready to depart from *Aleppo* to *Alexandretta*, there to go aboard a ſmall *French* Ship which was ready to ſet ſail (the great *Dutch* Ships being already gone before I could be ready), though I hoped to find them in *Cyprus*, and perhaps to imbarque in a *Flemmiſh* Ship called the Neptune for more ſecurity with a Caravan of the ſame *French*. When I ſent my Goods aboard, I hid the Coffin of *Sitti. Maani* in a great Ball of Cotten Yarn; and as ſuch it paſſed at the Cuſtom-houſe, being ſeal'd wit this mark P † V, N 6. the Letter denoting my Name, and the figure ſignifying the number of trunks and bundles that I carri'd with me, being ſet upon every one of them, after the Mercantile faſhion. By this means the ſaid Coffin was happily convey'd both in and out, without being underſtood what it was either by the Turks, or Mariners of the Ship, who otherwiſe would undoubtedly through their vain Auguries have ſcrupled to carry it.

Auguſt the twenty ſecond, I was viſited in the Conſul's Houſe by *Metrân Iſcivaiab* or *Iſciva-jahab*, Archbiſhop of *Muſarquin*, a Syrian Neſtorian, who had been ſometimes a great intimate to F. *Fra. Tomaſo de Novara*, and joyn'd with him in the reduction of that Nation to the obedience of the Catholick Church. He told me, he was very deſirous to go to *Rome*, and in a manner offer'd himſelf to accompany me, though I was to depart the next day: but becauſe he ſaid, he had not his Patriarch's Letters for that purpoſe, but expected them ſhortly, therefore (according to the prudent judgment of other perſons who had inform'd me of his affairs, namely, that there was little likelyhood of his having Letters of much importance from the Patriarch, and that his deſire of going to *Rome* was chiefly upon hope to get ſomething there) I counſell'd him by no means to get to *Rome*, without his Patriarch's Letters, inaſmuch as the ſame would render his reception undoubtedly more favourable. He came to be of my opinion, and ſaid he would follow me as ſoon as his Letters arriv'd; but in the mean time he deſir'd me, that I would carry with me two men of his Nation,

Nation, who were honeſt perſons, and would ſerve me in the voyage. Whereunto I readily conſented, both to do him a kindneſs, and becauſe I wanted Servants, having but two; and not knowing where to get others that were truſty and fit for my purpoſe. I offer'd him alſo my Houſe at *Rome*, and my Perſon likewiſe in what-ever it might be uſeful to his ſervice; remembring the Obligation I had to his whole Nation for the ſake of *Sitti Maani Giocrida*, my dear and eſteem'd Wife, who was of it. With theſe and other the like Complements to him and the Prieſt *Rezqallah* who brought him, and who was Son of the Prieſt *Joſeph Elbani*, a *Maronite*, (who read Arabick to me when I was before at *Aleppo*) he departed, giving me many benedictions after their manner, and leaving a great Frienſhip eſtabliſh'd with me.

Auguſt the third, In the Morning I went to ſee the Synagogue of the Jews at *Aleppo*, fam'd for fairneſs and antiquity. Their Street is enter'd into by a narrow Gate, and lyes ſo much lower then the reſt, that it is deſcended to by a conſiderable number of ſteps. After I had gone through many of their narrow Lanes, which they contrive ſo, purpoſely to hide the goodneſs of the Building from the Turks, I came at length to the Synagogue; which is a good large ſquare uncover'd Court, with cover'd Walks or Cloyſters round about, upheld by double Pillars diſpos'd according to good Architecture. On the right hand of the entrance, is a kind of great Hall, which they make uſe of for their Service in the Winter, when it is cold or rains; as they do of the Court in Summer and fair weather. In the middle of the Court four Pillaſters ſupport a Cupoletta, under which in a high and decent place, like our Altar, lyes the volume of the Law, and there alſo their Doctor and principal *Rabbi* ſtands reading in a kind of muſical tone, to whom all the people alternatively anſwer. They ſtand in very great number diſpers'd in the Court, Cloyſters, and Hall, with their bonnets on their Heads, and promiſcuouſly like us in our Churches, Men and Women together (though I have ſometimes ſeen it otherwiſe in *Italy*); yet they are mixt in ſuch order that thoſe of one family Men and Women ſtand all together; and, I believe too, they have their peculiar places and benches to ſit upon. Moreover, the right ſide of the Synagogue was fill'd with Jews originaries of the Country from ancient time; but the left with Europæan Jews, who although inhabitants, and marry'd at *Aleppo*, yet are originally adventitious; and theſe are all Spaniards, and ſpeak *Spaniſh* for their natural Language; yea, many of them were born and bred up if not *Spain* or *Portugal*, at leaſt in *Italy*, *Germany*, or other Countries of Chriſtendome. I was carry'd to ſee this Synagogue by a Jew nam'd *Baruch*, or in our Language *Bleſſed*, whom I had known at my laſt being at *Aleppo*; He was born and bred in *Mantua*, a man well qualifi'd, danc'd, play'd, and ſung competently well; and upon theſe accounts came

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came to my familiarity. We ſat together a good while in the Synagogue amongſt his fellow-Jews, beholding their Ceremonies; and, after I had ſeen enough, I went away and left *Baruch* at his devotions. As I went home I paſs'd by the *Carvanſerai*, (or Market) of Silk, as they call it, becauſe in times paſt, Silk and other Perſian Commodities were brought thither more then to other places, but now it is little frequented. Here buying ſome few things of certain *Uzbeghi* Tartars, newly come to *Aleppo* with a Caravan; I enquir'd concerning their Countries, and they told me, that no Tartars are call'd *Uzbeghi*, but thoſe of the Countries of *Balch*, *Buchara*, and *Sarmacand*, who, at this day, are divided under two Princes, Brethren; one whereof hath his Seat at *Balch*, and is call'd *Nedhir Muhhammed Chan*, on whom depends an inferior Prince, nam'd *Bahadar*, (which ſignifies Gallant or Stout) and ſirnam'd, *Jelan Tuſc*, from his ſpoyling and killing his Enemies in war; for in their Language *Jelan* ſignifies to Spoil, and *Tuſc* to Kill. The other Brother nam'd *Imanculi Chan*, hath under him *Buchera*, *Sarmacand*, *Toſc-Kiend*, *Endigian* or *Endigan*, with other Territories, and both of them border upon thoſe of the Perſian Empire, and reign in the Countries, anciently call'd *Sogdiana*, *Bactriana*, and perhaps alſo *Hircania*; but by the Moderns, *Giagata*, *Maurenucher*, and *Turkiſtan*. The ſame day after dinner I took leave of the Conſul, with all my other Friends, and was by his Servants, and many others of the Italian Nation, accompany'd out of the City.

IV. Before we mounted our Camels, I was deſirous to ſee, in the Suburbs of *Aleppo*, the Churches of the Oriental Chriſtians, which ſtand in a Street call'd *Giudeida*, not from the Jews, as ſome who ſkill not of Languages erroneouſly imagine, but from the Arabick word *Gedida*, which ſignifies *New*; perhaps, becauſe this place of the Suburbs was built more lately then others. Here, a little out of the Street on the right hand, I found four Churches all together, led unto by one Gate onely from the Street, but (the place being ſpacious enough within) conveniently divided and ſeparated about the Court or Yard: Two of them belong'd to the *Armenians*, the greater (a fair one indeed) call'd *Santi Quaranta*, or the forty Saints; and the leſs, *Della Madonna*, or our Lady. One of the other two call'd *San Nicolo*, belong'd to the Greeks; and the other, which is the leaſt of all, to the Maronite Catholicks, call'd *Sant' Elia*. In another place a good diſtant from this, I ſaw alone by it ſelf another Church, handſome and large for the Country, built after our manner, with three Naves or Iſles upon Pillars; it belong'd to the Syrian Jacobites, and was call'd *Sitaa Aſſedi*, or *Santa Maria*. This Church hath adjoyning to it a good Houſe, with a little Garden and other conveniences according to the uſe of the Country, wherein lives the Patriarch of the Jacobits, call'd *Heda*, for whom I had brought from *Baſſora* a Letter of F. *Baſilio di San Franceſco*, a diſcalciated Carmelite, wherein he invited him to a mutual friend-

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ſhip and correſpondence, from which he might draw ſome benefit to the ſervice of God, by reaſon of his ſkill in the Arabick, and his reſidence here in behalf of the Chriſtians of the Country. This Letter I had gotten preſented to the Patriarch, and tranſmitted his anſwer to F. *Baſilio*, but had never viſited him as the Father deſir'd me in order to ſecond his Letter, and ſettle a friendſhip between them; becauſe he liv'd far from the Venetian Conſul's Houſe where I reſided; and all the while I remain'd in *Aleppo*, I was lame of one foot by a hurt caus'd by walking in ill ſhoos that day when we were in danger of being aſſaulted by thievs; ſo that I could not walk, and was not wholly cur'd when I departed. Nevertheleſs hapning to be ſo near his Church now, I would not omit to viſit him. I found him a very compleat, civil, and courtly man according to the mode of the Country: he had not the fame of being learned, but yet was accounted wiſe and generous. He told me, he was glad of F. *Baſilio*'s Letter, and reſiding at *Baſſora*, and building a Church there ſo peaceably, and with ſo much favour of the Turks, as he advertis'd him; and that he would continue correſpondence with him. He alſo ſhew'd me two fair Books of the Goſpels written in large Parchment-ſheets, with excellent Syrian Characters, one of them, (as I remember) written four hundred years ago; the Letters whereof were all either of Gold or Silver: and this Book, they ſay, was found by the Turks in *Cyprus* when they took the Iſland, and carri'd to *Conſtantinople*, from whence it was afterwards redeem'd with money, and brought hither. Indeed no Manuſcript could be more goodly or rich with gold and miniature; it had alſo a velvet Cover adorn'd with Silver gilt, but made by themſelves; the ancient Cover, which they ſaid was ſet with jewels of great value, being taken away by the Turks. 'Tis the cuſtom of the Orientals to make great account of Books ſo fairly written and richly adorned, as likewiſe S. *Jerom* reports they us'd to do in his time; though himſelf, being a Scholar, was better contented, as he ſaith, with his ſchedules of a leſs fair Character, but correct. The other Goſpel which the Patriarch ſhew'd me, was more ancient, namely, four hundred and fifty years old, but written with ordinary ink and few miniated Figures; this, he told me, they bought lately at *Cyprus* for two hundred Piaſtres. He added, that the Church of *Aleppo* was not his Patriarchal See, although under his juriſdiction; but it was near the City of *Mouſul*, which is in the place of the ancient *Niniveh*. After much more diſcourſe, he caus'd very good Sherbets of Sugar with ſnow, to be given us to drink as the cuſtom is; and offer'd us a Collation of fruits, which we receiv'd not becauſe it was already late and time to be gone. At laſt, at my taking leave, he pray'd me to do reverence to his Holineſs in his name; and ſo when he had given me many benedictions, as their manner is, I left him and departed.

Being come to the place where the Camels with the Women waited for me, I took leave of all thoſe friends that had accompani'd V.

pani'd me thither, and choſe not the direct way to *Alexandretta*, which the Caravans commonly uſe, but one ſomewhat longer hard by *Antioch*, out of a deſire to ſee the remains of that ancient City, which I had not yet ſeen. After a ſhort travel, we reſted till the Moon aroſe, and then proceeded all the remainder of the night in bad and uneven ways.

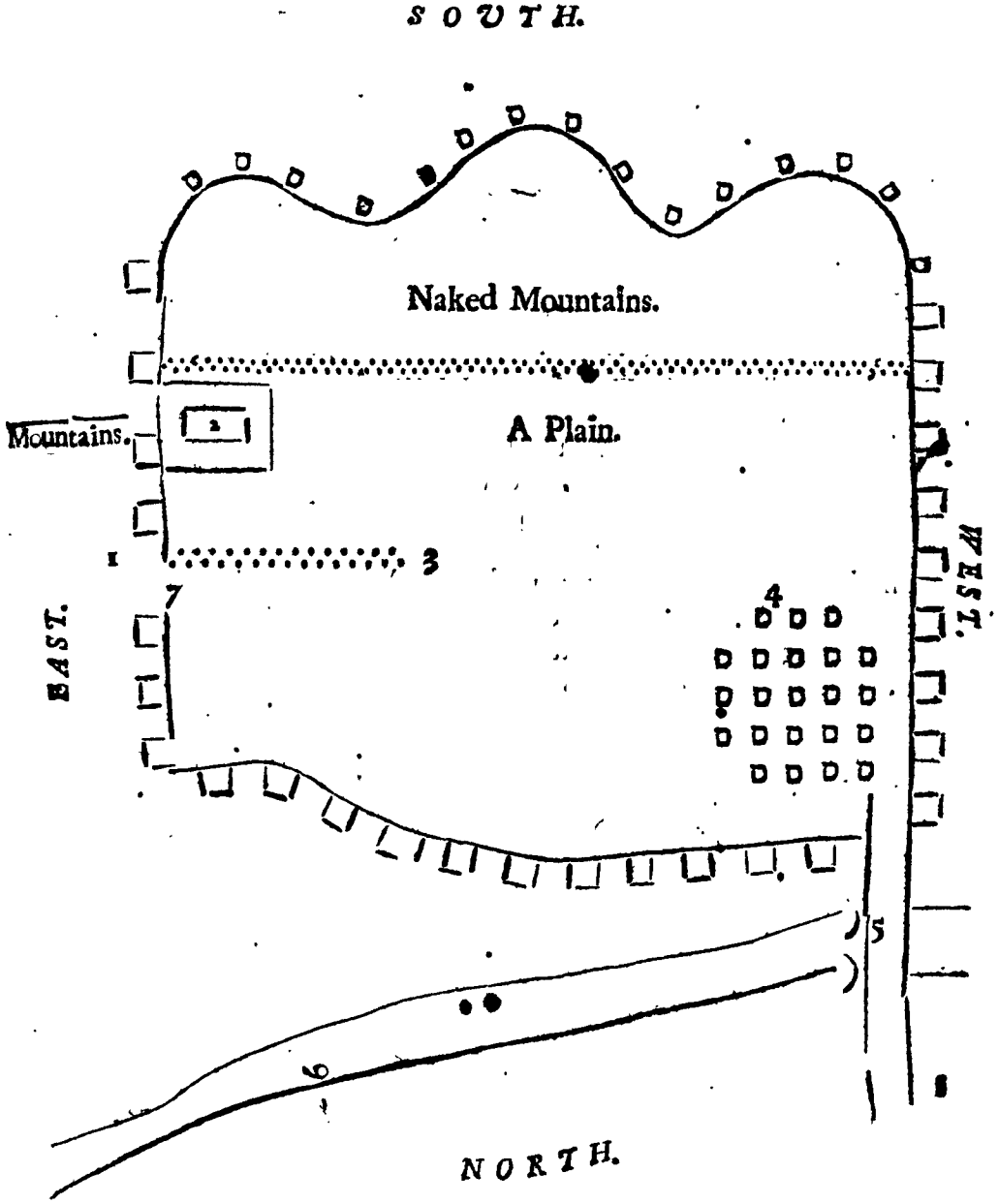
Auguſt the twenty fourth, We paſs'd by ſome Villages and places cultivated with Olive-trees, which I was joyful to ſee, not having beheld any for many years. About Noon, we reſted amongſt certain ruins of Stone-buildings which had once been very magnificent, and ſeem'd to be the remains of ſome noble City in ancient times. Here the Archbiſhop *Iſciva-jahab*'s men, the one nam'd *Abdiſciva*, and the other *Hendi*, overtook me with his Letter: I receiv'd them, and carri'd them with me as I had promis'd. The ſaid place is call'd *Hhalqa*, which ſignifies a Circle, becauſe 'tis a great Plain almoſt ſurrounded with Hills. Three hours after Noon we ſet forth again; we paſs'd by another Village belonging to the Territory of *Hhalqa*, and at night took up our Quarters near a running Water under another Village call'd *Harta*. At midnight the Moon riſing, we ſet forth again, and travell'd all the remainder of the night.

Auguſt the twenty fifth, Continuing our journey we came into a great Plain, and travelling along the River *Orontes* according to the ſtream, (which we had found at day-break) we croſs'd over the ſame upon a good Stone-bridge. Here the Plain is contracted, being ſtreightned on the right hand with high, and on the left with lower mountains; travelling in which Valley about Noon, we arriv'd at *Antioch*, which is fronted with high mountains almoſt on the North beyond the River *Orontes*, and back'd with lower toward the South, the walls of the City being extended over the ſame. We enter'd at the Eaſt-gate, and took up our Quarters near a great Ciſtern which is on the left hand of the Gate, divided only by a wall from the Street, and pav'd round with white Marble: it is fill'd by a running-water, and ſtands in a ſhady retir'd place, very delightful and convenient for travellers to reſt in. On the right ſide of the ſaid Gate, in one of the Towers of the wall, was a large and fair room, as high as the wall, with few windows beſides low and half-fill'd loop-holes for defence; ſo that it was very cool, and would not be inconvenient in hot hours, were it in good repair; but 'tis now all ruinous without a pavement, being made only a Stall for Cattle. The walls of the City were ſtill ſtanding, all of Stone, magnificent, and built with Turrets after the ancient mode. At the Gate where we enter'd, began a Street not very broad but of great length, extended within the City, and pav'd all with white Marble. *Antioch* is now inhabited by few people, who live in little cottages patcht out of the ruins amongſt Gardens, of which the City is all full; for of the ancient houſes and ſtructures, ſaving the walls of the City, there is none ſtanding. Near the place where we

lodg'd,

lodg'd, The Turks ſhew'd us I know not what, which they call'd *Paulos de' Chriſtiani*, which perhaps had been ſome Church of Saint *Paul*; but every thing was ſo deſtroy'd, that I neither ſaw nor underſtood it well. There being nothing elſe remarkable to be ſeen, we went away three hours before night, by the ſame Gate we had enter'd at (perhaps becauſe the way was better without then within) going about the City on the outſide towards the plain on the North. But re-entring afterwards at a breach of the Wall, we walkt a good way within the City, which I found full of Gardens and Orchards, with few dwellings, ſaving at the end. At length we went out at a Gate which ſtands in the more Weſtern part of the City, though not full Weſt, where we paſs'd over a fair Stone-bridg which lies upon the River *Orontes*, taking our way to *Alexandretta* on the Northern banck; for, they that go directly thither from *Aleppo*, never ſee this River, but leave it much South. We travell'd along its banks till night, contrary to its ſtream, and took up our lodging by the River-ſide, almoſt directly againſt the Eaſtern Gate, at which we enter'd, and which we beheld afar off on the other bank: *Antioch* is almoſt ſquare, about a mile long, and hath many Gates; on the South, it is terminated with Mountains, which, they ſaid, were ſeven, like the ſeven Hills of *Rome*, but I could diſtinguiſh no more then five, that is, not five Mountains, (for the Mountain appears but one continu'd ridg) but five tops of it. Theſe Mountains are very ſteep, and therefore I think could not be built upon; but only, that part of them was included within the wall for ſtrength, and that the ſame might not be prejudicial to the City by being left without, in caſe of War. That which remains of the City at the foot of the ſaid Mountains, is of ſmall circumference; ſo that the City appear'd to me much leſs then I imagin'd it. Within, as I ſaid, there is not any Fabrick ſtanding, but infinite ruins, and the earth is everywhere ſtrow'd with great and goodly ſtones. Only the Walls are almoſt all ſound and intire, with little decay. After midnight the Moon ariſing, we alſo got up; and leaving this Station, proceeded on our way.

A Platform of ANTIOCH.



1. The

1. The Eaſtern Gate, at which we enter'd.
2. The Ciſtern.
3. The Street pav'd with Stone and extending within the City.
4. A few Habitations in the end of the City.
5. A Bridg over *Orontes* without the City, and contiguous to the Gate.
6. The River *Orontes*.
7. A Turret with a room within it.

Auguſt the twenty ſixth, Continuing our Journey, at day-break we came to an end of the Plains, and began to aſcend the mountains which we were to croſs over in order to get to the Sea; and, if I am not miſtaken, they are part of the Mountain *Amano*, which, becauſe at a diſtance it appears black, is called by the Turks *Cara Aman*, that is, *Black Aman*; whence alſo they now corruptly call the Province which is comprehended in the ſaid Mountain, (and was, according to ſome, the ancient *Cilicia*) *Caramania*. We refreſht our weary Camels with two hours reſt in a place amongſt the Mountains, where, though there were no Houſes, yet we wanted not Water and wild Figs. After which being arriv'd to the higheſt part of the Mountain, and re-enter'd the common road from *Aleppo*, we diſcover'd the Mediterranean Sea afar off, which to me was a welcome ſight, in regard I had not ſeen it ſince my departure from *Gaza* in the year 1616. We deſcended down by a way where the Precipices are ſecur'd with good breaſt-works of earth ſometimes for a Mile together; and at length came to the Town of *Beilan*, from whence the mountains are here denominated *Montagne di Beilan*. A little beyond this Town, we repos'd in a by-place near a running-water, and under the ſhadow of abundance of Nut-trees; for the Town it ſelf and places adjacent were all taken up by a great Caravan which came from *Aleppo* to *Conſtantinople* by land. V.

Auguſt the twenty ſeventh, An hour before day we began to deſcend amongſt the ſtreights of theſe Mountains, where we met a great Caravan of Merchandiſe which had lately come in two Venetian Ships, and was going to *Aleppo*: After two or three hours travel we came to *Alexandretta*, call'd by us Europæans *Scanderoon*, but more correctly in Turkiſh *Eskander*, that is, *Alexandro Græco*, becauſe they will have it denominated from *Alexander* the Great. It was ſometimes a noble City, but by reaſon of the bad air (for it is ſituated upon the Sea in a Mooriſh Plain, and inclos'd with Hills which keep off the wind) it was never much inhabited; and the year before my being there, it was alwholly deſtroy'd by the Pirats of *Barbary*, who ſpare none either of a different or of their own Religion, nor yet bear any reſpect to the States of the Great Turk himſelf, though their Lord;

ſo that I found onely four ſmall Houſes, ſcarce re-edifi'd this year, wherein the Lieutenant of the place (for the right Governour remains at *Aleppo*) the Vice-Conſuls of ſuch Europæan-Nations as trade into *Soria*, and a very few other people reſided. Sig: *Antonio Grandi*, the Venetian Vice-Conſul, having notice of my coming by a Meſſenger whom I ſent to him from *Beilan*, receiv'd and lodg'd us in his own Houſe with much Courteſie, upon the recommendation of his Conſul, from whom I preſented him a Letter. And when I had acquainted him with my deſire to depart as ſoon as poſſible, and ſhewn him the Governor's Paſs for my ſelf, goods, and people, which I brought with me from *Aleppo*, together with other commendatory Letters to his Lieutenant and other Miniſters; the ſaid Sig: *Antonio* went preſently to preſent the ſame, and, by the authority he had here obtain'd, much more eaſily then I expected, that I might imbarque when I pleas'd; yet upon promiſe, according to the cuſtom of *Turkie*, of a ſmall Preſent to the Governor, and alſo to a Jew his Miniſter; which was afterwards given to them both. After dinner Captain *Fort*, Commander of the French Ship S. *Anne*, wherein I was to imbarque, came a ſhore, and I agreed with him to go aboard that night, though he pupoſed to ſtay two or three dayes longer, in expectation of more lading before he ſet ſail. Accordingly after I had written to *Aleppo*, and ſupp'd in the Houſe of Sig: *Antonio Grandi*, I was carry'd aboard by the ſaid Captain with all my people, and onely thoſe few goods which I had brought with me from *Aleppo*; leaving all the reſt to be firſt receiv'd by the ſaid Sig: *Antonio*, and then convey'd to me by Sea more at leiſure. Thus after many years I quitted the Continent of *Aſia*, with a certain Reſolution never to ſet foot upon it again unleſs arm'd, and began my Voyage towards my deſired *Italy*; there being with me of Women, *Batoni Mariam Tinatin*, a Giorgian Virgin, and faithful Companion of moſt of my Peregrinations; *Eugenia* an Indian Maid of *Scilan*; and of Men, F. *Fra: Gregorio Orſino*, Vicar General of *Armenia*; and my Servants, *Michel di Bengala*, commended to me at *Goa* by Sig: *Antonio Barraccio*, *Giovan Robehh*, a Chaldean of *Kiumalava*, and the two Syrians recommended to me by that Arch-Biſhop, namely, *Abdiſciva*, and *Hendi*, Neſtorians.

Auguſt the nine and twentieth, All my other goods, together with the Coffin of *Sitti Maani*, (conceal'd in a ball of Cotton yarn) were imbarqu'd, (thanks be to God) without any diſturbance. The next day I took the height of the Sun in the Port of *Alexandretta*, and found him decline at noon from the Zenith 28 degrees. He was that day in the----------degree of *Virgo*. The ſame day, by the advice of Sig: *Antonio Grandi*, to prevent all further troubles which might ariſe from new ſearching of my goods, and payment of half Gabels, in caſe I ſhould exchange the Ship wherein I was, for a Flemiſh Veſſel call'd the *Neptune*, as I had formerly intended to do at *Cyprus*; I determin'd

to

to continue in the ſame Ship till I came either to *Malta* or *Sicily*, and the rather becauſe the Captain was a Perſon to my liking, and all his people honeſt Catholicks, with whom I promis'd my ſelf moſt ſatisfaction. Beſides, though the Flemiſh Ship was greater, better arm'd, and accompany'd with two others, and conſequently, as to danger of Pirats, more ſafe; yet 'twas known too that the Flemmings were at Truce with the Pirats, and ſometimes will not fight with them, but being ſecure not to loſe any thing of their own, uſe to ſubmit to them, and let them take all the goods of other people that they have in their Ships without the leaſt conteſt: So that I had ſome reaſon not to truſt my ſelf with them, (although much perſwaded thereunto by the Maſter of the Ship) becauſe, perhaps, in ſuch caſe they would not have much car'd for ſecuring me, whom they hated upon the account of Religion. On the other ſide, though the French Ship wherein I imbarqu'd was ſmall and unprovided of Artillery, yet it was an excellent Sailer, and ſafe enough from being overtaken by any Pirate, provided it deſcry'd him firſt at a little diſtance, and had but the leaſt advantage: For which purpoſe a Man was conſtantly plac'd upon the main-ſail to make diſcoveries; and as for being ſurpriz'd by the Pirats without fore-ſeeing them, as 'twas poſſible we might be in a Morning at day-break, falling among them unawares; ſo, we hop'd, God would preſerve us from ſuch misfortune. Of this change of my Reſolution, I gave account in my Letters to *Aleppo*; and I mention it here, to the end, that it may appear that my paſſing into *Italy* in ſo ſmall and diſarm'd a Ship, was not folly or raſhneſs, (as, perhaps, it may otherwiſe ſeem) but a conſiderate determination prudently made upon weighty and important Reaſons. Accordingly, after Sig: *Antonio Grandi* had preſented us many refreſhments for the Voyage, the ſame Evening a little before night we ſet ſail.

September the firſt, In the Evening we paſs'd by *Capo Chanzir*, VI.
or, as 'tis now commonly call'd, *Capo Porco*, lying thirty miles from *Alexandretta*, and the next Evening we diſcover'd the Iſland of *Cyprus*, where we were to touch and ſtay ſome dayes.

September the third, In the Morning we doubled the Cape of S. *Andrea*, on the South of the ſaid Iſland, being to put in at *Porto della Saline*, or the Port of the Salt-pits, which is now the principal and moſt frequented landing-place of *Cyprus*.

September the fourth, We enter'd the ſaid Port, which lyes on the South part of *Cyprus* in a large Bay, ſurrounded with Land, ſpacious and ſecure enough for all ſort of Ships. It lyes two hundred miles from *Alexandretta*, and is the Port where the Turkiſh Army landed when they took the Iſland. As ſoon as we had enter'd, we were viſited in the Ship by Sig: *Dimitrio Todorini*, a prime Greek Merchant, but not a Cypriot, who offer'd me his Houſe; and Sig: *Giovan Franceſco Parente*, a Venetian, my ancient Friend and correſpondent in *Aleppo*, (from whence

whence, upon certain diſcontents befallen him there, he had betaken himſelf hither) who viſited me not onely upon his own account, but alſo in the Name of Sig: *Aleſſandro Goneme*, the Venetian Conſul in that Iſland, who excus'd his not coming in Perſon, for that he was juſt then call'd away by the *Cadhi*, upon a certain buſineſs.

September the fifth, The ſaid Venetian Conſul with Sig: *Parente*, and ſome others of his Houſe viſited me in the Ship: And though I intended not to go aſhore notwithſtanding all his intreaties and invitations, yet he reſolutely refus'd to depart till I went with him. Wherefore I obey'd him, and went onely with one ſervant, leaving F. *Orſino*, and the Women in the Ship. On the ſeaſide I found ſome few dwellings, and magazines or ſtorehouſes, which are thoſe that they properly call *delle Saline*, from the Salt-pits hard by; where the Turks have a ſmall ſquare Caſtle, with a Plat-form, and Artillery to guard the Sea, but of little importance. Here taking Horſe, we rode a little mile within Land, to another Village call'd *Larnaca*, where the *Franks* live for the moſt part, and there we alighted at the Conſul's Houſe. And becauſe it was yet early, after a little repoſe, we went to the *Franciſcan's* Church, call'd *Santa Maria*, and there heard Maſs, which was ſung with the Office *pro mortuis*, for the Soul of Sig: *Giovan Maria Parente*, Brother to Sig: *Franceſco*, who the day before paſs'd to a better Life. In the Evening, I viſited Sig: *Dimitrio Todorini* in his own Houſe, and lodg'd in that of the Conſul. I will not omit that the Venetians have alwayes a Conſul at *Cyprus*, who is not of the Nobility, but of the Order of Eminent Citizens, whereof many Secretaries of the Republick uſe to be; ſo that though the Conſul of *Cyprus* be not dependent upon him of *Aleppo*, as Vice-Conſuls are; yet he of *Aleppo*, as noble, and a more principal Miniſter in theſe parts, hath ſomething of ſuperiority over this of *Cyprus*.

VII. *September* the ſixth, This Morning I am return'd a Ship-board, where I conclude this Letter, and commit it to F. *Fra: Giovanni di Segovia*, a Spaniſh reform'd *Franciſcan*, who came hither in the ſame Ship with us from *Alexandretta*, and is the ſame Perſon who, diſguis'd in a ſecular and Souldier-like garb, for fear of being hindred in his paſſage by the *Portugal* Miniſters, came (in company of F. *Fra: Roderigo di San Michele*, a Diſcalceated *Auguſtine*, and Provincial of *Manila*) in the ſame Ship with us from *Maſcat* to *Baſſora*, paſſing under the name of *l' Alfiere*, or Enſign, till he arriv'd ſafe at *Aleppo*, where laying off his diſguiſe, he reſum'd his proper name and Fryer's habit; and becauſe the Provincial of *Manila*, with whom he came into *India*, could not diſpatch his affairs but ſtay'd behind at *Aleppo*; therefore he being deſirous to arrive ſpeedily at *Rome* and *Spain*, in order to the affairs of his Religion, is juſt now departing, and hath promis'd me to deliver this to you, and to ſalute you in my name, as I do moſt heartily.

LETTER

LETTER. XIII.

From *Malta*, November 4. 1625.

WHen I was thinking of finiſhing the ſmall remainder of my Travels, with the ſame Proſperity which God had hitherto afforded me; and ſpeedily arriving at thoſe deſired ſhores, I have been here arreſted at *Malta* by a little kind of miſadventure, ſufficient to temper the courſe of ſo many good Fortunes. In regard of the formidable Peſtilence ſtill continuing in *Conſtantinople*, and other places of *Turkie*, we have not been able to get admittance to anchor, and land in this Iſland without undergoing a Quarantine. Wherefore finding my ſelf at leiſure enough here in a Houſe aſſign'd me, as a favour, by the Lords of the Council, and ſeparated from the little Iſland whither all the reſt are ſent, I have thought fit to paſs my time in writing to you what Adventures have befallen me ſince my laſt, which was dated from a Ship-board at *Cyprus*, *September* the ſixth. Be pleas'd therefore to know, that on *September* the ſeventh, I went aſhore again to hear Maſs; after which, I return'd a viſit to Sig: *Rocco Andreani*, a Venetian Merchant, in whoſe Houſe I ſaw a live Camelion, which a Boy of the family, kept very tame, ty'd with a little ſtring for his Recreation. They are frequent in *India*, and are ſeen leaping amongſt the Trees; but I never ſaw any but at diſtance, and ſo did not well obſerve them. Here therefore holding it in my hand, (for 'tis a gentle and pleaſing Animal) I obſerv'd it to be as big as a Lizard, and almoſt of the ſame ſhape, but more unhandſom to behold, having an ill ſhapen head, divided feet, and two paws, in the middle whereof the leg ariſeth; each of which paws, is divided into two toes or nails, yet ſo as the fiſſure is very ſmall. Its colour was grey, but with ſome variety, like a dapple. They told me, that it ſometimes chang'd colour, (not, as is vulgarly reported, according to that which is lay'd before it, but) according as it hath more heat or cold, takes pains or repoſes, with other like Accidents: Which event I ſaw not, though I try'd ſeveral wayes to procure it. t.

September the eighth, The Conſul carry'd me to another Village about two leagues, or ſix miles diſtant from *Larnaca*, and call'd to this day, *Kiti* and *Citium*, anciently a City and Biſhoprick, but is now all deſtroy'd ſaving a few Cottages. We went, particularly, to viſit a Greek Doctor, nam'd Sig: *Aluiſe Cucci*, who liv'd there, and had the fame of much knowledg, and ſpoke Italian well; as alſo to ſee his Garden, which, though half ruin'd, (as all things are in the Iſland, ſince it fell into the Turk's hands) is yet one of the goodlieſt places in thoſe parts. Here dy'd *Cimon* the moſt valorous and vertuous Athenian Captain,

Son

Son of the no leſs famous Captain *Miltiades*. You may ſee *Æmilius Probus* in the Life of the ſaid *Cimon*, where he ſaith, *In Oppido Citio eſt mortuus*, after he had conquer'd moſt part of the Iſland *Cyprus*. Two or three hours before noon, we paſs'd by the place where the Salt-work is, which, though through the negligence of the Turks, who do not cleanſe and empty it well, it decayes and fills up every day; yet in my time it yielded yearly about 10000 Piaſters, and almoſt all Ships make ballaſt of Salt; particularly, thoſe of *Venice* are all oblig'd to take as much as will ſerve for that purpoſe; and many times they take more, which at *Venice* is a good commodity, and a Trade reſerv'd to the Prince. Then we paſs'd through a Village call'd *Bromolaxaia*, and at length arriving at *Kiti*, which lyes a little diſtant from the Sea, (the Coaſt of the Iſland running Weſt-ward from the *Saline*) we viſited Sig: *Aluiſe Cucci*, whom (indeed like a Philoſopher, as he profeſſes to be) we found living in a Houſe, which had ſometimes been great and fair, but was now half ruin'd; the Garden had a ſmall Brook, with ſtructures of Fountains and ſuch like things, but all out of order, and reſerving no other beauty beſides a great number of Orange-Trees, planted regularly, and of equal height, and making a goodly and delicious Grove. I diſcours'd with the ſaid Sig: *Aluiſe*, and he ſeem'd an intelligent Perſon; but becauſe he was ſick, or at leaſt recovering, and ſo weak that he could ſcarce ſpeak, I could not benefit by him as I deſir'd. I aſk'd him concerning *Cadmia* and its ſpecies, and other Minerals, which you writ me word that you deſir'd from *Cyprus*, and I accordingly ſent to *Nicoſia*, (the chief City of the Iſland, and the place of the Baſha's reſidence); as alſo concerning the Book of *Galen*. He told me, there was ſome at this day, but 'twas hard to meet with any that knew it, or could tell where to find it, the people being very Ideots, and the Mines intermitted heretofore by the Chriſtians, for fear of alluring the Turks thereby to invade the Iſland, as alſo ſince by the Turks through ignorance. After this and ſuch other Diſcourſe, we return'd to *Larnaca* by a different road, about the midſt whereof we found another Village, call'd *Menego*; but all theſe Villages in former times well peopled, are now almoſt wholly deſtroy'd and uninhabited.

II. *September* the ninth, Being return'd to the Ship, the next day I took the height of the Sun with my Aſtrolabe in the Port *della Saline* of *Cyprus*, and found him decline Southward from the Zenith 29 degrees, 29 minutes, 50 ſeconds. On which day he was in ------ -degrees of----------.

September the thirteenth, I went aſhore in the Morning to *Larnaca* again, from whence, upon the Conſuls inſtance, I was accompany'd by Sig: *Gio Franceſco Parente*; two other Venetians, a Greek nam'd *Meſer Manoli*, my ſervant *Michel*, and a Janizary for our guard, to a delicious place of Devotion, call'd by the Greeks, *Agia Nappa*, that is, *Holy*, about eight leagues from

Larnaca,

Larnaca, upon the Eaſtern Sea-coaſt near *Capo della Greca*, where there is a Church built in a *Grotto*, wherein a miraculous Image of our Lady was found. Having rid all day almoſt continually by the Sea-ſide, we lodg'd at the Village *Ormidia*, and the next day early, paſſing through the Village *Xylofago*, and the Cape *di San Georgio*, where many Ships, eſpecially Pyrats, uſe to put in for water at a River which falls into the Sea on the Eaſt of the ſaid Cape, we arriv'd at the Village *Agia Nappa*. We found it like all the reſt that I ſaw in *Cyprus*, almoſt wholly deſtroy'd; partly, by the ordinary tyrannies of the Turks, partly, by the Peſtilence which a few years before had ſwept away moſt of the people. The Church being built almoſt like a little ſquare Caſtle, (perhaps for fear of the Pyrats) is ſtill ſtanding; and being under ground, is deſcended into by many ſtairs. A *Papas*, or Greek Prieſt, who officiates there, hath charge of it, together with certain *Calogrie*, or Nunns, who having renounc'd the world, have addicted themſelves to God's Service, and are modeſtly cloth'd in black, though they be not Recluſes. In the middle of a great Court or Yard, ſtands a marble Fountain not ill built, over which they have lately built a great Cupola, upon four Pilaſters with ſeats round about, where we not onely entertain'd our ſelves all day, but ſlept at night; the murmur of the water rendring the place ſufficiently pleaſant. The next Morning, Maſs was ſung in the Church after the Greek Rite, and I was preſent at it till the end of the Goſpel. On one ſide of the Church in a place apart, is an Altar, where our Latine Prieſts ſay Maſs when any comes thither. In ſumm, the Church is an indifferent large *Grotto*, the Image ancient, and the Altar adorn'd after the Greek manner, without any thing elſe remarkable. Here we eat a great quantity of *Becca-fichi*, or Fig-ſnappers, (a ſort of Birds call'd by the Greeks *Sicalidia*) which are ſo plentiful in *Cyprus*, that abundance of them are ſent ſows'd in Vinegar to *Venice* and elſe-where; but thoſe at *Agia Nappa* ſometimes are not good, by reaſon of their having eaten Scammony, which is not known to be found there-abouts, but probably, they feed upon it in ſome other place.

September the ſixteenth, We departed from *Agia Nappa* to return to *Larnaca*, and paſſing through the Village *Xylofago*, we alighted there to ſee the Church of *San Giorgio*, wherein amongſt other Saints, I ſaw one painted whom they call *Agios Mapeas*, that is, *San Mama*, much venerated by the Greeks; who ſay, He was a Martyr, and bury'd in *Cyprus*; but I know not according to what Hiſtory, they paint him between a Horſe and a Lyon.

September 17th Returning a Ship-board, by the way I viſited a Church of the Greeks, (but heretofore of the Armenians) call'd, S. *Lazaro*, ſome of the ſtones whereof I obſerv'd engraven with Armenian Letters: 'Tis a very ancient ſtone-ſtructure of an extravagant form, though us'd by the Greeks in ſundry places,

namely, conſiſting of 3 Nave's or Iſles, ſupported onely by 4 Pillaſters, with three Cupola's on a row in the middle Nave; the place within amongſt the Pillaſters ſerving for men, and that round about for women by themſelves. Behind the Altar they ſhew a Subterranean Sepulchre, like a little *Grotto*, and enter'd into by a ſquare hole like that of a Tomb; they ſay it was the Sepulchre of *Lazarus* rais'd by Chriſt, and that he built the Church whilſt he was Biſhop here, and at laſt dy'd here; from whence his Body was afterwards tranſported firſt to *Conſtantinople*, and then to *Marſeilles*: The truth whereof, they affirm, is prov'd by the Miracles done every day in the ſaid Sepulchre, as healing the ſick, and the like; but this is repugnant to the Hiſtory we have in the Breviary, Martyrologie, *&c.*

September the twentieth, The Conſul gave me a piece of *Ladano-Vergine*, that is, pure, without any other mixture, as it comes naturally; whereof there is plenty in *Cyprus*: and ſome intelligent perſons of the Country whom I conſulted purpoſely, told me, 'tis generated of the Dew which falls from Heaven, juſt as Manna is, and that 'tis gather'd off the leavs of a plant no higher then a ſpan and half, or two ſpans; which matter they boyle, and being viſcid like wax, form into rolls like little Candles, which they wrap afterwards round together. The ſaid *Ladanum* is black, hath a good quick Aromatical Smell; and, in our Countries, mixt with other things, makes a good Perfume; and, perhaps, ſerves for Medicinal Uſes, as you know very well.

September the one and twentieth, Sig: *Cicach* gave me ſome of the ſtone *Amiantus*, a ſort of ſtone that may be ſpun, of which the Ancients made the Cloth which, they ſay, was incombuſtible, and the fire onely cleans'd it, as water doth other Linnen; in which Cloth they burnt dead bodies, and ſo preſerv'd the aſhes thereof from being mingled with thoſe of the wood. At this day none knows how to make the Cloth, or to ſpin the matter; although a whitiſh matter like Cotton is clearly ſeen to iſſue out of the ſtone, not uncapable of being ſpun. The colour of the Stone, when intire, is greeniſh, inclining to black, but ſhining enough, almoſt like Talk; yet when 'tis broken or ſpun, the matter that iſſues out of it is white. I remember I once ſaw ſome of this Stone, and the Cloth woven thereof, in the Study of *Ferrante Imperato* at *Naples*, amongſt other Curioſities.

September the twenty fourth, The Conſul invited us to dinner in the Venetian Ship *Cacciadiavoli*, where we ſtay'd not onely to dine, but alſo to ſleep all-night, being entertain'd with Muſick, and the good converſation of Sig: *Parente*, *Flatro*, & *Rocco Andreani*, who were there. The next day, we return'd to our own Ship, and the Evening following I went ashore again. A new man was expected to come to govern the Iſland, the old being already departed upon the arrival of an Officer of the new, who, as their cuſtom is, was come with the Title of *Muſſelem*, to pre-

pare

pare the place for his Maſter: But before this New Elect arriv'd at his Reſidence in *Nicoſia*, News came that by a freſh command of the Grand Signior at *Conſtantinople*, the new *Baſha* was recall'd, and depriv'd of his Office before he poſſeſs'd it, unto which the old was reſtor'd; beſides the changing of the *Defecodar*, and other Officers. Theſe ſudden and unexpected changes of Miniſters, have many years ago begun to be practis'd in the Court of *Conſtantinople*, occaſion'd chiefly by the ill Government, and the ſelling of thoſe Offices, without any limitation of time, to who-ever gives moſt; which diſorders are more prevalent now then ever: Which I mention, that it may be known in what an ill State the Common-wealth of the Turks is at this day, which indeed ſeems to be tending of its accord to manifeſt ruine.

September the eight and twentieth, After another treatment given us by the Conſul in the Ship of *Viaro*, he accompany'd us in the Evening to our Caravel, which was to ſet ſail forth-with, and there, with many Complements and expreſſions of Courteſie, we took leave one of another; the Conſul returning aſhore, and we remaining in the Ship.

About three hours after Sun-ſet, we hois'd ſails towards *Limiſo*, another Port of the Southern Coaſt of *Cyprus*, but more Weſterly, where we hop'd to find, and joyn company with the Dutch Ships. We had but little wind in the night, and the next day no good one; ſo that it was but a while before mid-night when we arriv'd at *Limiſo*, where we anchor'd at a good diſtance from Land, becauſe for ſo ſhort a time as our Ship was to ſtay there, it would not be ſubject to pay Anchorage. IV.

September the thirtieth, Sig: *Gio: Franceſco Parente*, who arriv'd at *Limiſo* the night before by Land, came in the Morning to invite me aſhore in the Name of Sig: *Pietro Savioni* a Venetian, who hath a Houſe at *Limiſo*, and is Vice-Conſul in *Cyprus* for the Dutch; he receiv'd me with very much Courteſie. And being it was yet early, I walk'd about the Town, which is of indifferent bigneſs, where I ſaw a great *Meſchita* of the Turks ſtanding in a goodly ſtreet near the ſhore, where I ſaw great plenty of *Carrubes*, or Capers, where-with whole Ships are laden from hence for *Venice* and other parts. More within the Town, I ſaw the Caſtle which is ſmall, of a round form, repreſenting rather a low thick Tower or Turret then a Fortreſs; yet it hath ſome ſmall pieces of Artillery, and is built of ſtone. Then I came to the Church of the Biſhoprick; for *Limiſo* hath a Greek Biſhop, who commands four Eparchats, (as they ſpeak) to wit, this of *Limiſo*, that of *della Saline*, and two others; the whole Iſland being divided onely into four Biſhopricks, each of which hath ſeveral Eparchats under them. This Cathedral Church is ſmall, and dedicated to our Lady S. *Mary*; of Building, like the reſt of the Country; and becauſe 'tis the Cathedral, they call it, according to cuſtom, *La Catholica*, i. e. *Univerſal*. Here I found

found one *Didaſcalo Matteo* a Greek Monk, who ſpoke *Italian* well, as he that had liv'd many years at *Venice*, and profeſs'd ſkill in Minerals, Chymical matters, and the like. To him, whilſt he was at *Nicoſia*, I had gotten a friend to write from *Larnaca*, to deſire him to procure me the Cadmia and other Minerals which you deſir'd. But the Letter found him not in *Nicoſia*, for he was departed from thence to go to Mount-*Sinay*. Finding him here, and asking him about the buſineſs, he told me, There was to his knowledg abundance of thoſe Minerals, particularly, *Sori*, *Myſi*, *Melanteria*, and *Cadmia*, to be had in ſome places of *Cyprus*, and that he would have procur'd me ſome, had he known my deſire in time; but now he could not by reaſon of his preſent departure, and the place where to have them was very remote. He gave me certain little pieces of Silver and Gold found in *Cyprus*, and promis'd me to uſe exquiſite diligence for the reſt at his return from *Monte Sinay*, which would be within three Months; whereupon, I writ to the Conſul of *Larnaca*, that at his going to *Nicoſia*, where he was ſhortly to ſalute the new Baſha (for by vertue of a third command from *Conſtantinople*, the new Baſha was once again confirm'd, and the old again depriv'd, with more ſtrange inconſtancy of government then ever) he would conſult by the way with a renegado *German*, who practis'd Phyſick there, and, as *Didaſcalo Matteo* told me, knew where to find the ſaid Minerals for me. Whileſt I was diſcourſing thus in the Church-yard with *Didaſcalo*, the Biſhop an ancient man with a white beard paſs'd by, together with another Monk, who was going to Church to rehearſe his hours. I, underſtanding who he was, ſaluted him, and paſs'd many complements with him in the Greek Tongue; for he underſtood not *Italian*.

October the firſt, The *Hollanders* invited me a Ship-board to ſee their Ships which were in the Port: whereupon, after dinner, I went accompani'd with Sig. *Parente* aboard of two, the *Neptune*, and the S. *Peter*, in both which we were oblig'd to drink ſeveral healths, particularly, that of their Prince *Henry-Frederick* of *Naſſau*; every Cup we drank being ſolemniz'd with a Great Gun, and alſo at our departing from the Ships, they diſcharg'd three Pieces, which were anſwered by thoſe of all the reſt.

October the ſecond, By Letters from *Conſtantinople* to certain Greek Monks, the news I had heard at *Aleppo*, concerning the progreſs of the Tartar of *Caſa*, united with the Coſſacks of *Poland* againſt the Turks, was confirm'd, and that about ſeven hundred of their Ships ſailing to the Confines of *Conſtantinople*, had done ineſtimable dammage, and put the City it ſelf in fear. They ſaid alſo that a violent Peſtilence rag'd at *Conſtantinople*, and that the Grand Signor had been grievouſly ſick, having had in his own perſon ſeventy Plague-ſores, of all which notwithſtanding he was cur'd: which indeed is a ſtrange thing, and happens but rarely.

October

October the third, The *Dutch* entertain'd us at a dinner in their greateſt Ship which was bound for *Venice*, and call'd *Il-Naranciero*, or the *Orange*, where many healths were drunk to the Doge of *Venice*, and the Prince of *Naſſau*; each Cup, as alſo our departure out of the Ship, being honor'd with many Guns. Which ended, I would not go aſhore any more, being our Ship was to depart the night following, but repair'd to it; the *Dutch* continuing their drinking and ſhooting all night in augury of a happy voyage.

V. An hour after midnight we all ſet ſail, five Ships together, namely four *Dutch*, the *Orange*, S. *Peter*, the *Neptune*, and the *Unicorn*; and our *French Caraval*, S. *Ann*, wherein I was imbarq'd. I will not omit, that being our *French* Ship did not pay anchorage at *Limiſo*, though perſon alone were ſuffer'd to go aſhore, yet they were not permitted to buy any thing there to carry aboard; for had it been known that we had ſhipt the leaſt thing, even but a little Water, or a ſingle Lemon, they would have demanded the whole Anchorage-money; wherefore I was fain to get a few fruits and refreſhments convey'd into the *Dutch* Ships, without being known that they were for us.

October the fourth, We continu'd ſailing Weſtwards along the South coaſt of *Cyprus*, our Caraval which was ſwifter than the reſt, having but half the ſails diſplay'd, whilſt they ſpread all.

October the ninth, Having hitherto hover'd about the ſhores of *Cyprus*, and advanc'd little, a more favourable wind now carri'd us out of ſight of the Iſland, and we ſail'd directly on our voyage with various winds till the thirteenth day, when we diſcover'd the gulph of *Settaglia*. The next night, ſome rain laid the contrary wind and rough Sea; but we remain'd almoſt in a calm, with great trouble of the Ship, which by the weight of the ſails was made to rock to and fro continually like a cradle. On the fifteenth day at night, we were ſurrounded with thick clouds, and amongſt them with many ſpouts of water, call'd in Latine (if I miſtake not) *Typhones Vortices*, but we paſs'd through them without any hurt or dammage.

VI. *October* the twenty firſt, After many days of contrary wind which driv us in vain about the gulph of *Settaglia*, at length it becoming favourable, the Pilot, and other Mariners ſaid they deſcry'd land afar off, which ſome took to be *Candia*, others *Rhodes*; but, whatever it was, we ſoon loſt ſight of it again, and the ſame night the wind growing ſtrong, we were ſeparated from the other Ships which were in our company. Nevertheleſs we continu'd our Voyage alone, and at evening deſcry'd land on the North-weſt, which the Mariners ſaid was the Iſland *Scarpanti* ſubject to the *Venetians*, and that, the good wind continuing, we ſhould ſoon diſcover *Candia*: but about midnight the wind fell, and we remain'd becalm'd.

October the twenty third, The Wind turning favourable, we diſcover'd land, which they ſaid was *Candia*, at the prow of the Ship:

Ship: but at night, leſt the increaſing South-wind ſhould drive us too much to Land, we put forth to Sea Southwards, and left *Candia* on the right hand Northwards, ſo far that we could not ſee it. The next day, the Sky being very cloudy, we diſcover'd *Malta* whilſt we were at dinner, very near-hand, (the thick Air having intercepted it before) and, a good while before night, we caſt anchor juſt without the Port of the ſaid Iſland, ſoon after which a Guard-boat came to ſee who we were, and whence we came (in order to inform the Grand Maſter thereof:) the Officer demanded our Bill of Health, which we had from *Cyprus*, but would not touch it till it had been firſt dipt in Vinegar, in regard of the great ſuſpitions there were here of the Plague, which rag'd much at *Conſtantinople*, and other parts of *Turkie*. But he not returning that night to us again with an anſwer, we remain'd all aboard, being ſuffer'd only to ſend for water without the City.

VII. *October* the twenty ninth, Early in the Morning, the ſame Officer, nam'd Sig. *Deſiderio Montemagni*, return'd and told us, that the Knights made a little difficulty concerning my Bill of Health made at *Cyprus* by the Venetian Conſul, which was not ſo plain as that of the Ship which was made at *Cyprus* alſo the ſame day by the French Conſul; wherefore he made an excuſe to me in their name for the delay of expediting me ſo ſuddenly. I took all well, commended the diligence of the Knight, thankt them for their courteſie, and profeſs'd my ſelf obedient to their commands. After which, I deliver'd the Meſſenger a Letter for Monſig. *Viſconti*, Inquiſitor Apoſtolical there; wherein I gave him account of my rrrival, and deſir'd him to favour me in order to a ſpeedy exeption. F. *Orſino* writ another to him, both which bath'd likewiſe in Vinegar Sig. *Deſiderio* promis'd to preſent with his own hand. The ſame day after dinner, the Sig. Commendator *Fra. Marcantorio Brancaccio*, a prime Neapolitan Cavalier, my ancient friend at *Naples*, and Sig: *Fra: Mandoſio Mandoſii*, a Roman Cavalier, both of the Religion of *Malta*, came to viſit me in a Boat, which yet ſtay'd a little diſtance from our Ship (as the Guard-boat alſo did) and they offer'd me their perſons to ſerve me with much courteſie. I received much news of them concerning ſome of my friends at *Naples* and elſewhere; after which they departed, giving me hope, that in a Councel to be held that day about other weighty affairs of the Religion, my Expedition ſhould be taken into conſideration.

In the Evening, Monſig: *Viſconti* ſent me a Preſent of ſome refreſhments, and ſignifi'd to me that he had earneſtly mov'd the Grand Maſter concerning the buſineſs of my expedition; and when the Councel broke up, I ſhould hear the reſult thereof by his Secretary. A while after, the Secretary brought me word that the Councel held very long, having determin'd a difference between two Spaniſh Knights, who pretended to the Priorate of *Navarre*, by giving it to one of them; and alſo created a new General

General of the Galleys, which charge was alſo pretended to by divers, but fell to the Prior *della Roccella*, Son of the Prince *della Roccella*, who had a new inſtituted that Priorate in his Father's dominion; inſomuch that by reaſon of ſo many and long buſineſſes, ehiter the Grand Maſter had forgot or forborn to propoſe any thing elſe, to wit, our Expedition: but that he having ſpoken to him as he came out of the Council, the Grand Maſter told him that within two days another Council ſhould be held purpoſely for our buſineſs, becauſe it could not be done without a Council; and that in the mean time he gave order that our Ship ſhould not depart from the Port, to the end I might have the convenience of waiting the reſolution concerning Landing, without being carri'd away to my inconvenience to *Marſeilles*, whither thoſe of our Ship intended directly to go; and therefore we muſt have a little patience in the interim. I return'd my thanks to Monſ. *Viſconti*, and ſent him word, that I ſhould have patience, being ſecure of receiving all favour from his great courteſie. Soon after which Sig: *Deſiderio* came to ſignifie the order to our Ship that it ſhould not depart out of the Port.

October the thirty firſt, Beſides a Preſent of refreſhments ſent me this day from the Sig. Commendator *Franeaccio*, and frequent viſits of Sig: *Deſiderio*, are alſo of divers others, partly known, and partly unknown to me; a little before night, the *Commiſſarii della Sanita* (Commiſſioners of Health) came to ſee me, and to enquire what goods I carri'd with me; they told me, the next day a Council would be held for diſpatch of my buſineſs; but hearing of the goods I brought, particularly of the Ball of Cotten-yarn (though they were not told what was within it; for then without doubt the difficulty would have been greater) they told me that by reaſon of the ſaid goods I muſt have a little more patience; for they ſhould give me the Quarantine a little longer then if we had had nothing beſides our perſons.

November the firſt, After dinner, the Captain of the Port brought us licence to go aſhore, to wit, for me and my company, the Knights of the Council vouchſafing me this favour; yet upon condition that I ſhould paſs my Quarantine not in the *Iſoletto*, whither all others are ſent, but at the Port where we were in the houſe of Sig: Don *Franceſco Ciantar* neer his Church of S. Saviour; which houſe the Inquiſitor procur'd for me, and the Council as a particular favour granted me for my better convenience. They prefix'd no time of the Quarantine, but reſerv'd it at their own arbitrement; however I reſolv'd it ſhould not be very long. The Caravel S. *Ann*, which brought me, deſir'd to undergo the Quarantine alſo, that they might afterwards have Prattick, and ſell their commodities perhaps more advantagiouſly at *Malta*; but it would not be granted, but the next day the Veſſel was diſmiſs'd away for *France*. The reaſon whereof I ſuppoſe was, either becauſe the *Iſoletto* where Ships paſs the Quarantine was already full of other people, or becauſe the Iſland

Was

was ſcarce of proviſion, and therefore they would not admit other new Paſſengers to conſume it. However we, according to our licence, landed all our goods at the aboveſaid place; and we were no ſooner got aſhore, but My Lord, the Inquiſitor came in a Boat to viſit me at the Sea-ſide. We diſcours'd together above half an hour; he in his Boat, and I upon the bank. He inquir'd of me ſeveral things concerning the affairs of the Eaſt, and inform'd me of many of *Europe*; and at laſt offering me his favour in all things, particularly, in getting the Quarantine ſhortned, which he intimated would laſt forty days or more, (including thoſe which had paſs'd by the way from *Cyprus* hither) departed, and I repair'd to the houſe, which the owner of it, and the Captain of the Port, *Deſiderio*, came to aſſign to me; where all our Goods were ſpread abroad to be air'd in a large open room belonging to the ſaid houſe; which indeed I found very handſom, and well provided with convenience of water, and other things, having a delicate proſpect upon the Port, the Sea, the Country, the Town, the new City; and, in ſhort, being the beſt, moſt convenient and delightful that we could have had for that purpoſe. By the Council's order a man was aſſign'd to guard the Houſe, and a Boat both to guard us, and to ſupply us with proviſions; both at our charge, as the cuſtom is. Nor doth the Captain of the Port omit to viſit us frequently, and to diſcourſe with us at a diſtance. God be thanked, we are all well, and free from all contagious ſuſpition; ſo that I hope to ſurmount this difficulty happily, which I acknowledg to proceed from the Divine Providence, to which I heartily commend you.

LETTER. XIV.

From *Syracuſe*, Decemb. 4. 1625.

I. AFter two and twenty days confinement upon ſuſpition, behold me, my dear Sig: *Mario*, now at liberty and in health, ready to come to kiſs your hands, having no other impediment to detain me. What things I have noted in the mean time, and what befel me at *Malta*, and how I am ſafely arriv'd at *Syracuſe*, I ſhall now give you an account, in continuation of the Narrative of my Travels.

November the ſeventh, Early in the Morning four Galleys belonging to the Religion of *Malta*, arriv'd in the Port from *Sicily*; the new ones, which they were providing inſtead of two loſt a few Months before, not being yet finiſh'd. They were colour'd all black in token of ſadneſs for the death of their General, who dy'd of a Diſeaſe a few days before at *Naples*.

November the eleventh, The Commiſſioners of Health came to viſit us, and enter'd into the Houſe to ſee our Goods, whether

ther we had us'd ſuch diligence as was requiſite in opening them to the Sun and Wind, that they might give account thereof to the Council.

November the thirteenth, My Lord the Inquiſitor came to viſit me, and diſcours'd with me about an hour without the Gate; for ſeeing we had no Licence of Prattick, it was not lawfull for me to give him ſo much as a Chair out of my Houſe. He promis'd me to ſpeak to the Grand Maſter the ſame day, and to procure our expedition.

November the ſixteenth, In the Morning before day, three of the ſaid Gallies ſet ſail from *Malta* towards *Licata*, or *Alicata* in *Sicily*, to fetch Corn, whereof there was great penury. The fourth Galley was ſo old that it could go no more to Sea, and the new which were preparing at *Malta*, *Palermo*, and *Naples*, inſtead of thoſe that had been loſt, were not yet finiſh'd. After dinner, the Commiſſioners of Health return'd again to ſee my Goods, bringing with them a Phyſitian to view and make relation of the Coffin wherein they underſtood I carry'd the Body of *Sitti Maani*; but becauſe the ball of Cotton yarn wherein it was wrapt, was not quite looſned for fear of ſpoyling, though I had open'd and air'd it, they not onely refus'd to give me Prattick, but would not ſuffer the Phyſitian to touch or view the ſaid Coffin, and told me, I muſt firſt looſen and air the Cotton yarn well, and then they would return to us another day to reſolve about Prattick. After which they made many excuſes to me for this ſtrange treatment, alledging that the ſubſiſtence of *Malta* depending upon other parts abroad, they were forc'd to uſe the moſt rigorous courſes in caſe of ſuſpition of Infection; to the end *Sicily* and the other Countries, on which their ſubſiſtence depended, might not deprive them of Prattick, as they would eaſily do, were it known that they proceeded otherwiſe, and were too eaſie in admitting ſuſpected things which came from the Levant. Whereupon I knowing that they had reaſon for what they ſaid, caus'd the Cotton Ball to be wholly unwound, as they deſir'd, though I did not ſo at firſt, to avoid ſpoyling it, and the hazard of not making it up again ſo well as before.

November the twentieth, The Grand Spedaliere, (or Maſter of the Hoſpital) and two other Great Croſſes came accompany'd with many people to give us another viſit; and after many preambles, with majeſtick words in praiſe of their Order, and concerning the obſervance and reſpect juſtly due to it from all, upon the account of *Malta*'s being the Bulwark of the Territories of the Catholick King and of all Chriſtendome, he fell to blame me, (though civilly) in the Name of the Grand Maſter, that I had not at firſt declar'd my having my Wife's Body with me, (a very jealous thing, as they ſaid, in times of ſuſpition) and aſk'd me the reaſon of it. I anſwer'd, that whil'ſt I was yet a Ship-board, I was aſk'd onely in general, What Goods I had? II.

And I truly anſwer'd, that I had one Ball, five Trunks, and ſome other bundles of goods for my uſe; and being not more particularly queſtion'd, I did not ſpecifie what was within the Trunks and the Ball, conceiving it not neceſſary; and the rather, becauſe I being yet uncertain, whether I ſhould ſtay at *Malta*, or depart in the ſame Ship, I did not think fit to ſpeak of the ſaid Body in the preſence of the Mariners, leſt I ſhould be troubled with the vain Auguries they are wont to conceive about carrying ſuch things, in caſe I had been to go with them: That after I was landed, upon the firſt more preciſe demand concerning my goods, I forth-with declar'd it plainly, and afterwards us'd all diligence in opening the Cotton to the Wind and Sun, as thoſe that had frequently viſited me could teſtifie. The Knights remain'd ſatisfi'd with my Anſwer, and alſo with my proceeding, which was not ſo bad as at firſt they apprehended. Then they view'd the Coffin, and caus'd the Phyſitian to conſider it, aſking me Queſtions concerning all the particulars relating to it; which done, they conſulted apart amongſt themſelves what to do, and the reſult was: That if I meant to have a clear and full Bill of Health, I muſt be contented to let the Coffin be open'd and air'd, not onely outwardly, (as had been already done) but alſo what was within it; otherwiſe, they would let the Coffin alone as it was, but could not give me a full Bill of Health; whence, perhaps, I might meet with more trouble in other places. Wherefore they deſir'd me to conſider of the buſineſs, for they left me to my choice: I remain'd in ſome ſuſpence, and took time to think of it, as they courteouſly offer'd me; and ſo they departed without giving me Prattick, or reſolving upon any thing. On one ſide I was unwilling to open the Coffin, becauſe it was ſecure and could not be open'd without ſpoyling both it, and, perhaps, what was within it; and having brought it ſo far with me with ſo much diligence, onely to keep it intire and ſound, I was very loath to loſe my paſs'd pains. On the other ſide, to go from *Malta* without a good Bill of Health, and ſo incur a greater trouble elſe-where, was no ſafe courſe: Wherefore I recurr'd to the wonted favour of my Lord the Inquiſitor, giving him account in a Letter how the caſe ſtood, and earneſtly entreating him to find ſome little ſhift how the Knights might be contented, without opening or ſpoyling the Coffin, to make me a good Bill which might ſerve me elſe-where; for which purpoſe I urg'd him with many good Reaſons. The Inquiſitor, according to his accuſtom'd courteſie, undertook the buſineſs, and I remain'd in the ſame Houſe without Prattick expecting the iſſue.

November the two and twentieth, Early in the Morning we ſaw the Gallies of *Malta* already in the Port, being return'd the Night preceding with ſome proviſion of Corn, but not much. The Council required of me a punctual Relation of the time, place, and manner of my Wife's Death; which I accordingly ſent them in writing, atteſted by the Journal of my Travels, my Book

Book of Expences, and a Latine Treatiſe of the Countries ſubject to the modern Empire of *Perſia*; from which Books, wherein mention is made thereof, I extracted the ſaid Relation. It was read in the Council, and they being ſatisfi'd with it, at length ſent in the evening to give me Prattick; cauſing us firſt to ſwear that we knew not of any dead of the Peſtilence in any place where we had been, nor yet in our Ship. Which truth we ſwore to; whereupon they granted us Prattick, and promis'd us a good Bill of Health at our departure.

November the three and twentieth, In the Morning my Lord the Inquiſitor ſent to congratulate with me for my Prattick, and to invite me to dine with him. After dinner, I went with his Secretary to the new City, call'd, *La Valletta*, and there in the Palace I did Reverence to the moſt Serene Grand Maſter, call'd, *Frat' Antonio de Paula*, a French-man, who receiv'd me with much courteſie, and offer'd me his utmoſt favour, both in order to my departure, or any other occaſion. After which I accompany'd his Highneſs to Veſpers in the Church of S. *John*, together with all the other Knights, and back again to the Palace; and after much converſation with the Commendator *Brancaccio*, at night I return'd to my own Houſe, waving the favor of my Lord the Inquiſitor who invited me to lodg in his; becauſe I would not leave my own people alone. III.

November the four and twentieth, I din'd with my Lord the Inquiſitor according to his invitation, and in the Evening accompany'd the Grand Maſter to the Church of S. *Catherine*, where becauſe the ſaid Saint is their Patroneſs, and her Church is us'd for the Italian Tongue, the Knights of *Italy* ſolemniz'd a Feſtival.

November the five and twentieth, I went to hear Maſs in the new City at the ſaid Church, where I ſaw the Relique of the ſaid Saint's Ring, wherewith ſhe was marry'd by our Saviour; 'tis a Gold Ring, of very plain, antique, and coarſe work, having a green ſtone, which, probably, is an Emerald, (a ſtone in thoſe times much in requeſt) but, whether it be ill polliſh'd, or be decay'd by time, 'tis a great Table for a Ring, but appears no very fair Jewel of it ſelf.

December the ſecond, Two Gallies of *Malta*, being ready to depart from *Meſſina*, I would not loſe ſo good an opportunity of paſſing the channel ſecurely; but having gotten my Bill of Health ready, (wherein though they mention'd my wife's Body which I carry'd, yet they made it to my ſatisfaction, and ſtill enough to prevent trouble elſe-where) and diſpatcht all things that needed; in the Evening I put all my goods aboard the Galley *Santa Maria*, whereof Sig: *Gio. Franceſco Geronimo Salvago*, a Genoueſe was Captain. But becauſe it departed not this night, I repair'd to lodg at the Houſe of my Lord the Inquiſitor, and left the Women in that of Sig: *Don Franceſco Ciantar*, our Friend and Patron of the Benefice and Houſe *del Salvadore*.

December the third, In the Evening we all went aboard the above-ſaid Galley, after we had taken leave of the Inquiſitor and all other Friends, with many Complements and demonſtrations of true kindneſs; a little before mid-night we ſet ſail, being accommodated with the other Galley, call'd, S. *John*, and four Ships of the Order laden with Flax; all which went under the mand of our Captain.

IV. *December* the fourth, This Morning we found that we had already paſs'd the channel, and were come to *Capo Paſſaro*, which is the ancient Promontory *Pachinum*. Before dinner, we enter'd the Port of *Syracuſe*, where Sig: *Fra: Marcantonio Pericontato*, Receiver of the Order of *Malta*, came preſently to our Galley to viſit the Captain, and take his Letters and Orders of buſineſs. By this Knight, without making my ſelf known to him, I underſtood that my great Friend, Monſignor *Paolo Faraone*, Biſhop of *Syracuſe*, being lately return'd from a viſitation was now in the City; of which I was very joyful, through the great deſire I had to ſee him. Wherefore after dinner I went aſhore as all others did, and with Sig: *Frate Antonietto Coſta* a Roman, preſently repair'd to his Palace to viſit him: But underſtanding he was ſaying the Office, and would not be diſturb'd, I ſtay'd in the Antichamber till he had done, being entertain'd in the mean time by Sig: *Paolo Faraone* his Nephew, whom I had ſeen at *Meſſina*, in the year 1611, then a very Youth, but now grown a compleat young man; yet I did not diſcover my ſelf to him. When the Biſhop had ended the Office, we enter'd to kiſs his hands; At firſt view, he ſaid, he thought he knew me, but remember'd not who I was; and, indeed, he knew me not by my voice after I had ſpoken to him; although I knew both his voice and perſon, he ſeeming to me little or nothing chang'd from what I left him at *Rome* about twelve years ago when he was an Abbot. But when I diſcover'd my ſelf to him, he ſeem'd amaz'd, and with much joy, for ſeeing me here at a time when he thought I was far enough off; and, perhaps, (as he ſaid) not in this world, (for 'twas four years ſince he had heard any News of me) he receiv'd me with extream kindneſs and gladneſs. After we had given one another account of many things, and I had been complemented by Sig: *Paolo* his Nephew, and others that were with him, I told him that I had in the Galley *Batoni Mariam Tinatin*, my ſpiritual Daughter, and ſhould be glad that before we departed, (as I thought to do with the ſame Gallies for *Meſſina*) that ſhe ſaw the Church and ſomething of *Syracuſe*. The Biſhop preſently ſent *Signora Maria* (his Brother's Wife, and Mother of Sig: *Paolo*) with two of her Daughters to fetch my Women from the Galley in a Coach; and Sig: *Paolo*, the Receiver of *Malta* and my ſelf, went in another Coach to fetch them on Land. After theſe Gentlewomen had receiv'd them with many Complements, we all went together to the Nunns Church of S. *Lucie*, where we ſtay'd till evening; the Nunns being much delighted

lighted to behold the ſtrange habits of my Women, and to diſcourſe with them by Interpreters. In the mean time many people flock'd into the Church to ſee them, and ſeveral Cavaliers came to complement me, and make themſelves known to me. It being late, we were accompani'd by many Gentry and people to the Palace, where my Women were receiv'd by the Biſhop with much Courteſie. And being the Galleys were to depart for *Meſsina* this very night, I deſir'd leave of the Biſhop to return aboard again, but he would by no means grant it; ſaying that ſince I was come to ſee him, it was not fit that I ſhould embitter his joy with ſo ſudden a departure, much leſs when S. *Lucy*'s day was ſo near at hand, for which thoſe that are remote uſe to go to *Syracuſe*; and that I was the more oblig'd to ſtay, becauſe I had once promis'd him by a Letter, (as indeed I had) to come to *Syracuſe*, and ſpend a S. *Lucy*'s day with him; ſo that ſince chance had brought it thus to paſs, I muſt needs make my word good. I anſwer'd many things, and did all I could to get away, but to no purpoſe; for the Biſhop ſen the Receiver to get all my goods out of the Galley, for which end was neceſſary for the gate of the City to be kept open a good part of the night contrary to cuſtom: and beſides, having caus'd a very noble Apartment to be got ready for me in the new building of his Palace, he would by all means have us all lodge there. Wherefore, ſeeing his pleaſure was ſuch, I thought fit to obey him, and accept the favour. The Gentlemen and Gentlewomen after ſome diſcourſe departed, and we were conducted to our apartment, where, becauſe the Biſhop eats not at night, he left us to ſup and reſt. The two Galleys which brought us, depart this night for *Meſsina*, and with them F. *Oriſno* my late Fellow-traveller, who will deliver you this Letter which I conclude this Evening, not omitting to acquaint you with my tarrying here for ſome days, to the end you may underſtand my deliverance, and the good iſſue of my health; and ſo praying God for the like to you, I very heartily kiſs your hands.

LETTER XV.

From *Meſsina*, January 24. 1626.

IN continuation of my laſt to you concerning the favours I receiv'd from my Lord the Biſhop of *Syracuſe*, I muſt tell you in the firſt place, that on the fifth of *December* we were conducted by a great company of Gentry of both Sexes out of the City to ſeveral reliques of ancient *Syracuſe*. We ſaw the Artificial Echo reported to have been made by *Dionyſius* in a Priſon where he kept many ſlaves, to hear what they talkt within; and, if I miſtake not, *Archimedes* ſeems to have been the contriver of the Fabrick. I.

'Tis

'Tis indeed one of the goodlieſt pieces of Art that I ever ſaw in the world, and perhaps was ever invented, imitating nature ſo exactly that the Echo returns words, ſentences, ſounds, and ſongs moſt intire and perfect; as was prov'd in our preſence with ſundry Inſtruments. If a man ſtrike a thick extended cloth with a wand, it renders a ſound like the ſhot of Artillery: which to be done ſo well in a Grotto form'd not by Nature, but by Art, is indeed a ſtrange thing, and ſhews a prodigious wit in the Contriver. I muſt not omit, that the roof of this grotto is hollow'd in the form of a man's ear, from which probably the Artificer borrow'd the Invention; ſince juſt as the voice ſtriking the ears which are ſo ſhap'd renders the ſound audible; ſo 'tis ſeen by experience, that this great artificial Ear cut by hand in hard ſtone, being ſtruck in like manner produces the ſame effect of augmenting a ſound; although we know not but other Natural Echoes in Caves are fram'd after the ſame manner. Near the place of the Echo, we ſaw the ſubterranean Cavities wherein the ſlaves were impriſon'd, and over them the place of *Dionyſius*'s Palace, in a very goodly ſituation, with a Proſpect extending far both on Land and Sea. And near the Palace we beheld many remainders of his great Theater, which was not built up like other Structures, but cut and hollow'd out of the hard ſtone, all of a piece, very large and of excellent Architecture. As we return'd home, we ſaw contiguous to the City on one ſide the Port which they call'd *Marmoreo*, or the Marble Port, from its being built all of Stone, and differing from the other great one which lies under the City on the other ſide; for at this day the City ſtands wholly in the Peninſula *Ortygia*, which is almoſt ſurrounded by the Sea, ſaving where it joyns to the Land by a narrow *Euripus*.

I L *December* 8th, I accompani'd the Ep to the Church of S. *Francis*, whither becauſe it was the Feaſt of the Conception he went to hear Maſs, being attended by the Senate, and all the Nobility of the City. After which, I went with divers Gentlemen my Friends to ſee the Church of S. *Lucy* without the City in the place where ſhe was martyr'd; which Church, though ſometimes it belong'd to Prieſts, yet is now poſſeſs'd by reform'd *Franciſcan* Fryers. Under the Church we ſaw certain grottoes extending to a great diſtance every way under ground and made I know not whether for Sepulchres of the Ancients, or for places of Refuge in times of danger.

December 9th, Two Galleys of *Malta*, which came from *Meſſina* with Proviſions for the Iland, enter'd the Port; in one of which was their preſent General Sig: Don *Franceſco Caraffa* Prior *della Roccella*, and Son of the Prince *della Roccella*, who had lately founded this Priorate *della Roccella* at his own charge, always to remain in his own Family; though after his death, if I am rightly inform'd, it ſhall be no longer a Priorate or Grand Croſs, but only a *Commendum*.

December the tenth, Accompani'd by Sig. *Paolo Faraone*, I viſited

ſited the ſaid Prior *della Roccella* in his own Galley; having ſeen him ſeveral times, and contracted Friendſhip with him whilſt I was at *Malta*, in which time he was created General of the Gallies upon the vacancy of the charge by the death of the former General.

December the twelfth, Being S. *Lucie*'s Eve, Solemn Veſpers were ſung in her Church, whither the Biſhop with the Senate and all the Nobility repair'd. At night bone-fires were made, and a Cavalcade of many Cavaliers rode about with Torches, but cloth'd in their ordinary habits; after whom follow'd the Senate likewiſe on Horſe-back.

December the thirteenth, Being the day of S. *Lucie* the Patroneſs of *Syracuſe*, a ſolemn Proceſſion was made, wherein the Images of the Saint in Silver, as big or bigger then the life, were carry'd through the chief ſtreets upon a goodly Pedeſtal of ſilver, all the Clergy and Nobility accompanying the ſame. The Proceſſion ſet forth from the Cathedral, and as the H. Image came out of the Church-Gate, a certain man plac'd purpoſely on the top of the Steeple, came flying down (as they ſpeak) upon a rope and fell in the midſt of the Piazza, which was throng'd with people aſſembled to ſee the Shew. The Proceſſion ended at the Church of S. *Lucie* without the City, where a ſolemn Maſs was ſung; after which in a little Chappel hard by, call'd *Sant' Agata*, I ſaw under ground the Sepulchre of S. *Lucie*, where She was buried firſt; for now her Body is not here, but was tranſlated to ſome other place long agoe.

December the fourteenth, Many Races were run both by Foot-men, Mules, ordinary Horſes, and Barb or Ginets as they call them in *Syracuſe*, with the uſual circumſtances of throngs of people, Ladies at the windows, Gentlemen on Horſe-back, and in Coaches about the ſtreets.

December the fifteenth, A Maſcherade of twelve Cavaliers on Horſe-back, cloth'd by couples after ſeveral faſhions, went about the City. In the Piazza before the Biſhops Palace they ran *al Saraceno*, (*i. e.* at a wooden ſtock made like a Man; we call it a Turk) and at the Ring, making many Caracols (or quick Turns) at the end. Which divertiſement continu'd till night; when the Maſkers were entertain'd with a ſumptuous Supper by the Biſhop, together with the Senate and other Cavaliers.

December the ſixteenth, In the Morning I went to view the Fountain *Arethuſa*, which I had ſeen imperfectly many years before at my firſt being in *Sicily*. 'Tis in a Grove within the walls of the City, where iſſuing out of a cavern of a Hill, it deſcends to the Sea-ſide, forming an indifferent Pool before its going out of the walls, where the Syracuſian Women uſe to go to waſh their Clothes. In the afternoon going out of the City, to ſee many courſes at the Ring in the field of S. *Lucie*, we went to hear an excellent natural Echo between the Sea and the Walls, which III.

which returned the ſound of a Trumpet once or twice very pleaſantly.

December the eighteenth, The General of the *Malteſe*-Gallies ſet ſail for *Malta*, and the next Morning two other Gallies of *Malta* arriv'd from *Meſſina* in the Port of *Syracuſe*. This day we went to ſee the Capuchins Covent without the City, in whoſe Gardens are ſeen extream deep cavities and precipices; for the Soil being all ſtony, was in ancient times dig'd in that manner for ſtones; and one may ſee where goodly Pillars have been cut out all of a piece, as others might ſtill be: nevertheleſs in thoſe dark vallies and cavities there are Gardens and Trees planted, which bring forth goodly fruit; at which I wonder'd the more, becauſe ſome of them are never ſeen by the Sun, the Soil is ſo low and cloſely ſurrounded with high Rocks. Theſe are *Lapidicinæ*, or *Stone-Quarries*, where the Athenian Priſoners were put, who after the loſs of many battels both by Land and Sea, at laſt yielded at *Syracuſe*, as *Thucydides* relates.

December the twentieth, The Biſhop made an Ordination according the cuſtom of Four times of the year, and this Morning ordain'd above two hundred perſons of ſeveral Orders; for this Dioceſs is ſufficiently populous; and many, to avoid the numerous grievances impos'd upon the King's people, willingly put themſelves into the Church.

December the one twentieth, Another Proceſſion like the former was made in the Evening, wherein the ſacred Image of S. *Lucie* was carry'd from her own Church, where it had been till now, to the Cathedral, in which it is uſually kept in a little Chappel well guarded, and lock'd with many keyes. When the Image was come thither, and the Biſhop ſtanding at the Altar, firſt ſhew'd the Magiſtrate, and then the People the Reliques of the Saint, (to wit, a dark blew Mantle, and a Slipper like that of the Pope) holding the ſame to them to kiſs, and diſtributing Cotton to them which the ſaid Reliques had touch'd. After which the Biſhop entertain'd the Senate with a Supper.

December the two and twentieth, The two *Malteſe*-Gallies departed for *Malta*, and the next Evening the General of *Malta* return'd to *Syracuſe* for more proviſion; the Iſland of *Malta* being in great want thereof.

December the four and twentieth, The ſaid General ſhip'd all the Corn he could poſſibly, as well by ſtealth as openly, (becauſe he had not Licence for ſo much) and in the Evening ſet ſail for *Malta*. He inform'd us that the Prior of the Church was coming Ambaſſador extraordinary to the Pope, in order to pacifie his Holineſs who was much offended at certain things which they had lately done ill at *Malta*: Whereof I ſhall give you this brief account.

IV. A while ſince two or three Commendams of *Malta* becoming void by the death of a Commendator, who held them all toge-

ther,

ther, the Pope joyn'd them into a new Priorate, and gave the ſame to Sig: Don *Antonio Barberino* his Nephew. Hereupon the Order took diſtaſt that the Pope ſhould give theſe Commendams to his Nephew, in prejudice of the Ancients who pretended to them, and making a great ſtir (as if the Pope were not Patron of their goods, as well as thoſe of all other Orders) they tumultuouſly reſolv'd to ſend Ambaſſadors to the Emperor, and to the Kings of *France* and *Spain* to complain thereof, and to intreat the ſaid Princes to undertake their Protection that the Pope might not do them ſuch Prejudices. This coming ro the Pope's Ears, he commanded Monſig: *Viſconti* his Inquiſitor at *Malta*, to endeavor the hindring of thoſe Embaſſies; and, in caſe of obſtinacy, to prohibit them by a Publick Act in the Name of his Holineſs, admoniſhing the Order that they had no other Superior beſides the Pope, and ought not to recurr to any about their affairs but to him. The Inquiſitor us'd his utmoſt diligence, but ſeeing it prevail'd not, he caus'd the Pope's Prohibition to be ſignifi'd to the Ambaſſador's Elect, by a fit Miniſter. One or two of them made no ſtir, but another fell into ſuch a rage that he drew a Ponyard to aſſault the Inquiſitor's Officer that gave him the Intimation: After which all the Knights banded together, and went tumultuouſly to the Grand Maſter, who was then in the Church at Veſpers, and by furious menaces of a notable ſedition, caus'd him to ſend ſome Grand Croſſes to deſire the Inquiſitor to revoke the ſaid Prohibition, otherwiſe a very great tumult and the ruine of the Order would enſue. The Inquiſitor, mov'd with this and other effectual Inſtances which they made to him not without tumult, ſaid; He had no Authority. re-call a Prohibition made by the Pope; but, to prevent further miſchiefs, he condeſcended to revoke the ſaid Order, ſo far as his own Authority (which he judg'd none at all in this matter) could extend: Whereupon the Ambaſſadors preſently departed. The Pope underſtanding this ſequel, gave the *Malteſe*-Ambaſſador reſiding at *Rome* a great check, and teſtifi'd ſo great diſpleaſure with the Order, that the Ambaſſador himſelf, who, perhaps, had been the firſt cauſe of theſe Tumults at *Malta*, by writing to the Knights there to defend their cauſes reſolutely; that he now writ after a different manner, and ſo repreſented both to the Grand Maſter and the Order, the Pope's diſpleaſure, and what miſchief he might do them; That being terrify'd there-with they ſent Poſts after their Ambaſſadors to return, without negotiating at all with the ſaid Princes. Some of them, who were not yet arriv'd at the places whither they were ſent, upon this Order return'd back without doing any thing; others, who were arriv'd at the Courts of the deſign'd Princes, obtain'd their Letters of recommendation to the Pope, which were of little moment; but ever ſince this buſineſs, the Pope hath had but little good will towards the Order, and hath frequently declar'd a purpoſe to reform it in ſundry things: As, that no Women

ſhould live in the new City, call'd *il Convento*, their Simoniacal Elections of Grand Maſters, and other things, of which the Knights were much afraid. To theſe old diſguſts, another hath lately been added: Upon the loſs of their Gallies taken by the Turks a while agoe, with the ſlaughter of many Knights, the Order, for repairing the ſame, thought, (and, I believe, had already reſolv'd) to lay a Gabel, (whether perpetual or temporal, I know not) upon the Commendams and Poſſeſſions of the Order; which, without the Pope's leave, could not be done. The Pope extreamly diſlik'd this courſe, conceiving no neceſſity of attempting it for that loſs; ſince they had loſt nothing but two pieces of wood; and as for the Knights, they might be recruited by the income of moneys which are paid upon the admittance of others to take the Croſs; beſides that as to intereſt, they had rather gain'd then loſt, having by the death of ſo many Knights, gotten ſpoyls enough to pay the charge pretended, without burdening the poſſeſſions of the Order with any impoſition. All which Reaſons conſider'd, the Pope hearing that they were reſolv'd to impoſe the ſaid Gabel without addreſſing to him, became extreamly diſpleas'd with the Knights, threatning them with Excomunications and other puniſhments: Whereupon the Order diſpatch'd this Prior of the Church, (who is alſo a Grand Croſs and a Prieſt) Ambaſſador extraordinary to his Holineſs, to pacifie him.

December the twenty ſixth, We had news at *Syracuſe*, that an Engliſh Fleet had landed ſome Forces at *Cadiz* upon the Coaſt of *Spain*, which were valorouſly repuls'd by the *Spaniards*. They are great amplifiers of their own Exploits, and writ word that the ſaid Fleet conſiſted of eighty Ships, and landed twelve thouſand men.

V. *December* the twenty ninth, Being deſirous to viſit ſome Cavaliers of the Family of *la Valle* in the City of *Catania*, where there lives many, by all circumſtances, deriv'd from the ſame Root with us of *Rome*; I ſet forth thither this Morning in the Biſhop's Coach, accompani'd by Sig: *Paolo Satalia* a *Syracuſian*. We travell'd not far from the Sea-ſide, leaving on the right hand a little fruitful Iſland, near the Continent of *Sicily*, now call'd *Mangheſi*, but by *Virgil* with good reaſon *Tapſumque jacentem*; for it is all plain and very low. A little further we left on the right hand alſo towards the Sea, the City *Auguſta*, ſometimes call'd *Megara*; whence *Virgil*, making mention of it, ſaith *Megaroſque Sinus*. In the Evening, we paſs'd through *Carlo Lentini*, built upon high clifts, and ſo call'd as if it were *Lentini di Carlo*, becauſe *Charles* the Fifth, Emperor, built it, with intent perhaps to transfer the City of *Lentini* (which lies hard by) thither for better air. At length having travell'd twenty four miles from *Syracuſe*, we took up our Lodging in *Lentini* at the houſe of Sig: *Flaminio Mollica* Baron of *Bagnara*, who a few days before had ſent to viſit me in *Syracuſe*, and receiv'd me here with extraordinary civility.

December

December the thirtieth, Having heard Maſs in *Santa Maria di Gieſu* a little without the City, we went to the Church of the Saints *Alfio*, *Philadelfo*, and *Cirino*, three French Brethren, Martyrs and Protectors of *Lentini*; which City is ſtyl'd *Fæcundiſsima Lentinorum Urbs*, and gives for its Arms a Lion Rampant, the ancient badg of the *Leontines*, as appears by their ancient Medals, and I obſerv'd by the Bill of Health which they gave us; for by reaſon of the Contagion at *Palermo*, without taking a Bill of Health at every place, *&c.* After dinner we departed, and not far from *Lentini*, paſs'd over a little River which they call *il fiume di Lentini*, and probably is the *Pantagia* of *Virgil.* Before night, we arriv'd at *Catania*, which lies but eighteen miles from *Lentini*, and lodg'd in the houſe of Sig: *Don Angelo Campochiano di Calatagironi*, who was then Vicar-General to the Biſhop of *Catania*, and upon the recommendation of the Biſhop of *Syracuſe*, receiv'd and treated us here with much reſpect, being alſo ſomething ali'd to the Sig: *della Valle* of *Catania.*

December the thirty firſt, I was viſited by all the Sig: *della Valle*, and many other Eminent Gentlemen of ſeveral Families, their Alliances. They were ſo many that I ſhall not particularly name them; only I ſhall intimate that at this day there are in *Catania* five Chiefs of the Family of *la Valle*, all deriv'd from the ſame ſtock; namely, firſt Sig: *Don Franc. della Valle* Baron of *Miraglia*, who being newly come from abroad, was put upon his Quarantine in a Church without the City; ſecondly, Sig: Don *Gutteres della Valle*, Brother of the above-ſaid Baron, who was abſent at *Palermo*; thirdly, Sig: Don *Diego della Valle*, whom I knew many years ago at *Meſsina*; fourthly, Sig: Don *Vincenzo della Valle*, Baron of *Schiſi*, which they hold to be the ancient *Naxus*; and fifthly, Don *Franc. della Valle* who was in an Eccleſiaſtical Habit: with many of theſe Gentlemen, who did me the honour to accompany me, I went this morning to ſee the Mother-Church, where in a cloſe Chappel the body of S. *Agatha* is kept. After which I was conducted to ſee the *Benedictine*'s Monaſtery of S. *Nicolas*, (which is a handſom building,) and the Reliques kept there in the Sacriſtie; amongſt which was ſhewn me a Nail of our Saviour's Croſs, an Arrow of S. *Sebaſtian*'s, a piece of S. *George*'s Coat of Mail, ſome of S. *Peter* the Apoſtle's beard, and ſome of the beard of S. *Zaccharias* Father of S. *John Baptiſt.* I ſaw alſo the ruins of the Amphitheater and the Cirque, the Fountains without the Walls of the City by the Sea-ſide, which being ſo many Spouts on a row, make a pretty ſight, near the place where S. *Agatha* was put into the fire. VI.

January the firſt, 1626. Accompani'd by the ſame Gentlemen, who did me that honour at all hours, I went to ſee the priſon of S. *Agatha* under ground, and her Sepulchre, where there is alſo another Church, and in that the place where S. *Lucy* appear'd to her; and a little further a little Chappel apart where her breaſts were cut off. After which, I ſpent the day in viſiting

ſuch Gentlemen as had viſited me, as alſo ſuch Gentlewomen of the Family of *la Valle* as had ſent to viſit me. The next day I went to S. *Francis*'s Church to ſee the Chappel and Tombs of the Family of *la Valle*, in whoſe arms I found ſome difference from my own as to the colours, (which was only the Error of the Painter) they giving the Lions and Stars, Or, in a field gules; but we at *Rome*, the Lions azure, and Stars, gules in a field Or. And being Arms are commonly taken from old Stone-monuments which have no colours, 'twas no hard matter for ſome Modern Painter to miſtake, and put one for another. In the Evening, I was viſited by the Magiſtrates of *Catania*, whom they call *Guirati* (Jurats); and news came that a Proclamation was publiſh'd at *Palermo*, whereby as many as were oblig'd either by Tenure, or otherwiſe to military ſervice in *Sicily* in in times of need, were commanded to appear forthwith in the field, in order to a General Muſter, and then be diſtributed into ſeveral places, for fear of an invaſion by the Engliſh Fleet, which they ſaid was enter'd into the Mediterranean upon deſigns of miſchief.

January the third, I return'd the Viſit to the Magiſtrates in the City-Palace, being receiv'd by them with much honour, and at my departure accompani'd almoſt to the Gate. After dinner, having viſited Sig: Don *Franceſco della Valle*, Baron of *Miraglia*, who was upon his Quarantine in the Church of the Infirm without the City, I took leave of all my honourable Friends, and departed from *Catania* towards *Syracuſe*, arriving at *Lentini* two hours after Sun-ſet, where I lodg'd in the Houſe of the Baron of *Bagnara*.

VIII. *January* the fourth, Having heard Maſs in the Church of the Saints *Alſio* and his Brethren, and din'd early, we departed from *Lentini*, and at night arriv'd at S. *Coſmano*, a place twelve miles from *Syracuſe*, famous for making Sugar. It being late, we took up our Quarters in a Houſe, where we ſaw the Machins, Furnaces, and other contrivances for that Work.

January the fifth, About Noon, we arriv'd at *Syracuſe*, being met without the Gate in a Coach by Sig: *Paolo Faraone*, Sig: Don *Diego Landolnia* his Couzen, Sig: Don *Gaſparo Diamante*, and others of the Biſhop's Houſe.

January 10th, We went abroad a ſhooting in a boat upon the famous River *Alfeo*, which falls into the Port of *Syracuſe*, juſt oppoſite to the walls of the City, paſſing firſt under a bridge of one arch, exactly according to the printed figure of the Paſtoral of *Cavalier Guarini* call'd *il Paſtor fido*, wherein the River *Alfeo* ſpeaks the Prologue.

January the eleventh, I ſaw the ſubterraneous Grottoes of S. *John*'s Church without the City; they are many, great, and handſom, contriv'd almoſt like a Labyrinth, and appear to have been intended for Sepulchres; in ſome places the light is admitted a little by Cupola's, which probably ſerv'd for the people to aſſemble

aſſemble in, either to the Obſequies or Funeral-ſuppers. Yet certain Figures of ancient Saints, and other Tokens argue them to have been us'd by Chriſtians; 'tis a goodly Fabrick for a work under-ground, being all cut out of the natural ſtone by hand.

January the thirteenth, Four Malteſe-Galleys arriv'd at *Syracuſe*; and becauſe they intended for *Meſſina*, and one of them for *Naples*, and perhaps further, to carry the Prior of the Church, who, as I ſaid, was going extraordinary Ambaſſador to *Rome*, and was here imbarqu'd; I deſir'd to take the opportunity of theſe Galleys to *Meſſina*: and accordingly went to ſpeak with the General, who was gone a hunting with the Prior of the Church near the River *Alfeo*. The General courteouſly granted me paſſage in his own Ship to *Meſſina*: but as for going to *Naples* in the Galley with the ſaid Prior, I could not obtain this favour from him: and though his excuſe was, that but one Galley went thither, and that with many Paſſengers, and my people and goods were not few; yet I perceiv'd that the Prior, on whom the courteſie depended (although he had been my Friend at *Malta*, and ſhew'd himſelf ſuch here alſo) was unwilling to grant me the ſame, becauſe I lodg'd in the houſe of the Biſhop, with whom the Prior was diſpleas'd, becauſe the Biſhop had neither viſited him, nor yet the General of the Galleys, as they pretended he ought to have done: but the Biſhop pretended the contrary, namely, that they ought to have viſited him firſt; ſo that between the punctilio's of both ſides, I was fain to ſuffer an inconvenience, as it commonly happens in ſuch caſes. However I reſolv'd not to decline the General's offer of paſſing to *Meſſina* in theſe Galleys, and accordingly taking leave of the Biſhop, and all other Friends after ſupper, I went aboard of the General's Galley with my people, and at the ſecond watch we ſet ſail. The winds being contrary we could not paſs further then *Auguſta*, where we anchor'd a little without the Port; but becauſe we did not ſalute the City, (in regard we ſtood off from it, and were upon departing) a great Gun was diſcharg'd from thence againſt us with a bullet. Which though the General was offended at, yet becauſe there was nothing elſe to be done, he ſent a Spaniſh Gentleman of his Order to make excuſe to the Governor for not having ſaluted him, (as not being the cuſtom in ſuch occaſions) and to complain of his ſhooting with a bullet in that manner. The Governor anſwer'd courteouſly, yet (like a *Spaniard*) held his point, and adviſ'd the Galleys to have patience; thereby implying, that if they would ride in that Port, they muſt ſalute the Royal Standards, otherwiſe they ſhould be ſunk.

January the fourteenth, The weather proving foul, our Galleys made into the Port of *Auguſta*, where we ſaluted the Block-houſes, and receiv'd the like ſalutations from them again. There are three Block-houſes or Forts at *Auguſta*, one within the City upon

upon a high ſituation, another upon the mouth of the Port which is very large within, and another alſo within the Port divided into two, and ſtanding upon two little rocks. Divers of our people went aſhore the ſame day, but I did not, till the next: when after I had heard Maſs ſaid by the F. Provincial of the Jeſuits in *Sicily*, in a Church call'd *Our Lady delle Gratie*, I went to ſee the *Capuchins* Church, the Streets of the City, the Caſtle, and whatever was remarkable, which was very little.

January the ſixteenth, The weather continuing foul with ſnow, the Captains upon conſultation reſolv'd to return back to *Syracuſe*, becauſe the Galleys had not proviſion enough for a longer ſtay. Wherefore after dinner, we ſet ſail back again, and arriv'd before night at *Syracuſe*; whereof the Biſhop being advertis'd, ſent Sig: *Paolo Faraone* to fetch me, and Sig: *Maria* to conduct my women to his Houſe.

January the nineteenth, The weather becoming good, the General ſent us ſudden notice that he would depart immediately, as accordingly we did, and at night enter'd the Port of *Auguſta*, becauſe it was again become ſomewhat tempeſtuous. The next Evening we departed from *Auguſta*, and ſail'd all night with a bad wind, which forc't us to make uſe of our Oars.

January the twenty firſt, At day-break we came before *Capo groſſo*, about twenty miles from *Meſſina*, and continuing our courſe, arriv'd at *Meſſina* before Noon. At the mouth of the Port we were queſtion'd by the Commiſſioners of Health, who were very rigorous here, and indeed were to be commended for it; ſince, had it not been for the exact diligence of *Meſſina* in this matter, the preſent Peſtilence of *Sicily* might eaſily have infected all *Italy*: for Card. *Dona* and others that govern'd at *Palermo*, to avoid damnifying that City by loſs of Trade, have hazarded the ſafety not only of the whole Kingdom (as is manifeſtly ſeen) but alſo of all *Italy* by concealing the Plague of *Palermo* as much as they could, inſtead of remedying the Infection by ſuch ſevere and rigorous courſes as was fit, namely, by burning infected Goods and the like; yea, they rather maintain'd that the Plague was not there when it was there, and requir'd prattick to be given them everywhere, procuring Orders from *Spain* for that purpoſe: by which means many other places of *Sicily*, are become infected, and the Plague, which, had fit means been us'd, perhaps would ſoon have been extinguiſht, hath continu'd above two years, and continues ſtill; the Orders of the Viceroy and the Court of *Spain*, promoting the ſpreading thereof in deſpight of all. Only the City of *Meſſina* hath the glory of withſtanding ſo great miſchief for the publick ſafety. Whilſt we were under examination, expecting Bills for Prattick againſt night, I advertis'd Sig: *Franceſco Faraone*, and Sig: Don *Palmieri di Giovanni*, my ancient Friends, of my coming, who, in the Evening when Prattick was granted us, came with other Gentlemen and Gentlewomen in Coaches to the ſhore-ſide to receive me, and

Sig:

Sig: Maria. After I had taken leave of the General, and all the Knights of the Gallies, I went aſhore and was accompany'd by the ſaid Gentlemen to the Houſe of Sig: *Franceſco Faraoné*, where taking up my Reſidence, I have been viſited by moſt Perſons of quality in the City, as alſo Sig: *Maria* hath been by many Ladies; we alſo returning viſits to all to whom we owed them.

January the five and twentieth, Sig: *Don Giov. Biſogni*, a Cavalier of *Meſſina*, Couſin to the Biſhop of *Syracuſe*, and Huſband of *Donna Margarita Faraone*, (whom I left at *Catánia* with three of her Sons) dying at *Meſſina*, his Son *Don Franceſco*, (who alone was here at his Father's death) according to the cuſtom of this City, as ſoon as his Father expir'd, went out of the Houſe, leaving it and the Body yet unburi'd, to the care of other kinred, and retyr'd to the Houſe of Sig: *Franc. Faraone* (wherein I lodg) as his neareſt Kinſman; and here he receives condoling viſits, and remaines till his Father's Body be buri'd, and the Houſe purifi'd and fitted with mourning; which I mention as a cuſtom not practis'd by us at *Rome*. We have been to ſee the Bodies of *San Placido*, and other Saints, with all the other Reliques of *Meſſina*, which were ſhewn us near the High Altar, where they are kept very conveniently. I have alſo heard one of the Moral Lectures of Sig: *Antonio Mazzapinta*, a Famous Philoſopher, and Publick Reader in *Meſſina*: Which Lecture, as alſo many others, he read in his Extraordinary Houſe for his own pleaſure, and that of the Curious. Here I arreſt my Pen, this Letter being the laſt of my Oriental Voyages. If it pleaſe God, I ſhall ſhortly entertain you *viva voce*; in the mean time I commit you to his Providence, and kiſs your Hands.

An account of my Arrival and Reſidence at *Naples*, in the Houſe of Sig: *Maria Schipano*.

January the thirtieth, Having hir'd two Felluca's for *Naples*, and embarqu'd all our goods with good Bills of Health, (which in regard of *Sitti Maani*'s Body which I carry'd with me, were more then neceſſary, and my Friends at *Meſſina* had procur'd to my ſatisfaction) in the Morning we ſet ſail from *Meſſina* with a good wind, being accompany'd to the boat by many Perſons of quality of both Sexes, from whom we ſeparated with much tenderneſs. We paſs'd the *Pharo* between *Caribdis* and *Scilla*, the Sea being ſufficiently rough, though the wind favorable. On the left hand, at a good diſtance we left the Iſland of *Strongile*, *Vulcano*, and other places; at night arriving at *Trupia*, where, becauſe they refus'd to give us Prattick, alledging that this was no Landing-place in theſe infectious times, and that certain Landing-places were appointed I.

pointed for Paſſage-Veſſels upon the Coaſt of *Calabria*, where alone Prattick was to be had; we kept out at Sea all night, and paſs'd *il Pizzo*.

January the one and thirtieth, We paſs'd by *Mantea* and other places, at noon arriving at *Paola* where I went aſhore. A little without the City, amongſt the little Hills we ſaw the Church of S. *Francis* of *Paola*, which is delicately ſeated amongſt goodly Trees and Brooks which run between the Hills. We ſaw the Reliques, the Chappel of the Marquis, Lord of the place, and his Sepulchres; the Lime-kiln where S. *Francis* did a miracle; the Fountain and the Grotto wherein he lived, with all other things remarkable; after which we lodg'd in an Hoſtery or Inn upon the ſhore.

February the firſt, Having heard Maſs in a little Church there, we left *Paola*, and paſſing by *Scoglio del Marcheſe* and other Iſlands; in the Evening we ſupp'd at Sea under *Belvedere*, and ſailing all night, the next day we din'd on Land at *Camerota*; from whence we ſail'd and came to an Anchor in the Port of *Palinuro*; which place I beheld with pleaſure, through the delightfull remembrance of *Virgil*'s Verſes, which relate the misfortune of the Pilot *Palniurus*, and with-all, give immortal fame to the place.

February the fourth, We departed from *Palinuro*, and lodg'd on ſhore at *Acciaruolo*, where Paſſengers are notoriouſly abus'd, by being conſtrain'd to lodg in a lewd Inn there, and pay the Hoſt what he pleaſes to demand, who is alſo to pay the Lord of the place what Rent he deſires. The next day we paſs'd the Gulph of *Salerno*, and *bocche di Capri*, arriving late in the Port of *Naples*, under the *Dogana* of Corn; but becauſe it was ſo late that we could not get Prattick, we ſlept all night in the Felluca's.

February the ſixth, Sig: *Andrea Pulice* my Comrade, being by me advertis'd of my coming, brought Sig: *Mario Schipano*, and many other Friends to viſit me in my Felluca; which interview, after ſo many years, was as pleaſant as can be imagin'd. As ſoon as the Officers negotiated for Prattick they obtain'd it; but, for leſs trouble, and becauſe I intended to ſtay little at *Naples*, I diſpatch'd one of my Felluca's wherein was the Body of *Sitti Maani*, and other goods, immediately to *Rome*. Upon Sig: *Schipano*'s invitation, I lodg'd in his Houſe, together with all my people. At *Naples* I receiv'd the firſt Letters from *Rome* after above four years, wherein I had not receiv'd any, nor heard any certain tidings of my Relations. Theſe advertis'd me of the death of Sig: *Vallerio della Valle*, which hapned four years before, and alſo of that of Sig: *Tomaſſo della Valle*, my Uncle, which fell out about a year before my arrival. At whoſe deaths I alſo being no longer accounted living, certain Pious Places ſeis'd upon part of my goods and revenues, and would have gotten all the reſt with the writings, (as they attempted to do) had not my kinred,

kinred; and, particularly, Sig^ra *Laura Gaetana* ſtoutly with-ſtood them, making it apparent that I was alive, by ſhewing ſome of my Letters which ſhe had lately receiv'd; whereto nevertheleſs they would by no means give credit. I found entertainment for many dayes in reading abundance of Letters from *Rome*, which almoſt all my kindred and friends writ to me, and in anſwering the ſame; as alſo in receiving and returning the viſits of many Neapolitan Cavaliers and Titolado's; and, indeed, I am much oblig'd to all the Nobility of that City for the Civilities they ſhew'd me in this my Return.

February the tenth, I ſent to *Rome* authentical Certificates of my ſurvivance, atteſted by many Perſons of *Naples*, who acknowledg'd me for what I was twelve years before when I departed thence; as alſo Letters of Attorney and other writings, to the end my Relations might make uſe thereof to my benefit againſt who-ever at *Rome* attempted to moleſt my Eſtate. II.

February the three and twentieth, A brave Tournement was publickly made at *Naples* with great ſplendor in the Piazza of the Palace, for the Birth of the Princeſs of *Spain*, the King's firſt-born Daughter; to behold which, there interven'd with the Duke of *Alva*, the Vice-Roy, the Duke of *Alcala*, newly arriv'd from *Rome*, where he had been extraordinary Ambaſſador about the troubles of *Italy*. The Tourneyment was gallant, conſiſting of abundance of Squadrons and Cavaliers, but without any Inventions, and nothing near ſo brave as that which I ſaw here in the year 1612. upon the Marriage of *France* and *Spain*.

February the four and twentieth, Which was the day of Carnival, a Maſcherade was made in *Naples*, and Balls in the Palace for an entertainment to the Duke of *Alcala*; as alſo the next day, (although it was Lent) another Maſcherade was made on Horſe-back with a Tilting, and at night Balls in the Palace.

March the ninth, About ſeven a clock at night, a very great Earth-quake hapned in *Naples*, which ſhook the ſtrongeſt walls as if they had been but of paper; but it laſted little, and was very ſhort, ſo that (God be prais'd) it did no conſiderable hurt, although for the ſmall time it continu'd, it was ſufficiently dreadful.

March the tenth, The Abbeſs and other Nunns of *San Marcellino*, and, particularly, *Donna Feliciana*, and *Donna Beatrice d' Avalos*, (to whom I have always had great reſpect) did me the favor to cauſe a Maſs to be ſung in their Church, whilſt I was preſent, in thanks to God for my ſafe return into *Italy*; where twelve years before I had begun and took the Enſignes of my Peregrination.

March the thirteenth, The fit time for my departure by Sea to *Rome*, being come, I took leave of Sig: *Mario Schipano*, who had entertain'd us nobly all the time of my ſtay at *Naples*, (during which, we frequently review'd our Letters and Travels

with much Curioſity and Pleaſure) and alſo of all other Friends, and after due thanks to Sig: *Angelo Creſcentio*, and Sig: *Andrea Pulice* who accompani'd us to the *Scoglio di Euplea*, vulgarly call'd *Gaiola*, I went aboard and departed.

LETTER XVI.

From *Rome*, April 4. 1626.

I. AT length I am come to *Rome*, the place of my Nativity; but though I walk upon the banks of *Tyber* and the ſeven Hills, yet my mind runs wandring through *Turkie* and *Perſia*, hoiſes ſail again to the wind, and roams as far as the Indian ſhores, reviewing *Ikkeri*, *Manel*, and *Calecut*. Whence embarquing again in the great *Dolphin*, it reconducts me over Seas and Lands, to my recent and late Peregrinations, and even to the Rock of *Euplea*, whither now I return both with my Thought and Pen. Being divided there, from Sig: *Angelo*, Sig: *Andrea*, and the reſt with expreſſions of much affection, whilſt they in another boat return'd towards *Naples*, I with my Felluca's ſet ſail, and,

> *Poſt varios caſus, poſt tot diſcrimina rerum*
> *Tendimus in Latium.*

In a few hours I came to *Procida*, where I was entertain'd by Sig: *Antonio d' Antonii* in his Garden; and not onely din'd there, but in expectation of a fit hour to depart, (becauſe I would not touch at *Gaeta*, but intended to go directly to *Terracina*) I alſo lodg'd there all night. The Judge of *Procida* being inform'd, whether by the Mariners or others I know not, of the Coffin of *Sitti Maani* which I had, according to the cheating tricks us'd in the Kingdom of *Naples*, thought to get ſomething from me upon this occaſion; and to make the caſe more heinous, he waited till mid-night when we were all aſleep, (notwithſtanding he might have done it in the day-time when I walkt up and down the whole Iſland with the Women) and at that unſeaſonable time came with many armed people to diſquiet us in the Houſe where I was, ſaying, that he would ſee my goods, and ſtop the Coffin; with other ſuch Language. I, who was prepard for ſuch encounters, ſhew'd him the good Bills which I had brought from *Naples*, and, in ſhort, made him take as a favor a ſmall pittance, which I gave him out of reſpect to the Maſter of the Houſe where I lodg'd.

March the fourteenth, I left *Procida* before day, and putting to Sea arriv'd with a pretty rough Sea at *Terracina*, where *Horatio Pagni*, Steward of my Houſe, to whom I had written from *Naples*,

Naples to wait for me here, had been ſome dayes expecting me, with another man-ſervant to Sig^ra *Fauſtina Alberina* my Aunt. As ſoon as he ſaw our Felluca's afar off, and conjecturd who we were, becauſe the Tide was ſo boiſterous that we could not eaſily get to ſhore, he caus'd certain men to wade into the Sea naked, who with ropes preſently drew both the Boats to Land in ſafety, where *Horatio* and his Companion receiv'd us with much gladneſs and many tears, and conducted us to a Lodging already provided for us in one of the Inns upon the Sea-ſide. Sig: *Paolo Heltori*, Governour of *Terracina*, ſent to invite me to his Houſe, and to excuſe himſelf for not coming in Perſon to fetch me, for that he was taken up with the Prince of *Venoſa Ludoviſio*, who lodg'd with him in his paſſage to *Naples*, whether almoſt all the Roman Barons, Vaſſals of *Spain*, were ſummon'd by the Vice-Roy, (as 'twas believ'd) about ſome diſguſts which he had with them about matters of Titles, and the like Complements; and the Prince of *Venoſa* was now at *Terracina* upon the Way. I thank'd the Governour, but declin'd the favor; partly, to avoid giving him more trouble at ſuch a buſie time; and, partly, becauſe I intended to depart forth-with.

March the fifteenth, A Captain came from *Sezze*, to invite me in the name of Sig: *Franceſco della Valle* Governour there, (whom I knew already by fame of his Books of Poetry, and deſir'd much to know perſonally) that I would lodg with him in my paſſage to *Rome*, adding, that he would wait for me at *Caſe Nuove*, an Inn upon the way, ſubject to his juriſdiction. Whereupon, after I had heard Maſs in a Church near the ſhore, I imbarqu'd with all my people and Goods, and, at night, arriv'd at *Caſe Nuove*, where I found the ſaid Sig: *Franceſco della Valle*, who entertain'd us nobly, and, upon the like deſire which he had of knowing me, we eſtabliſh'd a great and perpetual friendſhip. 11.

March the ſixteenth, I diſpatcht *Horatio* with part of my ſervants and carriage to *Rome*, particularly, with the Coffin of *Sitti Maani*, ordering him to get it into *Rome* ſecretly before the day of my arrival, for preventing all difficulties that might ariſe either from the guards of the Gate, or the Toll-houſe, or otherwiſe: to which purpoſe I alſo writ Letters to Sig^ra *Laura*, with orders what was to be done. I, with the Women, and only two Servants, leaving the reſt of my Goods in charge with the Hoſt, becauſe there wanted Mules to carry them, went with Sig: *Franceſco* to *Sezza*, there to wait for a Coach, which I had writ for to *Rome*. In the Evening, the Prince of *Raſſano Aldobrandino* paſs'd by *Caſe Nuove* towards *Naples*, whither he was ſummon'd with the reſt.

March the twenty ſecond, The Prince of *Salmona Borgheſe*, who was going likewiſe to *Naples*, enter'd *Sezza* with a ſolemn Cavalcade, being met at the foot of the Hills by the Governor, all the Militia of horſe and foot, the Biſhop, and a company of

all the Gentlemen of the Town. Which honour I believe was done him by the procurement of Sig: *Girolamo Muti*, a Servant to the Card. *Borgheſe*, who was ally'd by marriage to many in *Sezze*, and accompani'd him hither. I viſited the ſaid Prince as ſoon as he was alighted, and he expreſs'd much civility to me, and ſatisfaction with my Viſit.

March the twenty third, In the Morning before I was up, the Prince of *Sulmona* ſent Sig: *Baldaſſar Pignatello*, Gentleman of his Chamber, to viſit me, and to bid me Adieu, being he was juſt ready to depart. I dreſs'd my ſelf in haſte, and went to wait upon him before he took horſe, as he did preſently after. In the Evening, *Horatio* return'd to *Sezze*, but without a Coach, for at *Sermoneta*, the people being advertis'd of the Coffin which he carri'd with him, refus'd to let it paſs without particular licence, but (which was worſe) would have it carri'd about the Town. *Horatio* would not put it into the hands of the Prieſts, as they importun'd him, but left it in a handſom chamber in the Inn, under the care of one of my ſervants, and went directly to *Rome*, where he ſtay'd till he had got Licences both from *Sermoneta*, *Velletri*, and *Rome*, for the free carrying of it. And becauſe he knew I wiſht this buſineſs done before I enter'd into *Rome* my ſelf, he brought no Coach, as he might have done, but came with theſe diſpatches to ſee what I intended to do. When I ſaw the Bills were good, and proof againſt all difficulty, I diſpatcht a footman purpoſely to *Rome* for a Coach to carry me thither.

III. *March* the twenty fifth, A Meſſenger whom I ſent to carry the Coffin from *Sermoneta* to *Rome*, arriv'd there, and without being ſeen or ſtay'd by any perſon, conſign'd the ſame to Sig: *Laura*, who plac'd it in my chamber, as I had appointed.

March the twenty ſixth, In the Evening the Coach which was to carry me to *Rome*, arriv'd at *Sezze*, from whence, bidding adieu to Sig: *Franceſco della Valle*, I departed the next day, and by night got to *Velletri*.

March the twenty eighth, Departing from *Velletri*, in the Morning we paſs'd by *Genzano* in ſight of its Lake, which was ſometimes the famous *Lacus Triviæ*; afterwards by *Riccia*, where the Sig: *Savelli* have a goodly Palace. We ſtay'd to dine at *Albano*, beholding *Caſtel Candolfo* afar off, and the place where *Alba longa* ſometimes ſtood. In the Evening we arriv'd at *Rome* as privately as could be, becauſe being a Widower, I was unwilling to admit of the congratulatory meeting which divers intended to me; and going to the Holy Stairs, I there, according to my appointment, enter'd into another Coach, which carri'd us leiſurely through the longeſt Street of *Santa Maria Maggiore*, and about other Streets alſo, till it was more late and dark. At length we enter'd my Houſe by the back-gate, and I preſently caus'd all the doors to be lock'd, to the end the news of my arrival might not bring any to diſturb me before I had ſpoken a little with Sig: *Laura*, as I deſir'd. I was no ſooner enter'd, but

I found

I found Sig: *Franceſco Maria della Riccia*, who waited for me, and with Sig: *Laura* his Mother, did me the favour to dwell in the houſe, as alſo Sig: *Gaſpara Salviano* my Friend. Sig: *Laura*, ſcarce recover'd of a great ſickneſs, which had indanger'd her life whilſt I was at *Naples*, yet walkt down into the Court as well as ſhe could with a ſtaff to receive me there; and accordingly I was receiv'd with a joy ſutable to the great deſire they had of us, and to the long abſence of ſo many years. We aſcended all together, and after ſome converſation amongſt us, and a long diſcourſe between me and Sig: *Laura*, who inform'd me of ſundry things, it being about three hours within night, I ſent to to advertiſe Sig: *Fauſtina Alberina* my Aunt, and alſo the Sig: *Creſcentii*, of my arrival; excuſing my ſelf that I went not in perſon to ſee them, becauſe it was too late. Sig: *Fauſtina* came immediatly to me, and with her my Daughter *Silvia*, who was ſo grown that I did not know her; as alſo Sig: *Antonia Ruggieri*, Mother of Sig: *Tiberio Alberii*, whom likewiſe I did not know at firſt. We ſupt all together very joyfully, and after a long converſation, Sig: *Fauſtina* with her company retir'd home. Sig: *Gaſpare* remain'd with me that night; and, before I went to bed, I caus'd the Coffin of my *Sitti Maani* to be deliver'd to me. Hitherto I have been continually viſited by almoſt all the Nobility of *Rome*, and alſo by many Ladies, Kinred, and Friends, who after ſo many years abſence ſee me again, and receive me a ſtranger and pilgrim in my own Country with exceeding pleaſure. This is an account of what hath occurr'd within the few days ſince my departure from *Naples*, and arrival at *Rome*. At preſent, I am preparing to repay Viſits, and to kiſs the feet of our Lord Pope *Urban* VIII, whereof, and all other occurrences, I ſhall advertiſe you. I kiſs your hands, and humbly ſalute all my Friends. From *Rome*, April 4. 1626.

LETTER XVII.

From *Rome*, July 11. 1626.

HAving begun to go abroad, and to perform the reſpects I ow to all, on the eighth of *April*, I firſt kiſs'd the feet of our Lord Pope *Urban* VIII, who receiv'd and honor'd me with extraordinary courteſie, holding me in diſcourſe with himſelf almoſt an hour about ſeveral things. I was introduc'd by the Privy Stairs by Card. *Magalotti*, who menages almoſt all the affairs of his Holineſs, and diſcours'd with me a long time exceeding courteouſly. I.

April the eleventh being my Birth-day, I dated therewith the Dedicatory Epiſtle of my Treatiſe, *De Regionibus ſubjectis recentiori Perſarum imperio*, which I intended to publiſh; and on the

the nineteenth of the ſame Moneth I preſented to the Pope, *The Information of Georgia* written in our own language, to the end to perſwade him to ſend a Miſſion of Prieſts thither in order to reduce thoſe people to the union of the Roman Church. The Pope was mightily well pleas'd with it, and upon this occaſion I ſpoke to him, and inform'd him of many other buſineſſes.

April the twentieth, *Card. di ſant' Onofrio*, the Pope's Brother, ſent for me to the Palace, and there told me that his Holineſs had made me his Chamberlain of honour; which was a thing I never ſought, nor thought of. I thank'd him, and profeſs'd my ſelf ready to ſerve his Holineſs in this and every thing elſe he ſhould command me.

May the fourth, The Pope having upon my informations ſpoken of the buſineſs of the *Georgians* in the Congregation *de propaganda Fide*, a Decree was made in the ſaid Congregation for ſending thither a Miſſion of Theatine Fathers under the care of F. Don *Pietro Avitabile* of *Meſsina*, who had offer'd himſelf for that purpoſe, and was propos'd by me, which Fathers were injoyn'd to receive inſtruction from me concerning what was fit to be done; in regard his Holineſs had made a great encomium of me in the Congregation, and ordain'd that nothing ſhould be done, either as to this Miſſion of the *Georgians*, or any affairs of the Eaſt, without conſulting of me firſt. Of this Decree, a Copy was ſent me ſubſcrib'd by Sig: *Franceſco Ingoli*, Secretary of the Congregation, which I keep by me: and accordingly I have prepar'd Inſtructions for the ſaid Fathers.

June the fifth, The Enſign-bearer *Caterina d' Arcuſo*, a Biſcainer, being arriv'd at *Rome* the day before from *Spain*, came to my houſe. She was a Laſs between thirty five and forty years old, and had in her Childhood been bred up in a Monaſtery of *Biſcay* her own Country, and, I believe, wore a Nuns Habit when ſhe was grown up. But repenting of this life before ſhe made profeſſion, ſhe went away; and fancying to live like a Man, fled diſguis'd from her Father's Houſe, and went to the Court of *Spain*, where for ſome time ſhe ſerv'd in the Habit of a Page. Afterwards ſhe was minded to go to *Sevil*, and from thence to the Weſt-*Indies*, where at firſt ſhe ſerv'd as a man-ſervant to certain Merchants; but within a little time upon occaſion of a quarrel which befell her, ſhe was fain to fly, and betook her ſelf to the life of a Soldier, being naturally much inclin'd to arms and martial affairs. This courſe ſhe follow'd a great while in thoſe parts, being ingag'd in ſeveral Actions, wherein ſhe always gave good account of her ſelf as a ſoldier; as alſo in ſundry civil quarrels; ſo that ſhe got the repute of a gallant man; but becauſe ſhe wanted a beard, they believ'd and call'd her Eunuch. Among other battels, ſhe was in a dangerous one, wherein her Company being routed, and the Enſign left to the enemies, ſhe effected by her valour, that ſhe ſtay'd her companions flight, re-encourag'd them againſt the enemies, and leading them

them on valorouſly, recover'd the loſt Enſign with her own hand, killing him that had taken it; for which ſervice ſhe remain'd Enſign-bearer of that Company. At length, ſuſpitions ariſing that ſhe was a woman, the matter came to be diſcover'd in a great quarrel which ſhe had, wherein after many proofs of her courage, ſhe was mortally wounded, and to ſave her ſelf from the Court of juſtice which perſecuted her, ſhe was conſtrain'd to put her ſelf into the Biſhop's hands, to whom ſhe confeſs'd the former paſſages of her life, ſaying that ſhe was a Woman, and what ſhe had done was not out of any evil end, but only through an inclination which ſhe had to a military life: and for proof hereof ſhe deſir'd the Biſhop, he would cauſe her to be ſearcht. Which was accordingly done, and the Matrons and Midwives found her a Woman. The Biſhop put her into a Monaſtery; and becauſe 'twas known that ſhe had been a Nun, but doubtful whether ſhe was profeſs'd or not, he kept her there till certainty came from her own Country that ſhe was not: Wherefore being ſet at liberty, and unwilling to become a Nun, but rather inclin'd to a military life, ſhe return'd into *Spain*, where petitioning the King for a reward of her military ſervice, (her caſe being examin'd, as the cuſtom is, in the Councel, and by the way of juſtice) ſhe obtai'd of the King eight hundred Crowns of yearly Revenue, there in the *Indies*, being ſtyl'd in the Patents *L' Alfiere*, or Enſign-bearer, and having liberty given her to live as a man, and to ſerve in the Wars in any of the King's Dominions without moleſtation. Hereupon ſhe came into *Italy*, running ſeveral adventures by the way, to beſeech the Pope for ſome favours in reference to her courſe of life, which by the mediation of many principal Perſons ſhe hath obtain'd. I had heard of her in the Eaſt-*Indies*, whither her fame was arriv'd, and many times deſir'd further information concerning her. Wherefore my friend F. *Roderiga di San Michele*, a Diſcalceated Carmelite, being now arriv'd at *Rome* by the way of *Venice*, many days before me, and acquainted with my deſire, brought her to my houſe; where ſhe hath related to me many ſtrange accidents befallen her in the courſe of her life, of which I here mention only the moſt important and certain, as of an extraordinary perſon in our times. I have ſince brought her into the company of ſeveral Ladies and Cavaliers, whoſe converſation ſhe loves much more then that of women. Sig: *Franceſco Creſcentio*, who is well skill'd in painting, hath drawn her picture with his own hand. She is of a large and portly ſtature for a Woman, and cannot thereby be known for other then a man. Her breaſt is but like a young Girl's, and ſhe told me ſhe had us'd I know not what kind of Remedy to dry it, and make it almoſt plain, which Remedy was a Plaiſter given her by an *Italian*, which at firſt put her to much pain, but afterwards without doing her other hurt, or corroding the fleſh, produc'd the effect ſufficiently well. Her Viſage is not deform'd though not fair, but ſomewhat

what worn with age; and her black ſhort hair, cut after the faſhion of Men with a little lock, as the mode alſo is at this day, repreſents rather an Eunuch then a Woman. She wears Clothes, and a Sword after the Spaniſh manner; and is well truſs'd at the waſte, onely ſhe carries her Head ſomewhat low, and is a little thick ſhoulder'd: In brief, ſhe rather reſembles a weather-beaten Souldier than a fine Amorous Courtier. Nothing but her Hand diſcovers her a Woman; for it is ſome-what plump and fleſhie, although ſtrong and robuſt, and ſhe moves it after a womaniſh manner.

III. *June* the eleventh, After dinner F. Don *Pietro Avitabile* came to viſit me, and to receive inſtruction from me, according to the command of the Congregation, in order to his ſudden Voyage.

June the fourteenth, I viſited the ſaid Father in the Church of S. *Silveſter* at *Montecavallo*, and gave him the ſaid Inſtruction in writing, of which I alſo deliver'd another Copy to the Congregation *De Propaganda Fide*, to the end they might ſupply the Father with many things which I judg'd neceſſary, particularly, with Briefs from the Pope to thoſe Princes, and with Letters of Recommendation to ſuch Ambaſſadors of Catholick Princes as were at *Conſtantinople*, through which he was to paſs, and to others who might help him upon the way.

June the five and twentieth, F. *Avitabile* began his Voyage for *Georgia*, together with one of his Companions, nam'd F. Don *Franceſco Aprile*, intending to take F. Don *Giacomo di Stefano*, and others, at *Meſſina*; five or ſix Fathers being deſign'd for this Miſſion: but, by my advice, they divided into two Companies, becauſe I thought it beſt for the others, either to follow theſe firſt, after they ſhould be advertis'd by them from *Conſtantinople* of the eaſineſs of the paſſage, or elſe take another way. Thoſe that went firſt carri'd his Holineſs's Briefs to the four preſent Georgian Princes, namely, of *Imeriti* or *Baſciaive*, of *Dadian* or *Odiſci*, which is *Mengrelia*, of *Guriel*, and of *Kacheti*. They alſo carry'd Letters from the Congregation to two Metroplitans, to whom becauſe it was not evident that they were Catholicks, but rather ſuſpected Schiſmaticks, it was not convenient for the Pope to write. Sundry fine things they carry'd likewiſe to preſent to the Princes and Metropolitans, and to who-ever elſe it ſhould be needful. Their allowance from the Congregation was five hundred Crowns, as much more being reſerv'd for the other company of Fathers who were to follow; beſides that, they were to collect many Alms for this purpoſe, both of money and things, to preſent at *Rome*, *Naples*, *Meſſina*, and all the way they paſs'd. I took leave of them in the Evening at their own Church, with many embraces, and an appointment that they would continually communicate all Occurrences to me by Letters.

June the eight and twentieth, The Pontifical Veſpers being ended at S. *Peter's*, the Pope in his Cope and Mitre was carry'd from

from the Church in his Chair to the Palace; but before he came out of the Church-Gate, the Spaniſh Ambaſſador, *Count d' Ognate*, (who was arriv'd a few dayes before, in place of the Duke of *Paſtrana*) preſented himſelf according to the cuſtom (for of late years this Ceremony ha's been perform'd on S. *Peter*'s Eve, and not on the Feaſt day it ſelf, as formerly) to give his Holineſs a Gennet for the accuſtom'd Tribute of the Kingdom of *Naples*. But before the Ambaſſador came to the Pope, (near whoſe Chair I ſtood, and ſaw all very well) the Treaſurer of the Chamber came running to his Holineſs, and told him, that the Ambaſſador brought not a Bill of ſo many thouſand Crowns as uſe yearly to be preſented, together with the Gennet. I know not whether they ſaid, it could not be made timely enough, but ſhould be done afterwards; or whether it was made but not ſubſcrib'd, with thoſe Cautions that were requiſite; but, in ſumm, the money was not ready. And although they alledg'd that this hapned through negligence, by reaſon of the new arrival of the Ambaſſador, who was not well inform'd, yet 'twas believ'd, that they deſign'd onely to try whether the Pope would let the buſineſs paſs thus, that ſo by degrees they might introduce a cuſtom of paying no more money hereafter. The Pope, as I conceive, apprehending their drift, preſently anſwer'd, that without a good Bill he would not accept of the Gennet, nor do that prejudice to the Apoſtolical Chamber; wherefore if the Bill were not in order, they ſhould return back with the Gennet, and bring both together the next Morning. The Ambaſſador made ſuit to have the Gennet receiv'd preſently, promiſing that the Bill ſhould be ready ſpeedily. The Pope reply'd, that if Sig: *Marcello Sacchetti*, Brother of Card: *Sachetti*, who kept the publick accounts of the Exchequer, and was then near the Pope, would take ſecurity from the Ambaſſador, he would be contented; but he neither commanded the ſaid Sig: *Marcello* to take it, nor would have him take it for his ſake; but he might do it, if he pleas'd at the Ambaſſadors requeſt. The Spaniards, perceiving there was no other way, preſently deſir'd Sig: *Marcello* to make the ſecurity, which he very readily and courteouſly condeſcended to; and thereupon, by the Pope's Order, made a publick writing in good form, and his Holineſs was contented to receive the Gennet, which the Ambaſſador preſented to him with the uſual Ceremonies. I was willing to relate this paſſage as a thing extraordinary, which hapned in my time and preſence. So I humbly kiſs your Hands. From *Rome*, July 11. 1626.

LETTER XVIII.

From *Rome*, Auguſt 1. 1626.

1. ON Saint *James*'s day, the twenty fifth of *July* laſt paſt, Intending to bury the Body of *Sitti Maani Gioerida* my Wife (which I had brought with me ſo many Voyages) in our Chappel of S. *Paul*, belonging to the Church of *Ara Cœli* in the Capitol; (a place, which beſides being the ancient Sepulchre of my Anceſtors, is, undoubtedly, the Nobleſt, and one of the Holieſt in the world) before I inclos'd it in a Coffin of Lead which I had prepar'd, I reſolv'd to open the innermoſt wooden Coffin, that I might ſee how it was after ſo many years. Accordingly I open'd the ſame in the preſence of Sig^ra *Laura Gaetana* my Couſin, *Silvia* my Daughter, Sig^ra *Maria*, and all the Women of the Houſe. I found that the fleſh of the Head, which I could perceive at a rent of the Linnen which cover'd it, was wholly conſum'd, nothing remaining but the bone; at which I wonder'd not, becauſe the brain not being taken out of the ſkull at firſt, thence proceeded the cauſe of this conſumption. The reſt of the Body ſeem'd better preſerv'd; but becauſe the Face was no longer to be ſeen, I would not unfold the Linnen to ſee further. That dry Herb where-with I had firſt fill'd the vacuities of the Coffin was ſtill intire; and ſo alſo was the *Amba*, or *Manga*-wood of the Coffin, and the pieces of Linnen-Cloth glu'd upon the Commiſſures thereof. Having nail'd up this innermoſt Coffin of *Amba* as it was at firſt, inſtead of putting the ſame into the other outward wooden Coffin in which it came from *Malta* to *Rome*, I inclos'd it in a leaden one which I caus'd to be well ſoder'd, and upon a large Plate faſtned near the feet, I caus'd this Epitaph to be engraven at the foot of a great erected Croſs,

MAANI GIOERIDÆ HEROINÆ
PRÆSTANTISSIMÆ
PETRI DE VALLE PERINI UXORIS
MORTALES EXUVIÆ.

Having thus prepar'd all things, late in the Evening, I caus'd it to be carry'd ſecretly to *Ara Cœli*, having firſt obtain'd leave of Card. *Melino*, the Pope's Vicar for that purpoſe; and it was accompany'd thither by Sig: *Gaſparo Albertino* my Friend, *Horatio* the Steward of my Houſe, and others of my familiar acquaintance; whilſt I, with Sig^ra *Maria*, and my Daughter *Silvia*, waited in the Church. When it was come, I lay'd it in the Vault on the left hand of the Altar as you enter into the Chappel, where lye alſo my Father, my Mother, my Uncles, and almoſt all

all my Relations. I deſcended my ſelf into the Tomb, together with Sig^ra *Maria* who was willing likewiſe to pay this laſt Office, and with help of the Fryers and Sextons plac'd it there with my own hands. After which, cauſing the Vault to be clos'd up, I took leave of the Fryers, giving them ſome Alms of Money and Torches. Beſides the perſons above-mention'd, there were preſent at this action, *Madonna Guilia Vogli* a *Bolonneſe*, ſervant to Sig: *Laura*, *Eugenia* the Indian Maid, *Michel* an Indian man, *Ibrahim Abdiſciva* a Syrian, *Gio: Robeh* a Chaldean, with others of my ſervants and familiars; beſides the F. Guardian. This laſt Office of Piety which remain'd, I have pay'd to the mortal reliques of my dear Conſort *Sitti Maani*; yet it is not the laſt that I perform to her better and immortal part, which I accompany with ſuffrages; neither have I abandon'd thoſe in the Tomb, but depoſited them, intending (when it ſhall pleaſe God) to leave my own aſhes lay'd in the ſame place, and to riſe again with her.

Now from this meditation of death, let us paſs (Sig: *Mario*) to a Remarkable, which occurrs to me of a very long life.

July the ſeven and twentieth, Being the Feaſt of S. *Pantaleo*, in the Church of the Fathers *Della Scuole Pie*, I went to ſee F. *Gaſpare Dragonetti*, who hath liv'd in the ſaid Schools ever ſince the year 1600, and although now a hundred and fifteen years old and more, (as appears by the Dimiſſory, Letters at his Ordination, and the writings of a Canonſhip which he hath had ever ſince the ſame was conferr'd upon him, which was in the year 1530 or 1531, and were ſeen when he entred into the pious Schools) nevertheleſs is ſound and luſty, and not onely ſees without Spectacles, and hath his Teeth good, but labors daily in teaching Children the Grammar in thoſe Schools; which profeſſion he told he, he hath exercis'd publickly above ſixty years, and before the Jeſuits began the ſame in *Rome*; who, he ſaith, when they came firſt to *Rome*, he remembers liv'd in a very mean and ſmall Houſe, and ſent their novices to learn Grammar in his School. Before he read Grammar at *Rome*, he had read it many years in *Sicily* in the City of *Lenoni*, where he was born; his Father being of *Calabria*, and having retir'd thither I know not upon what occaſion. In *Sicily*, he told me, he remember'd *Giovanni de Vega*, who was the firſt Vice-Roy under *Charles* V; and he very well remember'd the firſt time that the Turks upon the ſollicitation of *Francis* the *French* King came to infeſt thoſe Coaſts: Moreover, he remember'd when *Tripoli* was loſt, long before the loſs of *Goletta* and *Tunis*; with ſeveral other things ſufficiently ancient for the age of one man. The Grammar which he had alwayes read, and ſtill reads to his Scholars, is that of *Nebriſſenſis*, which he approves for the beſt of all; and by his Diſcourſe with me about Grammatical Points, he ſeems to me exactly ſkill'd therein. He told me, he

had many Writings and Grammatical Lectures of his own, curious, and, I believe, very profitable, as proceeding from a Perſon ſo much experienc'd; but hitherto he hath not printed any thing. *Emanuel Alvarez*, and many other Modern Grammarians acknowledg themſelves his Scholars: He is a Man of a good and reverend Aſpect, cheerful, and of a good Complexion; his Beard is white and large, and his Stature is of the middle ſort. It being a rare thing in our dayes to ſee a Man of ſo long and healthy an Age, I thought it not amiſs to give you this Relation. And ſo wiſhing you the years of this new Sicilian *Neſtor*, I heartily kiſs your Hands. From *Rome*, *Auguſt* the firſt, 1626.

FINIS.

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A VOYAGE TO East-India.

WITH

A Deſcription of the large Territories under the ſubjection of the Great *MOGOL.*

APologies do more queſtion than ſtrengthen Truth, which Truth hath ſuch power in prevailing, that ſhe doth not know, and much leſs needs, the uſe of Preface or words of Perſwaſion to get her credit; for though ſhe appear ſimple and naked unto open view, yet dares ſhe encunnter with armed falſhood, and is ſure at laſt to overcome; which Truth being the beſt ornament of this enſuing Diſcourſe, looks to be credited, in what is here faithfully related.

So to make a re-entry upon a long-ſince finiſhed Voyage; The third of *February* 1615. our Fleet conſiſting of ſix good Ships, three great, *viz.* the *Charles*, Admiral of that Company, then a New-built goodly Ship of a Thouſand Tuns, (in which I ſayled;) the *Unicorn* a new Ship likewiſe, and almoſt of as great a burden; the *James*, a great Ship too; Three leſſer, *viz.* the *Globe*, the *Swan*, the *Roſe*, (all under the Command of Captain *Benjamin Joſeph*) fell down from *Graves*-end into *Tilbury*-Hope, where we continued till the eighth day following, when we weighed Anchor, and by a Slow, that we might have the ſafer paſſage, the twelfth came into the *Downs*, where an adverſe wind forced our abode till the ninth of *March*, on which day it pleaſed God to ſend us, what we had much deſired, a North-Eaſt wind, which made us leave that weary Road, and ſet ſail for *Eaſt-India*; and the eleventh about night, we were in the

the height of the *Lizard* in *Cornwall*, and, that day, for that time, took our laſt ſight of our Country.

This wind was favourable to us till the ſixteenth day at night, at which time a moſt fearful ſtorm met us, we being then in the Bay of *Portugal*, whoſe violence continued five whole days and nights; and that Tempeſt was the moſt lively and real Comment, that ever I obſerved, on that place recorded in *Pſalm* 107. 23.

The twenty eighth day, We had ſight of the Grand *Canaries*, and of that Mountain in the Iſland of *Teneriffa*, commonly called the *Peak*.

This over-grown riſe of Earth, is in ſhape like to a Pyramis or Sugar-loaf, circled, and wrapt about with many wreaths of clouds, which encompaſs it by ſeveral diſtances; as firſt earth, then clouds, above which the earth appears again, then clouds again, then earth; the top of it being of ſuch an immenſe height, that it may be as truly ſaid of this, as *Virgil. Eclog.* 5. writes of *Olympus*.

Candidus inſuetum miratur limen Olympi,
Sub pedibuſq; videt nubes, & ſidera--- .

So beautiful, it Heavens unwonted ſpires,
And Clouds, and Stars under its feet admires.

This *Peak* of *Teneriffa*, in a clear day, may be ſeen (if the Mariners report truth) more than forty leagues at Sea. Theſe Iſlands lie twenty eight Degrees of North-Latitude.

The one and thirtieth, being Eaſter-day, We paſſed under the Tropick of *Cancer*. And the ſeventh of *April*, the Sun was in its *Zenith* or *Vertical*, at Noon-day directly over our heads, which we found by this infallible Demonſtration made by a ſlender knife, or long Needle, ſet upright, which did caſt no ſhadow. The Sun in this courſe like the Equinoctial, divides the Globe of the Heavens in two equal parts; and in this Motion ariſeth ſo directly or upright, that there is but a very little time 'twixt the darkneſs and the appearance of the body of the Sun in the morning; for 'tis dark immediatly before the Sun then appears; and ſo 'tis in the Evening preſently after the Sun hath left the Hemiſphere. Here we were becalmed fourteen days, enduring extream heat.

April the ſixteenth we met with winds, (we being then againſt, and not far from the Coaſts of *Africa*) which the Mariners call the *Turnadoes*; very ſtrange Guſts indeed, like thoſe in *Æſchylus*, on the ſhore *Æſc.* προμηθ: Δεσμωτ: (*ad finem.*)

Thoſe ſelf-oppoſing blaſts we there had, were ſo variable and uncertain, that ſometimes within the ſpace of one hour, all the thirty two ſeveral winds, (which are obſerved in ſo many points of the Compaſs) will blow, ſo that if there be many Ships in company, you may obſerve them all to ſail ſo many ſeveral ways, and

and every one of them ſeem to go directly before the wind. Now that it ſhould be ſo here, and not known ſo to be in any part of the world beſide I ever heard of (if not in thoſe winds, which they ſay are ſometimes ſold by the *Lapland*-Witches) I can give no reaſon for it, unleſs Satan (who is moſt Tyrannical where he is moſt obeyed) that Prince of the Air ſeems to rule more here, than he doth in other parts. And moſt certain it is that he rules very much in the Inhabitants on that Main, the poor, ignorant, and moſt miſerable Negroes, born for ſale, ſlavery, and ſlaughter. Theſe ſtrange Guſts were accompanied with much Thunder and Lightning, and with extream rain, ſo noiſom, that it made their clothes who ſtir'd much in it, preſently to ſtink upon their backs; the water likewiſe of thoſe ſlimy, unwholſom, hot, and unſavoury ſhowrs, whereſoever it ſtood, would preſently bring forth many little offenſive Creatures. Theſe Turnadoes met with us, when we were about twelve Degrees of North-Latitude, and kept us company ere they quitted us two Degrees Southward of the Equinoctial, under which we paſſed the twenty eighth of *April*.

The nineteenth of *May* being Whitſunday, We paſſed the Tropick of *Capricorn*, ſo that we were ſeven weeks compleat under the *Torrid Zone*.

Between the Tropicks we ſaw (almoſt every day) different kinds of fiſhes, in greater abundance than elſe-where, as the great *Leviathan, whom God hath made to take his paſtime in the Sea*; *Granpiſces*, or leſſer Whales; *Sharks*, *Turtles* or *Tortoiſes*, *Dolphins*, *Bonitoes*, *Albicores*, *Porpiſces*, *Flying fiſhes*, with many others. Some Whales we ſaw of an exceeding greatneſs, who in calm weather often ariſe and ſhew themſelves on the top of the water, where they appear like unto great Rocks, in their riſe ſpouting up into the Air with noiſe, a great quantity of water, which falls down again about them like a ſhowre. The Whale may well challenge the Principality of the Sea, yet I ſuppoſe that he hath many enemies in this his large Dominion; for inſtance, a little long Fiſh called a Threſher, often encounters with him; who by his agility vexeth him as much in the Sea, as a little Bee in Summer, doth a great Beaſt on the ſhore.

The *Shark* hath not this name for nothing; for he will make a morſel of any thing he can catch, maſter, and devour. Theſe *Sharks* are moſt ravenous fiſhes; for I have many times obſerved, that when they have been ſwimming about our Ships (as oftentimes they do) and we have caſt over-board an iron hook made ſtrong for this purpoſe, faſtned to a rope ſtrong like it, baited with a piece of beef of five pounds weight, this bait hath been preſently taken by one of them; and if by chance the weight of the fiſh, thus taken, in haling him up, hath broken out the hook's hold, not well faſtned (as ſometimes it did) ſo that he fell again into the Sea, he would preſently bite at another Bait, and ſo bite till he was taken. This Sea-ſhark is a Fiſh as bad in eating,

ing, as he is in quality, a very moiſt watery fiſh; yet eaten at Sea (becauſe any freſh thing will there down) but no good food. This Fiſh turns himſelf on his back to take his prey; by which he gives warning to many other little fiſhes, who ever ſwim about him, to avoid his ſwollow. Thoſe Fiſhes that thus keep him company, are called by the Mariners, *Pilot-fiſhes*, who always ſhape their courſe the ſame way the Shark takes, and by conſequence (nature having made them ſo wary) he becomes their guard, not his food. And there are other fiſhes too they call *Sucking-fiſh*, that ſtick as cloſe to the body of the Shark, as a Tike on the ſhore doth to the body of a Beaſt, and ſo receive their nouriſhment from him: and he muſt be contented; for, while he is ſwimming up and down, he cannot poſſibly free himſelf of them. Many of theſe Sharks grow to a very large greatneſs; they have a broad round head, in which are three rows of teeth very ſtrong and ſharp, by which they are able to take off the leg of a man at one bite, as ſome have found by woful experience, while they have been careleſly ſwimming in theſe hot Seas, where theſe Sharks moſt uſe; and certainly, were they as nimble as they are miſchievous, would do very much hurt.

The *Turtle* or *Tortoiſe*, is one of thoſe creatures we call *Amphibia*, that lives ſometimes in the Sea, and ſometimes on the Shore; he is marvellouſly fortified by Nature, dwelling (as it were) continually under a ſtrong roof, which moves with him, and covers (when he will) his whole body; therefore *Teſtudo*, which ſignifies a Tortoiſe, ſignifies alſo the roof or vault of an houſe, which covers all within it. Thoſe concave backs (like bucklers, but of an Oval ſhape) that cover theſe creatures, are many of them ſo exceeding ſtrong, that they will bear off the weight of a Cart-wheel. Theſe Tortoiſes increaſe by eggs (as I have been often told) are very good to eat, the ſubſtance within them (whether you will call it fleſh or fiſh) firſt boyled, and after minced with butter, taſtes like buttered Veal. Their ſhell makes (as is very commonly known) excellent good Combs, Cups, or Boxes, and further it is uſed by them in *Eaſt-India*, to make or adorn little or great Cabinets.

The Dolphin is a fiſh called, for his ſwiftneſs, The Arrow of the Sea, differing in this one particular, from all other fiſhes I ever obſerved, in that he hath many little teeth upon the top of his tongue; He is very pleaſing to the eye, ſmell, and taſte; of a changeable colour, finn'd like a Roach, covered with many ſmall ſcales, having a freſh delightſom ſcent above other fiſhes, and in taſte as good as any; theſe Dolphins are wont often to follow our ſhips, not ſo much I think for the love they bear unto man, (as ſome write,) as to feed themſelves with what they find caſt over-board: whence it comes to paſs, that many times they feed us; for when they ſwim cloſe to our ſhips, we often ſtrike them with a broad inſtrument, full of barbs, called an Harping-iron, faſtned to a rope, by which we hale them in; This Dolphin may

be

be a fit Emblem of an ill race of people, who under ſweet countenances, carry ſharp tongues.

Bonitoes and *Albicores*, are in colour, ſhape, and taſte, much like unto Mackrels, and as good fiſh as they, but they grow to be very exceeding large.

The *Porpiſces* or *Hogfiſh*, are like the former, very large and great, but better to look upon than to taſte; they uſually appear at Sea in very great ſholes or companies, and are (as if they came of the race of the *Gadaren* Swine, that ran violently into the Sea) very ſwift in their motion, and like a company marching in rank and file; They leap or mount very nimbly over the waves, and ſo down and up again, making a melancholy noiſe, when they are above the water. Theſe are uſually, when they thus appear, certain preſagers of very foul weather.

The *Flying fiſhes* have skinny wings like unto Bats, but larger; they are ſtiffned and ſtrengthned with many little bones, ſuch as are in the back-fins of Pearches, by which they fly but a little way at a time; they have ſmall bodies like unto Pilchers, and appear when they fly, in marvellous great companies, and ſome of them often fly into our ſhips, by which we have taſted that they are excellent good fiſh. Of all other, theſe flying Fiſhes live the moſt miſerable lives: for being in the water, the Dolphins, Bonitoes, Albicores, and Porpiſces, chaſe, perſecute, and take them, and when they would eſcape by their flight, are oftentimes caught by ravenous Fowls, ſomewhat like our Kites, which hover over the water. Theſe flying Fiſhes are like men profeſſing two Trades, and thrive at neither.

The twelfth of *June* early in the morning, We eſpied our long wiſhed for Harbour the Bay of *Souldania*, about twelve leagues ſhort of the Cape of good Hope, where we came happily to an Anchor that fore-noon. In which Bay we found a *Dutch*-ſhip bound for *Bantam*, which had taken in her courſe, and brought thither, a ſmall *Portugal* bound to *Angola*, a Colony belonging to the *Portugals*, lying in the skirts of *Africa*, about ten degrees South of the Line; in which ſmall Ship amongſt many rich Commodities (as we heard) to the value of five or ſix thouſand pounds ſterling, there were ten *Portugal* Virgins (as they call'd themſelves) ſent to that Colony, I ſuppoſe for Husbands. The young women were well-favoured, and well clad in ſilks; but ſuch were the courteſies of theſe *Dutch* men towards them, as that they took not only away all the goods, Artillery, and good proviſions of their Ship, but they rob'd theſe poor captive Maidens of all their apparel, (which they moſt ſadly complained of) to one poor ſuit (and I ſuppoſe of their honour too, if they brought it with them) then giving them water for their wine, and a very ſcant proportion of all other proviſions, turn'd them with their unarm'd, leakie, and ill-man'd ſhip, to the mercy of the Seas, the twentieth day following.

This Bay of *Souldania* lyeth in 34 degrees and half of South

Latitude in a ſweet Climate, full of fragrant Herbs (which the ſoyl produceth of its ſelf) pleaſing to the ſenſe, where our ſhips companies, when they have often-times there arrived with very weak and feeble bodies, uſually by that Sea-diſeaſe the Scurvy; in which diſeaſe (I ſhall obſerve by the way) if any that have it be not too much over-gone with it, aſſoon as he comes to enjoy the freſh ayr on any ſhore, with freſh water, and freſh food, he will preſently recover; but if this diſeaſe have over-much prevailed on him, immediately after he ſets his foot on ſhore he uſually dyes. I ſay our people when they have come hither with very crazie bodies, have often found here much good refreſhing; for beſides a moſt delectable brook of pure good water, ariſing hard by out of a mighty Hill, (call'd, for its form, The Table, cloſe by which there is another Hill, which ariſeth exceeding high like a Pyramis, and called by Paſſengers the Sugar-loaf) there are good ſtore of Cattell, as little Beeves, called by the barbarous Inhabitants, Boos; and Sheep which they call Baas, who bear a ſhort coarſe hairy wool, and, I conceive, are never ſhorn. Theſe Boos and Baas, (as they call them) were formerly bought in great plenty, for ſmall quantities of Kettle-braſs, and Iron-Hoops, taken off our Empty Caſks; (which are all for this long Voyage hoop'd with Iron.) Theſe Salvages had their Cattell which we bought of them, at a very great Command: for with a call they would preſently run to them, and when they had ſold any one of their Bullocks to us, for a little inconſiderate piece of braſs, if we did not preſently knock him down, they would by the ſame call, make the poor creature break from us, and run unto them again; and then there was no getting them out of their hands but by giving them more braſs: and by this trick, now and then, they ſold the ſame beaſt unto us, two or three times; and if they had thus ſold him more often, he had been a good penny-worth; how ever in this we might obſerve, the covetouſneſs and deceit of this brutiſh people. Here ye muſt know, that this people of all metals ſeem to love Braſs, I think (as you may gheſs afterward) for the rankneſs of its ſmell; with which they make great Rings to wear about their Wriſts; yea, ſo taken are they with this baſe metal, that if a man lay down before them a piece of Gold worth two pounds ſterling, and a piece of braſs worth two pence, they will leave the Gold and take the braſs. On this ſhore there likewiſe are found excellent good, though ſmall Roots for Salads, which the ſoyl brings forth without huſbanding. And in the head of the Bay, may be taken with nets great ſtore of fair fat Mullets, of which we took abundance.

This remoteſt part of *Africa* is very mountainous, over-run with wild beaſts, as Lions, Tygers, Wolves, and many other beaſts of prey, which in the ſilent night diſcover themſelves by their noyſe and roaring. To the Teeth and Jaws of which cruel Beaſts, the Natives here expoſe their old people; if death

prevent

prevent it not, when once they grow very old and troubleſom, laying them forth in ſome open place in the dark night, *When the wild beaſts* (as *David* obſervs, *Pſal.* 104. 20, 21.) *do creep forth, and the young lions roar after their prey.* One miſerable poor old wretch was thus expoſed when we there, who by his pitiful cries, was diſcovered by our Court of Guard, there on ſhore, and not far off from him and by them relieved and delivered for that preſent time, out of the jaws of Death; And we asking *Cooree* one of the Natives (whoſe Story you ſhall have by and by) why they did ſo, he told us, It was their cuſtom, when their people had lived ſo long, that they knew not what to do with them, thus to be rid of them.

We ſaw in this Bay of *Souldania* many Whales, and about the ſhore divers party-coloured Fowls; And here are Oſtriches to be ſeen. For the ſoil about the Bay; it ſeems to be very good, but the Sun ſhines not upon a people in the whole world, more barbarous than thoſe which poſſeſs it; Beaſts in the skins of men, rather than men in the skins of beaſts, as may appear by their ignorance, habit, language, diet, with othet things, which make them moſt brutiſh.

Firſt for God, the great God of Heaven and Earth, whom generally all the people in the World, Heathen as well as Chriſtians do confeſs, they (as this *Cooree* told us) acknowledg none. For their ſpeech, it ſeemed to us an inarticulate noiſe rather than Language, like the clucking of Hens, or gabling of Turkies; and thus making a very ſtrange confuſed noiſe, when they walk here or there: if there be two, or three, or five, or ten, or twenty, or very many more in company, it is their manner to walk in rank one after the other, in ſmall paths they have made by their thus walking; as Kine in Summer many times do, when they come home to the Pail; or as Wild-geeſe who fly in ranks, and as they fly make a noiſe; ſo theſe walking together thus gabble from the firſt to the laſt in company, as if all ſpake, but none anſwered. Their Habits are their ſheeps-ſkins undreſt, thonged together, which cover their bodies to the middle, with a little flap of the ſame skin tied before them, being naked downward; and when 'tis cold, keep the woolly, when hotter weather, the fleſhy ſide of thoſe skins next to their bodies. Their Ornaments and Jewels, Bullocks, or Sheeps-guts full of excrement, about their necks; and therefore when we bought their Cattel, they would take (and we were content they ſhould) their skins, guts, and garbage, which plentifully furniſhed them with that rich attire, and gay ornaments; and when they were hungry, they would ſit down upon ſome hillock, firſt ſhaking out ſome of that filthy pudding out of the guts they wore about their necks, then bowing and bringing their mouths to their hands, almoſt as low as their knees, like hungry dogs would gnaw, and eat the raw guts, when you may conceive their mouths full of ſweet green ſauce. The women as the men are thus adorned, thus habited,

and thus dieted, only they wear more about their lower parts than the men. And (by the way) theſe carry their ſucking Infants under their skins upon their backs, and their breaſts hanging down like Bag-pipes, they put up with their hands to their children, that they may ſuck them over their ſhoulders. Both Sexes make coverings for their heads like to ſkull-caps, with Cow-dung, and ſuch-like filth, mingled with a little ſtinking greaſe, with which they likewiſe beſmear their faces, which makes their company unſufferable, if they get the wind of you. I obſerv'd, that ſome of the reſt of their dyet was agreeable to the former; for they would eat any reffuſe thing, as rotten and mouldy Biſkets, which we have given them, fit indeed for nothing but to be caſt away; yea, they will eat that which a ravenous Dog in *England* will refuſe. I once took notice of a Couple of them, who had found on the neighbouring ſhore a large piece of a dead fiſh the Sea had caſt up, which did moſt ſufficiently ſtink; they preſently made a little fire with dry Cowdung, and with this they warm'd it, and then they eat it, with as much ſeeming appetite, as an hungry man with us would feed upon a very choice and ſavoury diſh, which makes me almoſt to believe, that thoſe wretched creatures have but three ſenſes, wanting the benefit both of Smelling and Taſting. They lodge upon the earth in Hovels, ſo ill-covered that they keep not out the weather, made like to thoſe we call Summer-houſes, with boughs and ſticks.

Theſe Brutes devote themſelves to idleneſs; for they neither dig nor ſpin. For their ſtature and making, they are very ſtreight, and well limb'd, though not very tall, but in their faces very ill-favoured, for the noſes of moſt of them are flat. They have little or no beard; the hair on their heads ſhort, black, and curled; their skins very tawny; ſwift they are of foot, and will throw Darts, and ſhoot Arrows, which are their weapons, very dangerouſly.

But I ſhall here inſert a ſhort Story: About three years before I went to *India*, it happened, that one of the Company-ſhips returning thence, and arriving at this Harbour, after a little ſtay, when ſhe was ready to ſet ſail for *England*, and having then two of theſe Salvages aboard, her Commander reſolv'd to bring them both home with him, thinking that when they had got ſome *Engliſh* here, they might diſcover ſomething of their Country which we could not know before. Theſe poor wretches being thus brought away, very much againſt both their minds, one of them (meerly out of extream ſullenneſs, though he was very well uſed) died ſhortly after they put to Sea, the other, who call'd himſelf *Cooree* (whom I mentioned before) lived, and was brought to *London*, and there kept, for the ſpace of ſix months, in Sir *Thomas Smith*'s houſe (then Governour of the *Eaſt-India* Company) where he had good diet, good clothes, good lodging, with all other fitting accommodations; now one would think that this wretch might have conceived his preſent, compa-

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red with his former condition, an Heaven upon earth; but he did not ſo, though he had to his good entertainment made for him a Chain of bright Braſs, an Armour, Breaſt, Back, and Head-piece, with a Buckler all of Braſs, his beloved Metal; yet all this contented him not; for never any ſeemed to be more weary of ill uſage, than he was of Courteſies; none ever more deſirous to return home to his Countrey than he: For when he had learned a little of our Language, he would daily lie upon the ground, and cry very often thus in broken Engliſh, *Cooree home go, Souldania go, home go*; And not long after, when he had his deſire, and was returned home, he had no ſooner ſet footing on his own ſhore, but preſently he threw away his *Clothes*, his *Linnen*, with all other *Covering*, and got his ſheeps skins upon his back, guts about his neck, and ſuch a perfum'd Cap (as before we named) upon his head; by whom that Proverb mentioned, 2 Pet 2. 22. was literally fulfill'd, *Canis ad vomitum*; *The dog is return'd to his vomit, and the ſwine to his wallowing in the mire.*

After this fellow was returned, it made the Natives moſt ſhie of us when we arrived there; for though they would come about us in great Companies when we were new come thither, yet three or four days before they conceiv'd we would depart thence, there was not one of them to be ſeen, fearing belike we would have dealt with ſome more of them, as formerly we had done with *Cooree*. But it had been well if he had not ſeen *England*; for as he diſcovered nothing to us, ſo certainly when he came home, he told his Country-men (having doubtleſs obſerved ſo much here) that *Braſs* was but a baſe and cheap commodity in *England*, and happily we had ſo well ſtored them with that metal before, that we had never after ſuch a free Exchange of our Braſs and Iron for their Cattel. It was here that I asked *Cooree* who was their God? he lifting up his hands anſwered thus, in his bad Engliſh, *England God, great God; Souldania no God.*

In the year 1614. Ten Engliſh men having received the ſentence of death for their ſeveral crimes at the Seſſions houſe in the Old-Baily at *London*, had their Execution reſpited by the intreaty of the *Eaſt-India* Merchants, upon condition that they ſhould be all baniſhed to this place, to the end (if they could find any peaceable abode there) they might diſcover ſomething advantagious to their Trade; And this was accordingly done. But two of them when they came thither were taken thence, and carried on the Voyage. One whoſe ſirname was *Duffield*, by Sir *Thomas Row*, that year ſent Embaſſadour to the Great *Mogol*; that fellow thus redeemed from a moſt ſad Baniſhment, was afterward brought back again into *England* by that noble Gentleman, and here being intruſted by him, ſtole ſome of his Plate, and ran away: Another was carried on the Voyage likewiſe, but what became of him afterward, I know not. So that there remained eight which were there left with ſome Ammunition, and Victual, with a ſmall Boat to carry them to and from a very little

little uninhabited Iſland lying in the very mouth of that Bay, a place for their retreat and ſafety from the Natives on the Main. The Iſland called *Pen-guin Iſland*, probably ſo named at firſt by ſome Welſh-man, in whoſe Language *Pen-guin* ſignifies a white head; and there are many great lazy fowls upon, and about, this Iſland, with great cole-black bodies, and very white heads, called *Penguins*. The chief man of the eight there left, was ſirnamed *Croſs*, who took the Name upon him of Captain *Croſs*; He was formerly Yeoman of the Guard unto King *James*; but having had his Hand in Blood twice or thrice, by men ſlain by him in ſeveral Duels, and now being condemned to die with the reſt, upon very great ſute made for him, he was hither baniſhed with them; whither the *Juſtice* of Almighty God was diſpatched after him, as it were in a *Whirlwind*, and followed him cloſe at the very heels, and overtook him, and left him not till he had pay'd dear for that blood he had formerly ſpilt. This *Croſs* was a very ſtout, and a very reſolute man, who quarrelling with, and abuſing the Natives, and engaging himſelf far amongſt them, immediately after himſelf with the reſt were left in that place, many of theſe Salvages being got together, fell upon him, and with their darts thrown, and arrows ſhot at him, ſtuck his body ſo full of them, as if he had been larded with darts and arrows, making him look like the figure of the man in the *Almanack*, that ſeems to be wounded in every part; or like that man deſcribed by *Lucan*, *Totum pro vulnere corpus*, who was All-wound, where *blood touched blood*. The retaliations of the Lord are ſure and juſt; He that is Mercy it ſelf, abhorrs Cruelty above all other ſins; He cannot endure that one man ſhould devour another, as the *Beaſts* of the Field, *Birds* of the Air, *Fiſhes* of the Sea do; and therefore uſually ſhews, exemplary, ſignal revenges for that ſin of Blood, ſelling it at a dear rate unto them that ſhead it. Every ſin hath a tongue, but that of Blood, out-cryes and drowns the reſt; Blood being a clamorous and a reſtleſs ſuter, whoſe mouth will not be ſtopt till it receive an Anſwer, as it did here. The other ſeven, the reſt of theſe miſerable *Banditi*, who were there with *Croſs*, recovered their Boat, and got off the ſhore, without any great hurt; and ſo rowing to their Iſland, the waves running high, they ſplit their boat at their landing, which engaged them to keep in that place, they having now no poſſible means left to ſtir thence. And, which made their condition while they were in it moſt extremely miſerable, it is a place wherein grows never a Tree,, neither for ſuſtenance or ſhelter, or ſhade, nor any thing beſide (I ever heard of) to help ſuſtein Nature; a place that hath never a drop of freſh water in it, but what the ſhowrs leave in the holes of the rocks. And beſides all this, there are very great number of Snakes in that Iſland (as I have been told by many that have been upon it) ſo many of thoſe venemous worms, that a man cannot tread ſafely in the long graſs which grows in it, for fear of them; And all theſe put together

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muſt needs make that place beyond meaſure uncomfortable to theſe moſt wretched men. To this may be added their want of proviſion, having nothing but dry Biſket, and no great quantity of that; ſo that they lived with hungry bellies, without any place fit for repoſe, without any quiet reſt, for they could not chooſe but ſleep in fear continually; And what outward condition could make men more miſerable than this? Yet notwithſtanding all they ſuffered, theſe ſeven vile wretches all liv'd to be made examples afterward of Divine Juſtice. For after they had continued in, and endured this ſad place, for the ſpace of five or ſix moneths, and they were grown all even almoſt mad, by reaſon of their ſeveral preſſing wants and extremities; it pleaſed God by providence, to bring an Engliſh Ship into that road, returning for *England*; four of theſe ſeven men being impatient of any more hours ſtay there, immediately after that Ship was come in, made a *Float* with the ruins of their ſplit boat, which they had ſaved together, and with other wood which they had gotten thither, and with ravel'd and untwiſted boat-ropes, faſtned as well as they could all together (for there are no ſuch ſudden Teachers and Inſtructers as Extremities are.) Theſe four got upon the *Float*, which they had thus prepared, and poizing it as well they could by their ſeveral weight, hoped by the benefit of their Oars, and ſtrength of the Tyde (that then ran quick toward the Ship newly arrived) they might recover it; but this their expectation failed them: for it being late in the day when they made this attempt, and they not diſcovered by the Ship, which then road a good way up in the Bay, before they could come up near unto her, the Tyde return'd, and ſo carry'd them back into the main Sea, where they all periſhed miſerably. The day following, the Ship ſent a boat to the Iſland, which took thoſe three yet ſurviving into her, as the other four might have been, if they could but have exerciſed their patience for one night longer. Theſe ſurvivers came aboard the Ship, related all that had befallen to their fellows; but theſe three, notwithſtanding all their former miſeries, when they were taken into the Ship, behaved themſelves ſo lewdly as they returned home-wards, that they were very often put into the *Bilbowes*, or Ship-ſtocks, in the way returning; and otherwiſe many times puniſhed for their great and ſeveral miſdemeanors: At laſt the Ship being ſafely returned into the *Downs*, ſhe had not been there at an Anchor above 3. hours, but theſe three *Villains* got on ſhore, and they had not been aſhore above three hours, but they took a *Purſe*, and a very few hours after were apprehended and all taken for that Fact, and ſuddenly after that, their very foul ſtory being related to the *Lord Chief Juſtice*, and they looked upon as men altogether incorrigible, and uncapable of amendment by leſſer corrections, by his ſpecial Warrant were executed upon their former Condemnation (for which they were baniſhed not to return hither again, but never pardoned) near

Sandwich

Sandwich in *Kent*, where they committed the Robbery. From whoſe example we may learn, that it is not in the power of any affliction, how heavy ſoever it light, and how long ſoever it lie, if it be not ſanctified, to do any man good. That when the rod is upon a man, if he be not *taught* as well as *chaſtned*, all the ſtripes beſtowed on him are caſt away. A man might have hoped that theſe wretched fellows had been long enough in the fire to have *purged away their droſs*. But afflictions, like fire, harden as well as ſoften; and Experience teaches us, that the winds and waves though they beat with their greateſt violence upon the Rocks, yet leave them as they found them unmoveable; It being a moſt tryed Truth recorded by *Solomon*, *Prov.*27.22. that, *Bray or beat a fool in a morter, he will not leave his fooliſhneſs*; But as he was put in, ſo will he come out a fool.

The year following we carried three more condemned perſons to be left in this place, but they hearing of the ill ſucceſs of their Predeceſſors, and that it was very unlikely for them to find any ſafe footing here, when we were ready to depart thence, and to leave them on the ſhore, they all came and preſented themſelves on their knees, with many tears in their Eyes unto our chief Commander Captain *Joſeph*, moſt humbly beſeeching him, that he would give Order that they might be *hanged* before he departed, in that *place*, which they much rather choſe, than to be there left; we thought it was a very ſad ſight to behold three men in ſuch a condition, that made them eſteem *hanging to be mercy*. Our Commander told them, that he had no Commiſſion to execute them, but to leave them there, and ſo he muſt do. And ſo he believed he had done; but our fifth Ship the *Swan* ſtaying in this place after us a day or two, took theſe poor men into her, and then took her courſe for *Bantam* whither ſhe was bound. And the *Roſe* our laſt Ship, whoſe ſight and company we loſt in that moſt violent ſtorm (before mention'd) at the beginning of our Voyage, was ſafely preſerved, and happily afterward found her way to *Bantam* likewiſe.

We made our abode in this Harbour till the twenty eighth following, on which day we being well watered and refreſhed, departed. And the twenty ninth we doubled the *Cape of good Hope*, whoſe Latitude is thirty five *degrees* South. Off this *Cape* there ſetteth continually a moſt violent Current Weſtward, whence it comes to paſs, that when a ſtrong contrary wind meets it (as often-times it doth) their impetuous oppoſition makes the Sea ſo to rage, as that ſome Ships have been ſwallowed, but many more very much endangered amongſt thoſe huge Mountains of water, and very few Ships paſs that way without a ſtorm. We kept on in a circular courſe, to gain a South-weſt wind; for ye muſt know, that the wind in thoſe parts, and ſo in *Eaſt-India*, blows (and but with a very little variation) half the year South-weſt, and the other half North-eaſt; we ſailed here Southerly, till we had raiſed the *South-Pole* almoſt forty

degrees

degrees above the Horizon. This *Pole* is a Conſtellation of four ſtarrs, the Mariners call the *Croſiers*; theſe ſtars appear near one another like a *Croſs*, and almoſt equidiſtant. And while we had the view of this *Pole*, the Sun (as it muſt needs be) was North at Noon unto us.

The two and twentieth of *July* we diſcover'd the great Iſland *Madagaſcar*, commonly called Saint *Lawrence*, we being then betwixt it and the *African* ſhore, which Iſland lies almoſt every part of it under, or within the Southern *Tropick*: We touched not at it, but this I dare ſay from the Credit of others who have been upon it, that as it is an exceeding great Iſland (if not the greateſt in the known world) ſo it is ſtored with abundance of very excellent good Proviſions, though inhabited by a barbarous and heatheniſh people, but ſtout and war-like, and very numerous.

Over againſt this Iſland; on the main Continent of *Africa*, are *Zefala* and *Mozambique*, whereon the *Portugals* have got ſome footing; the places (as may be ſtrongly ſuppoſed) whither *Solomon* ſent his Navy of Ships, built at *Eziongebar*, which ſtood on the banks of the *Red-Sea* in *Arabia* the *Happy*; the Country of that famous *Queen* of the *South*, who hearing of his wiſdom and renown, took her journey thence to viſit the Court of King *Solomon*, *who had underſtanding like a flood.* From that place forenamed, *Solomon* ſent his Ships for *Gold* and *Silver* and *Ivory*, *&c.* 1 Kings 10.22. they coaſting all along the ſhore of *Africa*; for in the dayes of *Solomon* the Art of Navigation was not known, and Sea-men then ſteering without *Cart* or *Compaſs* were neceſſitated to keep the neighbouring Land alwayes in their ſights, as without queſtion thoſe. Ships did, and to thoſe fore-mention'd places, ſtored (as is related) above other parts of *Africa*, with thoſe richeſt Commodities.

I might have taken notice before (but yet it will not be unſeaſonable) of many ſudden, ſtrong, and violent *Guſts* of wind, frequently to be obſerved in thoſe South-weſt Seas, which ſurprize a Ship ſo ſuddenly, that if ſhe have many ſails abroad, and the Mariners be not very watchful and nimble to ſtrike them, their ſtrength is ſuch that they will endanger her overturning. And to theſe there are many ſtrange watery Clouds they call *Spouts*, which appear like a *Funnel* or *water-tankard*, very large and big at the one end, but ſmall on the other which hangs loweſt and of a very great length; They contain a great Quantity of water, wrapt together by a *whirl-wind*, that falls within a very narrow Compaſs, the abundance whereof by its great weight, if it fall directly (as ſometimes it doth) upon the body of a ſmall Ship, it will much endanger it; and would do much more harm, but that theſe *Spouts* when they are ſeen may be eaſily avoided.

From the Iſland of *Madagaſcar* we proceeded on in our Courſe; and the fifth of *Auguſt* following, approached near the little Ilands of *Mohilia*, *Gazadia*, St. *John de Caſtro*, with ſome

others, whoſe Name I know not, called in general the Iſlands of *Comora*, lying about twelve Degrees South of the *Equator*.

The day following being the ſixth of *Auguſt*, Early in the Morning our Men looking out for Land eſpied a Sail which ſtood directly in our Courſe but far before us; at firſt ſight ſhe appeared as if there had been ſome great Hill interpoſed betwixt us: For firſt, we had ſight only of her Colours in her high *Maintop*; after this, of her *Maſts* and *Sails*, and then of her *Hull*; after which manner, Ships at Sea do every where appear at great diſtance one to another, which proves that that mighty Collection of waters called Seas, have a *Convex*, or Globous and round body, placed by Almighty God, as it were in *Hills*, or *Heaps*; and being being above the earth, and higher than it, they have ſet *Limits*, and commanded they are to their *Bounds*, contrary to their Nature, which they may not paſs, for ſo ſaith the Pſalmiſt, *Pſalm* 104. 9. *Thou haſt ſet a bound which they may not paſs over, that they return not again to cover the earth.* But this is known to all that have been at Sea, therefore we proceed. Upon the firſt ſight of that Ship, we were all glad of the object, improving all endeavours we could to overtake her, with-all preparing our great Ordnance, that if ſhe were a *Friend* we might ſalute her, if an *Enemy* be in readineſs for her. So eagerly purſuing this unlooked for Ship with the wings of the wind, after that we had given her Chaſe about five hours, her Colours and bulk diſcovered her to be a very great Portugal *Caraque* bound for *Goa*, lying in the skirts of *Eaſt-India*, and principally inhabited by *Portugals*, the City of Reſidence for the *Vice-Roy* to the King of *Spain*, her Commander called *Don Emanuel de Meneces*, a brave Reſolute Man, as the ſequent will demonſtrate. About noon, the *Globe* our leaſt Ship (by reaſon of her nimbleneſs ſailing better then her fellows) came up with her on her broad ſide to wind-ward, and according to the Cuſtom of the Sea, hayl'd her, aſking whence ſhe was; ſhe anſwer'd indirectly, Of the Sea, calling our Men *Rogues*, *Thieves*, *Heretiçks*, *Devils*; and the Concluſion of her rude Complement was, in loud *Cannon* Language, diſcharging ſeven great Pieces of Artillery at our *Globe*, (though ſhe had very little reaſon ſo to do, we having four Ships in Company, and ſhe alone) whereof ſix pierced her through the *Hull*, maiming ſome of her Men, but killing none; our *Globe* replyed in the ſame voice, and after that fell off.

About three of the Clock in the Afternoon, the *Charles* our Admiral came up with her ſo near, that we were within piſtol ſhot: our Commander Captain *Joſeph* proceeded religiouſly, in offering them a Treaty, before he proceeded to Revenge; ſo we ſaluted her with our *Trumpets*, ſhe us with her wind-*Inſtruments*; then we ſhewed our Men on both ſides aloft; this done, our Commander called to them requiring *Theirs* to come aboard, to give an account for the injury they had lately before offered us; they anſwered, They had never a Boat; our *Commander*

mander replyed, that he would ſend them one, and immediately cauſed his *Barge* to be man'd, and ſent off to them, which brought back one of their Officers, and two others of inferior rank, with this meſſage from their *Captain*, how that he had promiſed the King of *Spain* his Maſter not to leave his Ship, and therefore forc'd he might be, but never would be Commanded out of her. *Captain Joſeph* received the Meſſage, and uſed thoſe that brought it Civilly, and then ordered, that they ſhould be ſhewed (in a broad ſide of great Guns, that lay all ready prim'd to be fir'd againſt them) how we were prepar'd to vindicate our ſelves, which put the poor *Portugals* into a fit of trembling, and upon it deſir'd our *Commander* to write a few words to theirs, that happily with their perſwaſion might make him come. *Captain Joſeph*, willing to preſerve his Honour, & to prevent blood, conſented, and forthwith cauſed a few lines in *Spaniſh* to this effect to be wrote unto him. That

Whereas he the *Commander* of the *Carraque* had offered violence to our Ship that ſail'd peaceably by him, he will'd him to come preſently and give a reaſon for that wrong, or elſe at his perill.

So he diſcharged thoſe *Portugals*, ſending one of our Maſters Mates back with them with thoſe few words, and this further meſſage, that if he refuſed to come, he would ſink by his ſide, but that he would force him before he left him; *Morientium verba ſunt prophetica*, his words came to paſs; for he himſelf ſuddenly after fell by a great *Shot* that came from the *Caraques* ſide. The *Commander* of the *Caraque*, notwithſtanding the Meſſage and Menace ſent to him, was ſtill peremptory in his firſt anſwer. So our Men returning, *Captain Joſeph* himſelf, made the three firſt *Shot* at them, all which, the mark being ſo fair and near, hit them; this done, the Bullets began to flie on both ſides, our *Captain* cheering his Company, immediately aſcended the half-*Deck*, the place where *Commanders* uſe to keep in thoſe Encounters, to ſhew their own Gallantry, and to encourage the Company under their Command, where he had not been the Eighth part of an hour ere a great *Shot* from the *Caraques* quarter, deprived him of Life in the twinkling of an Eye. For this *Captain Joſeph*; he was certainly one who had very much of a Man in him, for years ancient, who had commanded before in *Sea-fights*, which he met withall within the *Streights* in the *Midland Sea*; and near death many times in them, which took others round about him, while himſelf went off untouched.

After *Captain Joſeph* was ſlain, the Maſter of our Ship continued the fight about half an hour, then (knowing there was another to be admitted into that prime place of *Command*) the night approaching, for that time gave over; putting out a flag of Counſel to call the *Captain* of the Vice Admiral (*Captain Henry Pepwell*) who was to ſucceed, and the other *Commanders* aboard to conſult about the proſecution of this encounter. The night being come, we now proceeded no further. The *Caraque*

ſtood ſtill on her Courſe, putting forth a light at her *Poop* for us to follow her, and about mid-night came to an Anchor under the Iſland of *Mohilia*; which when we perceiv'd, we let fall our Anchors too.

The Morning comn, we found the *Caraque* ſo cloſe to the *Shore*, and the neareſt of our Ships at leaſt a League off, that we held our Hands for that day, expecting when ſhe would weigh her Anchors, and ſtand off to Sea, a fitter place to deal with her. And that after-noon, we cheſted our late ſlain *Commander*, putting ſome great ſhot with him into it that he might preſently ſink, and without any Ceremony of *Guns*, *&c.* uſual upon ſuch occaſions, becauſe our Enemy ſhould take no notice, put him overboard againſt the Iſland of *Mohilia*, where he made his own *Grave*, as all dead Bodies do, buried not in duſt but water, which ſhall one day as well as the earth *give up its dead*, *Rev.* 20. 13. when all the Bodies of Men ſince the world began, that have taſted Death in their ſeveral Generations, however after Death they have been beſtowed, whereſoever laid up, ſhall be raiſed again. And though all would not, yet all muſt.

A little before night that preſent day, the *Caraque* departed again to *Sea*; we all looſed our *Anchors*, opened our *Sailes*, and followed. The day now left us, and our proud *Adverſary* unwilling as it ſhould ſeem to eſcape, put forth a light (as before) for us to follow him, (as afterward we did to purpoſe). The night well-nigh ſpent, we commended again our ſelves and cauſe to God, when I obſerved more ſeeming devotion in our *Sea-men* that Morning, than at any time before, or after while I kept them company; who, for the generality are ſuch a kind of *People* that nothing will bow them or bring them on their knees, but extream *Hazards*. When this exerciſe was ended, the day began to appear in a *red mantle*, which prov'd bloody unto many that beheld it. And now we entred upon a ſecond encounter, our four Ships reſolving to take their turns one after the other, that we might compel this proud *Portugal* either to bend or break.

And now Reader thou mayeſt ſuppoſe us ſpeaking again to our Adverſary, and he to us, in the harſheſt and lowdeſt of all *Dialects*; no Arguments being ſo ſtrong as thoſe that proceed from the mouths of *Guns*, and *points* of *Swords*. Our *Charles* the Admiral played her part firſt, and ere ſhe had been at defiance with her Enemy half an hower, there came another great ſhot from him, which hitting againſt one of our Iron *Pieces*, mounted on our half *Deck*, brake into many little parts, which moſt dangerouſly wounded our New *Commander*, and the Maſter of our Ship, with *three* others beſide, who received ſeveral hurts by it. Captain *Pepwells* left *Eye*, by a glance of a *Piece* of that broken Bullet, was ſo *Torn* that it lay like *Raggs* upon his Cheek; another hurt by a piece of the ſame Bullet he reeeived on his *Jaw-bone*; and by another, on his *Head*; and a fourth hurt, he received in his *Leg*, a ragged piece of that broken ſhot ſticking

faſt

faſt betwixt the two bones thereof, grating there upon an Artery, which ſeemed by his complayning to afflict him ſo much, that it made him take very little notice of all the reſt of his *Hurts*, it being moſt true of bodily pains, that the extremity of a greater pain will not ſuffer a Man much to feel and complain of that which is leſs; as that tormenting pain of the *Tooth-ach*, makes a man inſenſible of the aking of his Head; and when the *Gout* and *Stone* ſurprize the Body at once together, the torture by the *Gout* is as it were loſt in the extremity of the *Stone*.

And thus was our New *Commander* welcomed to his Authority; we all thought that his wounds would very ſuddenly have made an end of him, but he lived till about fourteen moneths after, and then *dyed* as he was returning for *England*. I told you before, that this man ſuffered not alone by the ſcattered pieces of that broken ſhot; for the *Maſter* of the *Ship* had a great piece of the Brawn of his *Arm* ſtrook off by it, which made him likewiſe unſerviceable for a time, and *three* other of the common ſailers received ſeveral and dangerous hurts by it likewiſe.

The Captain and Maſter both thus diſabled, deputed their Authority to the chief Maſter's mate, who behaved himſelf reſolutely and wiſely; ſo we continued *Alternis vicibus* one after the other, ſhooting at our *Adverſary* as at a *But*, and by three of the Clock in the Afternoon had ſhot down her *Main-maſt* by the board, her *Mizen-Maſt*, her *Fore-top-Maſt*: And moreover, had made ſuch breaches in her thick ſides, that her caſe ſeemed ſo deſperate that ſhe muſt either *yield* or *periſh*. Her *Captain* thus diſtreſſed ſtood in for the ſhore, being not far from the Iſland of *Gaziaia*; we purſued as far as we durſt without hazard of Shipwrack, then we ſent off a Boat with a flag of *Truce* to ſpeak with him. He waved us with another, upon which Mr *Connick* our chief Merchant imployed in that ſervice came up to them, and being invited, entred their Ship, where he was civilly uſed; and there he delivered this Meſſage to the chief *Commander*, and his Company, that he had brought them *Life* and *Peace*, if they would accept it; withall telling them, that they had deſerved ſo well by their undaunted valour, that they would put themſelves into our hands, they ſhould be entertain'd with all Honour and Reſpect. How the ordinary ſort in the *Caraque* were taken with this proffer, I know not; yet all this would not work upon that high-reſolv'd *Commander*, who like *Fabricius* in *Tully* could not be turn'd, in the leaſt meaſure, from his *former* and *firſt* Reſolution.

So he contemning the *Miſery* he could not *prevent*; or like a prun'd *hedge* which grows ſtronger by cutting; anſwered our Meſſenger thus; That no infelicity ſhould make alter his firſt Reſolution, and therefore muſt not be talk't out of the Ship; That he would ſtand off to Sea, if poſſibly he could, and fight us again; and then if *fire* or *ſword* forc'd him, he might unhappily

be

be taken, but he would never yield; and if we took him alive, he hoped to find the reſpect of a Gentleman, and till then we had our anſwer. So our Meſſenger was diſcharged; and ſhortly after, this diſtreſſed Ship wanting her *wings* was forc'd by the wind and waves upon the adjacent Iland of *Gazidia*, where ſhe ſtuck faſt between two Rocks; thoſe that were alive in her, by their boats got upon the ſhore, which when they had all recovered, willing (as it ſhould ſeem) to deſtroy what they could not keep, they ſet her on fire to make her a *Coal*, rather than we ſhould make her a *Prize*. She was a Ship of an Exceeding great value in *Coyn* and *Bullion*, beſides many other rich commodities, (if report afterward abuſed us not) but we got nothing from her but *blows*, for which ſhe was repayed by us with *Ruin*. The poor diſtreſſed *Portugals* after they had left their Ship, were moſt inhumanly uſed by the barbarous Iſlanders, who ſpoyled them of all they brought on ſhore for their ſuccour, ſome of them finding Death in the place they choſe to eſcape it; and doubtleſs they had made havock of them all, had they not preſently been relieved by two *Arabian Junks* (for ſo their ſmall ill-built Ships are called) there in Trade; which, in hope I ſuppoſe of ſome great reward, took them in, and conveyed them ſafely to their own City *Goa*.

In this Sea-fight we loſt, out of our four Ships, but five men; three out of our Admiral, and two out of the *James*, beſides we had about twenty in our whole Fleet hurt. But of ſeven hundred which ſailed in the *Carraque*, (for ſhe was a Ship of an exceeding great bulk and burthen; our *Charles*, though a Ship of a thouſand Tuns, looking but like a *Pinace* when ſhe was beſide her) there came not near half her Company to *Goa*, as afterward we were informed.

Our *Charles* in this oppoſition made at her adverſary, for her part, three hundred ſeventy and five great Shot (as our Gunners reported) to theſe we had one *Hundred* Muſquetiers that plyed them with ſmall ſhot all that *while*; neither was our Enemy Idle, for our Ship received from him at leaſt one hundred great *ſhot*, and many of them dangerous ones through the *Hull*. Our *fore-maſt* was *pierced* through the middle, our *Main-maſt* hurt, our *Main ſtay* almoſt ſpoyled, and many of our *Main-ſhrouds* cut aſunder.

And now, *Reader*, if thou ſhalt be pleaſed to accompany me further, I ſhall carry thee from this ſad diſcourſe, where we may be both refreſhed upon a near, rich, and pleaſant Iland; And to make way for our entertainment there, take further notice, that after we ſaw the *Carraque* in a flame (which was about midnight) we ſtood *off* and *on* till morning, to ſee if any thing might be found in her Aſhes; of which when we deſpaired, we ſought about to *ſuccour* and *comfort* our wounded and ſick *men* on the ſhore. The Land there was very high, againſt which the Sea is always deep; ſo that it was the tenth day of that month,

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ere we could be poſſeſſed of a good Harbour; which enjoyed, we found the Iland called *Mohilia*, very pleaſant, full of Trees, and exceeding fruitful, abounding in *Beeves*, *Kids*, *Poultrey* of divers kinds, *Rice*, *Sugar-Canes*, *Plantens* (of which Fruit more ſhall be ſpoken hereafter) *Oranges*, *Coquer-nuts*, as with many other wholſom things; of all which we had ſufficient to relieve our whole Company, for little quantities of *White Paper*, *Glaſs-beads*, low-prized *Looking-Glaſſes*, and cheap *Knives*. For inſtance, we bought as many good *Oranges* as would fill an Hat for one quarter of a ſheet of white Writing-*Paper*, and ſo in proportion all other Proviſions.

Here we had the beſt *Oranges* that ever I taſted, which were little round ones, exceeding ſweet and juicy, having but a little ſpongie ſkin within them, and the rind on them almoſt as thin as the paring of an Apple: We eat all together Rind and Juice, and found them a Fruit that was extraordinary well-pleaſing to the Taſt.

Much of their Fruits the Ilanders brought unto us in their little *Canoos* (which are long narrow boats, but like troughs out of firm trees) but their Cattel we bought on the ſhore; Where I obſerved the people to be ſtreight, well limb'd, ſtout, able men, their colour very *tawny*; moſt of the men, but all the women I ſaw uncloathed, having nothing about them but a Covering for their *ſhame*. Such as were cloathed had long Garments like unto the *Arabians*, whoſe Language they ſpeak, and of whoſe Religion they are, *Mahumetans*, very ſtrict (as it ſhould ſeem) for they would not endure us to come near their *Churches*. They have good convenient *Houſes* for their Living, and fair *Sepulchres* for their Dead.

They ſeemed to live ſtrictly under the Obedience of a *King*, whoſe place of reſidence was ſome miles up in the Countrey; His leave by Meſſengers they firſt crav'd, before they would ſell unto us any of their better Proviſions. Their *King* hearing of our arrival, bad us welcome by a Preſent of *Beeves*, and *Goats*, and *Poultrey*, and the chief and choice *Fruits* of his Countrey, and was highly recompenced as he thought again, by a *Quire* or two of white *Paper*, a pair of low-prized *Looking-Glaſſes*, ſome ſtrings of Glaſs-*Beads*, ſome cheap Knives, and with ſome other Engliſh toys.

We ſaw ſome Spaniſh Money amongſt them, of which they ſeemed to make ſo little reckoning, that ſome of our men had from them many *Royals* of Eight, in exchange for a little of thoſe very low and very cheap Commodities which before I named.

The *Coquer-nut-tree* (of which this Iland hath abundance) of all other Trees may challenge the preheminence: for, meerly with theſe Trees, without the leaſt help of any other Timber, or any other thing (unleſs a little Iron-work) a man may *build*, and *furniſh*, and *fit*, and *victual* a ſmall Ship to Sea. For the

Heart

Heart of this Tree (being very tough, firm and faſt wood) growing up ſtreight and high, will make *Timber*, and *Planks*, and *Pins*, and *Maſts*, and *Yards*; a ſtrong *Gum* that iſſues out of it, with the Rind that grows about it, will ſerve to *calk* the *Ship*; and that ſpongy *Rind* (that looks like our *Hemp* when it is a little bruiſed) will make *Cordage* and *Sails*, and the very large *Nuts* that grow upon it (of which are made many excellent drinking Cups) when it is newly gathered, hath a *milky*, *white ſubſtance* that is tender (taſting like an Almond) round about of a good ſubſtance within it; and within that a very pleaſant *Liquor*, that is wholſom, as well as ſavoury, which may for a need ſerve thoſe which fail in this Ship for *meat* and *drink*.

Now well ſtored with theſe *Nuts* and other good Proviſions, after ſix days abode there, the breaches our Ship had lately received in fight being repaired, and our men well-refreſhed, we put again to Sea the ſixteenth day, and a proſperous gale following us, were carried happily a ſecond time under the *Æquinoctial*, without the leaſt heat to offend us, the twenty day fourth of the ſame Month. Our Courſe was for the Iland of *Zocotora* near the mouth of the *Red Sea*, from whence comes our *Aloes Zocotrina*; but an adverſe gale from the *Arabian* ſhore kept us ſo off that we could by no means recover it. We paſſed by it the firſt of *September*.

Miſſing that Fort, we proceeded on our Voyage, and the fourth of *September* made a ſolemn *Funeral* in memory of our late ſlain *Commander*, when after Sermon the ſmall Shot and great Ordnance made a large Peal to his Remembrance.

On the ſixth of *September* at night, to our admiration and fear the *Water* of the *Sea* ſeemed to us as white as milk, which did not appear only ſo in the body of the Sea, but it looked ſo likewiſe in *Buckets* of water which we did then draw out of the Sea. Others of our Nation paſſing on that Conrſe have obſerved the like: but I am yet to learn what ſhould be the true reaſon thereof, it being there very far from any ſhore, and the Sea ſo deep as that we could fetch no ground.

The twenty firſt, We diſcovered the main Continent of *Aſia* the Great, in which *Eaſt-India* takes up a large part. The twenty ſecond, we had ſight of *Deu* and *Damon*, places that lye in the ſkirts of *India*, principally inhabited and well-fortified by *Portugals*; and the twenty fifth of *September* we came happily to an Anchor in *Swally-Road* within the *Bay* of *Cambaia*, the Harbour for our Fleet while they make their ſtay in theſe remote Parts.

Then after a long, and troubleſom, and dangerous paſſage, we came at laſt to our deſired Port. And immediately after my arrival there, I was ſent for by Sir *Thomas Row*, Lord Embaſſadour, then reſiding at the *Mogol*'s Court (which was very many miles up in the Countrey) to ſupply the room of Mr *John Hall* his Chaplain (Fellow of *Corpus Chriſti* Colledg in *Oxford*) whom he

he had not long before buried. And I lived with that moſt Noble Gentleman at that Court more than two years, after which I returned home to *England* with him. During which ſpace of my abode there, I had very good advantage to take notice of very many *places*, and *perſons*, and *things*, travelling with the Embaſſadour much in Progreſs with that King up and down his very large Territories.

And now, *Reader*, I would have thee to ſuppoſe me ſetting my foot upon the *Eaſt-Indian* ſhore, at *Swally* before-named. On the banks whereof amongſt many more Engliſh that lie there interred, is laid up the body of Mr *Thomas Coryat*, a man in his time *Notus nimis omnibus*, very ſufficiently known. He lived there, and there died, while I was in thoſe parts; and was for ſome Months then with my Lord Embaſſadour, during which time, he was either my Chamber-fellow or Tent-mate, which gave me a full acquaintance of him. That *Greek-travelling-Thomas* (they which know his ſtory know why I call him ſo) formerly wrote a Book entituled *Coryats Crudities*, Printed in the beginning of the year 1611. and then uſhered into the World by very many Copies of excellent Verſes made by the Wits of thoſe Times, which did very much advantage and improve, if not enforce the ſale thereof (doing themſelves much more honour than him whom they undertook to commend in their ſeveral *Encomiaſticks.*) And if he had lived, he would have written his laſt Travels to, and in, and out of, *Eaſt-India*; for he reſolved (if God had ſpared him life) to have rambled up and down the world world (as ſometimes *Ulyſſes* did) and though not ſo long as he, yet ten full years at leaſt before his return home, in which time he purpoſed to ſee *Tartaria* in the vaſt parts thereof, with as much as he could of *China*, and thoſe other large Places and Provinces interpoſed betwixt *Eaſt-India* and *China*, whoſe true Names we might have had from him, but yet have not. He had a purpoſe after this to have viſited the Court of *Preſter John* in *Æthiopia*, who is there called by his own people, *Ho Biot*, *The King*; and after this, it was in his thoughts to have caſt his eyes upon many other places; which if he had done, and lived to write thoſe Relations, ſeeing, as he did, or ſhould, ſuch variety of *Countries*, *Cities*, *Nations*, *Things*, and been as particular in them as he was in his *Venetial Journal*, they muſt needs have ſwoln into ſo many huge Volums, as would have prevented the periſhing of Paper. But undoubtedly, if he had been continued in life to have written them, there might have been made very good Uſe of his Obſervations; for, as he was a very *Particular*, ſo was he without queſtion a very *Faithful Relator* of things he ſaw; he ever diſclaiming that bold liberty which divers Travellers have, and do take, by *ſpeaking* and *writing* any thing they pleaſe of remote parts, when they cannot eaſily be *contradicted*, taking a Pride in their feigned Relations, to over-ſpeak things; being reſolved in this caſe

Not only things to do, but or'-do;
Speaking, writing all, and more too.

I, therefore for my part, believing this *Relator* to be none of thoſe, have taken ſome things from his truſt and credit in this my following Diſcourſe; And becauſe he could not live to give an account unto the world of his own Travels, I ſhall here by the way make ſome litle diſcovery of his footſteps and flittings up and down, to and fro, with ſomething beſides of him, in his long peregrinations, to ſatisfie very many yet living, who, if they ſhall pleaſe to read this Diſcourſe, may recall that man once more into their remembrance, who while he lived was like a perpetual motion, and therefore now dead ſhould not be quite forgotten.

In the year 1612. he ſhipt himſelf from *London* for *Conſtantinople*, now called by the Turks *Stombole*, where he took ſpecial notice of all things there moſt obſervable. In which place he found very great reſpect and encouragement from Sir *Paul Pinder*, then and there Embaſſadour, to whoſe Houſe he had free and welcom acceſs whenſoever he pleaſed. Being there for ſome time, he took his opportunities to view divers parts in *Grecia*; and in the *Helleſpont*, took ſpecial notice of thoſe two Caſtles directly oppoſed to each other, called *Seſtos* and *Abydos*, which ſtand on the ſeveral banks that bound that very narrow Sea; which Places *Muſæus* makes famous in his very antient Poem of *Hero* and *Leander*.

He deſired much to ſee where thoſe ſeven Churches ſometimes famous in *Aſia* the Leſs ſtood; but ſince their ſin ſo darkned their light, and God removed their *Candleſticks* from them (as before he threatned) thoſe Places lie ſo in the dark, that it cannot be well diſcovered where they once were: Only *Smyrna* is famous at this preſent day for *Trade*, but not *Religion*; and *Epheſus* and ſome others of them keep their names ſtill, though they left and loſt their *Faith* and profeſſion of *Truth* with the reſt.

He ſaw what yet remains of the Ruins of ſometimes great *Troy*, but

Jam Seges eſt ubi Troja fuit----

That place which was once ſo populous as if it had been ſow'n with People,

----And ſeeded thus, had after born
Millions of men, now's ſow'n with Corn. And

-----O jam periere Ruinæ, the very Ruins of that place are almoſt all gone to Ruine: The moſt obſervable thing there

there yet remaining, is part of an exceeding great *Houſe*, which is continued by Tradition to have been ſometimes a part of the famous *Palace* of great King *Priamus*.

From *Smyrna* he found a Paſſage to *Alexandria* in *Ægypt*; *Ægypt*, that is called by ſome, in regard of the Plenty it produceth, the *Granary* or *ſtore-houſe* of the World. And in *Egypt* near *Gran-Cairo*. (antiently called *Memphis*) he obſerved what remains of the once fam'd *Pyramids*. Returning thence back to *Alexandria* with one Engliſhman more, they found a paſs by Sea to *Jatta*, antiently called *Joppa*, and there they met ſome others going to *Jeruſalem*, which is about twenty Engliſh miles diſtant from *Joppa*, whence they departed together towards *Jeruſalem*, and found it a very ſolitary, rocky, uncomfortable way, full of danger, by reaſon of the wild *Arabes*, who keep about thoſe Paſſages to make poor Travellers their *prey* and *ſpoyl*. But they came ſafe to *Jeruſalem*, now inhabited by *Turks*, and that place called by them *Cutts*; where he told me, that himſelf and his Companion were courteouſly received by the *Father Guardian* of the *Convent* of *Franciſcan Friars* that keep their reſidence in *Jeruſalem*, and by ſome of them were met at the Gate of the City, where they were compelled by the Turkiſh Souldiers who keep thoſe Gates (as all others that bear the name of Chriſtians are) at their firſt coming thither to redeem their *heads* by paying each of them the value of *five ſhillings*, before they could have admittance into that place; which they had no ſooner entred, but they were preſently carried by thoſe *Franciſcans* which met them to their *Convent*; and then the firſt thing they did to or for them, they waſhed their feet, then ſet ſome comfortable refection before them, and after went in *Proceſſion* about a little Cloyſter they had, praiſing God that he had brought in ſafety thoſe two *Votaries* (as they called them) to viſit that Holy Place. A day or two after they accompanied them to *Bethlehem*, the place of our *Bleſſed Saviour's Birth*, about five Engliſh miles diſtant from *Jeruſalem*; and in the way betwixt thoſe two places ſhewed them a Rock, on which (as they ſaid) the *Bleſſed Virgin* ſate down, as ſhe went on a time betwixt *Jeruſalem* and *Bethlehem*, to give her *Babe* ſuck; and that the *Rock* might not feel *hard* under *her*, it yielded (as they told them) to her *body* like a *Cuſhion*, and that impreſſion made by her ſo ſitting remaineth unto this day, and is moſt devoutly kiſſed by Votaries as they paſs up and down. After this they returning back, ſhewed them all that was to be ſeen in and about *Jeruſalem*. Many particulars they told them (ſtories which are there kept by Tradition) concerning our Bleſſed *Saviour* and his Mother: Then they had a ſight of as much of Mount *Calvary* (where our Bleſſed *Saviour* ſuffered) as could be ſhewed them, that Hill being now enclos'd within the walls of *Jeruſalem*. They undertook to ſhew them afterwards the place wherein our bleſ-

ſed *Saviour* was buried; and after that upon Mount *Olivet*, the very place whence he after Aſcended, where, upon a Rock there was an *impreſſion* of the former part of two *feet*, ſuch as is ſeen in ſoft earth, when a man lifts up his body to leap thence; and theſe *Franciſcans* confidently affirmed, and ſeemed undoubtedly to believe, that it was ſo as they ſhewed and told them. Many other things they affirmed, which being but Circumſtantials, (though appertaining to the beſt of all *Stories*) were enough for theſe Pilgrims to *believe*, and enough to make *doubt of*.

At *Jeruſalem*, this our Traveller had made upon the *Wriſts* of his left *Arm* the Arms of *Jeruſalem*, a *Croſs Croſſed*, or *Croſslets*; and on the *Wriſt* of his right, a ſingle *Croſs* made like that of our Bleſſed Saviour ſuffered on; and on the ſides the *Stem* or *Tree* of that *Croſs* theſe words written, *Via*, *Veritas*, *Vita*, ſome of the Letters being put on the one ſide of that Stem or Tree, and ſome of them on the other; and at the foot of that *Croſs* three *Nails*, to ſignifie thoſe which faſted our *Saviour* unto it: All theſe impreſſions were made by ſharp *Needles* bound together that pierced onely the ſkin, and then a black Powder put into the Places ſo pierced, which became preſently indelible *Characters*, to continue with him ſo long as his fleſh ſhould be covered with ſkin: And they were done upon his Arms ſo artificially, as if they had been drawn by ſome accurate Pencil upon Parchment. This poor man would pride himſelf very much in the beholding of thoſe *Characters*; and ſeeing them, would often ſpeak thoſe words of Saint *Paul* written to the *Galatians*, *Gal.*6.17. (though far beſides the Apoſtles meaning) *I bear in my Body the marks of the Lord Jeſus.*

Now after that himſelf and Camrade had ſeen what they deſired in and about *Jeruſalem*, they took their leave of thoſe *Franciſcans*, leaving with them money to recompence the courteſie they had received from them; the *Fryers* being very poor, and conſequently, unable to entertain them freely without requitals.

From hence they took their way to take a view of the *Dead Sea*, (ſo called, either becauſe the water therein is ſtill, and moves not; or becauſe no living Creature is in it, and nothing thrives on the banks thereof) the place where *Sodom* and *Gomorrah*, and *Admah* and *Zeboim* once ſtood, thoſe Cities *which Almighty God overthrew in anger, and repented not*, Jer. 20. 16. Hence they went to have a ſight of the River *Jordan*, which diſchargeth it ſelf into that moſt uncomfortable *lake*; and from hence they journeyed *North-Eaſt* through thoſe *ten tribes*, (which for the ſin of *Solomon* were rent from his Son *Rehoboam*) till they came to Mount *Libanus*. Thence back to *Sidon*, which retaineth that Name ſtill. And here he told me, as his laſt obſervation made in that Land of *Canaan*, ſometimes (*like the Garden of the Lord*) flowing with *milk and honey*, being then enriched with a very great

great variety, and abundance of Gods good Creatures; and in the dayes of *David* ſo populous, that there were numbred in it at one time *thirteen hundred thouſand fighting men*, 2 Sam. 24.9. beſides Women and Children, and others unfit to draw ſwords; which was a moſt wonderful thing to conſider that ſuch a ſpot of ground in compariſon, not above one *hundred* and *ſixty* miles in length, from *Dan* to *Berſheba*, and not above *ſixty* miles in breadth, from *Joppa* to *Jordan*, ſhould be able to bear and feed ſuch a numerous people; and now the very ſelf ſame tract of earth, either for want of manuring, or (which is rather to be conceived) for the want of the bleſſing of Almighty God which once ſhined upon it, but is now long ſince with-drawn from it, (*For a fruitful Land the Lord makes barren for the wickedneſs of them that dwell therein*, Pſal. 107.34.) is now become unable to ſuſtain one in an hundred of ſuch a number.

From *Sidon* they got a paſſage by Sea unto *Alexandretta*, now called *Scanderoon* (in the extreameſt bottom of the *Mediterranean Sea*) which is one of the unwholſomeſt places in the world; where I have often heard that no ſtranger (that was born far from it) comes to continue there for the ſpace of one moneth, but is ſure to meet with a ſickneſs, which very often proves mortal. At this place his Engliſh Companion left him, and turned his face towards *England*, and he preſently took his way towards *Aleppo* in *Syria*, about ſeventy miles or more diſtant from *Scanderoon*, which is as much renowned for wholſomneſs, as the place before-named for being unwholſome; and therefore it is called, *ſweet-air'd Aleppo*. Here he being kindly received by the *Engliſh Conſul*, ſtayed a time to gain the company of a *Caravan*, which conſiſts of a great mixt multitude of people from divers parts, which get and keep together travelling thoſe parts, for fear of the incurſions and violences by *Thieves* and *Murtherers*, which they would undoubtedly meet withall, if they travelled ſingle, or but few together. With theſe he after ſet forwards towards, and to that City anciently called *Niniveh* in *Aſſyria*, which we find in the Propheſie of *Jonah* was ſometimes *a great and excellent City of three dayes journey*, Jonah 3.3. but now ſo exceedingly leſſen'd and lodg'd in obſcurity, that paſſengers cannot ſay of it, *This was Niniveh*; which now hath its old name changed, and is called *Mozel*. From hence they journied to *Babylon* in *Chaldea*, ſituated upon the River *Euphrates*, once likewiſe ſo great that *Ariſtotle* called it a *Country*, not a *City*, but now it is very much contracted, and 'tis called *Bagdat*. From this place they proceeded through both the *Armeniaes*, and either did, or elſe our Traveller was made to believe, that he ſaw the very Mountain *Ararat*, whereon the *Ark of Noah reſted after the Flood*, Gen.8. And from hence they went forward towards the Kingdom of *Perſia*, and there to *Uzſpahan*, the uſual place of Reſidence for that great King, then called *Sha Abbas*, or *King Abbas*. And after they went to *Seras*, anciently called

called *Shuſhan*, where the *great King Ahaſuerus* kept his Royal and moſt Magnificent Court, *Eſth.* 1. From hence they journied afterwards to *Candahor*, the firſt Province North Eaſt under the ſubjection of the Great *Moghol*, and ſo to *Lahore*, the chiefeſt City but one belonging to that great Empire; a place, as I have been often told by *Tom: Coryat* and others, of very great *trade*, *wealth*, and *delight*, lying more temperately out of the Parching Sun than any other of his great Cities do: And to this City he wanted not Company; nor afterwards to *Agra*, the *Moghol's Metropolis* or chief City.

And here it is very obſervable that from *Lahore* to *Agra* it is four hundred Engliſh miles, and that the Country betwixt both theſe great Cities is rich, even pleaſant and flat, a *Campania*; and the rode-way on both ſides all this long diſtance planted with great *Trees* which are all the year cloathed with leaves, exceeding beneficial unto Travellers for the ſhade they afford them in thoſe hot Climes. This very much extended length of way 'twixt theſe two places, is called by Travellers the *Long Walk*, very full of *Villages* and *Towns* for Paſſengers every where to find Proviſion.

At *Agra* our Traveller made an halt, being there lovingly received in the *Engliſh Factory*, where he ſtayd till he had gotten, to his *Turkiſh* and *Moriſco* or *Arabian* Languages, ſome good knowledge in the *Perſian* and *Indoſtan Tongues*, in which ſtudy he was alwayes very apt, and in little time ſhewed much proficiency. The firſt of thoſe two, the *Perſian*, is the more *quaint*; the other, the *Indian*, the vulgar *Language* ſpoken in *Eaſt-India*: In both theſe he ſuddenly got ſuch a knowledge and maſtery, that it did exceedingly afterwards advantage him in his Travels up and down the *Mogol's* Territory; he wearing alwayes the *Habit* of that Nation, and ſpeaking their *Language*.

In the firſt of theſe, the *Perſian* Tongue, he made afterwards an *Oration* to the Great *Mogol*, bringing in that Story of the Queen of *Sheba*, 1 Kings 10. (in which parts of that Sacred Hiſtory the Mahumetans have ſome knowledge) and he told him, that as the Queen of *Sheba* having heard of the Fame of King *Solomon*, came from far to viſit him, which when ſhe had done, ſhe confeſſed that though ſhe had heard very much of him, and many things beyond her belief, yet now ſeeing what ſhe did, acknowledged that ſhe had not heard half of that which ſhe now ſaw concerning the *Wiſdom*, and *Greatneſs*, and *Retinue*, and *Riches* of *Solomon*: So our *Orator* told the *Mogol*, that he had heard very much of him before he had the Honour to ſee him (when he was very far off in his own Country) but now what he beheld did exceedingly ſurmount all thoſe former Reports of him which came to his Ears at ſuch a diſtance from him: Then larding his ſhort ſpeech with ſome other pieces of Flattery, which the *Mogol* liked well, concluded: And when he had done, the *Mogol* gave him one hundred *Roopus*, which amounts to the value

value of *twelve pounds* and *ten ſhillings* of our Engliſh Money; looking upon him as a *Derveeſe*, Votary or Pilgrim, (for ſo he called him) and ſuch as bear that name in that Country ſeem not much to care for money; and that was the reaſon (I conceive) that he gave him not a more plentiful Reward.

After this he having got a great maſtery likewiſe in the *Indoſtan*, or more vulgar Language, there was a Woman, a Landreſs, belonging to my Lord *Embaſſadors Houſe*, who had ſuch a freedom and liberty of Speech, that ſhe would ſometimes ſcould, brawl, and rail from the *Sun-riſing* to *Sun-ſet*. One day he undertook her in her own Language, and by *eight* of the Clock in the Morning ſo *ſilenced her*, that ſhe had not one word more to ſpeak.

I ſhall have occaſion to ſay more of this man in ſome paſſages of this following Diſcourſe, and therefore I ſhall not wrap all I have to ſpeak of him in this, although it be a very long digreſſion: Yet becauſe I muſt now ſhortly bring you to his journies end, I ſhall take the freedom to enlarge my ſelf a little further concerning him here in this place, before I leave him for the preſent; and to give thee, *Reader*, a piece of his *Character*, it ſpeaks thus:

That he was a man of a very coveting *Eye*, *that could never be ſatisfied with ſeeing*, as *Solomon* ſpeaks, *Eccleſ.* 1. 8. though he had ſeen very much; and I am perſwaded that he took as much content in *ſeeing*, as many others in the *enjoying* of *Great* and *Rare* things. He was a man that had got the maſtery of many hard Languages, (as before I obſerved) to the *Latine* and *Greek* he brought forth of *England* with him: in which, if he had obtained wiſdom to huſband and manage them, as he had ſkill to ſpeak them, he had deſerved more Fame in his Generation. But his knowledge and high attainments in ſeveral Languages made him not a little ignorant of himſelf; he being ſo covetous, ſo ambitious of *praiſe*, that he would *hear* and *endure more* of it than he could in any meaſure *deſerve*; being like a Ship that hath too much *Sail*, and too little *Ballaſt*: Yet if he had not faln into the ſmart hands of the Wits of thoſe Times, he might have paſſed better. That itch of *Fame* which engaged this man to the undertakings of thoſe very hard and long, and dangerous Travels, hath put thouſands more (and therefore he was not alone in this) into ſtrange attempts onely to be talked of.

Upon a time one Mr *Richard Steel* a Merchant, and ſervant to the *Eaſt-Ind a* Company, came unto us from *Surat* to *Mandoa*, the place then of the *Mogol*'s Reſidence (of which place ſomewhat more hereafter) at which time Mr *Coryat* was there with us: This Merchant had not long before travelled over-land from *Eaſt-India* through *Perſia*, and ſo to *Conſtantinople*, and ſo for *England*; who in his Travel home-ward had met with *Tom: Coryat*, as he was journeying towards *Eaſt-India*, Mr *Steel* then told him, that when he was in *England*, King *James* (then living) enquired

enquired after him, and when he had certified the King of his meeting him on the way, the King replyed, *Is that Fool yet living?* which when our *Pilgrim* heard, it ſeemed to *trouble* him very much, becauſe the King ſpake no *more* nor no *better* of him, ſaying, that *Kings* would ſpeak of poor men what they pleaſed.

At another time when he was ready to depart from us, my Lord *Embaſſador* gave him a Letter, and in that a Bill to receive ten pounds at *Aleppo* when he ſhould return thither: The Letter was directed unto Mr *Libbæus Chapman*, there *Conſul* at that time, in which that which concerned our Traveller was thus: Mr *Chapman*, when you ſhall hand theſe Letters, I deſire you to receive the Bearer of them, Maſter *Thomas Coryat* with Courteſie, for you ſhall find him a very honeſt poor Wretch; and further, I muſt entreat you to furniſh him with ten pounds, which ſhall be repayed, &c. Our *Pilgrim* lik'd the gift well, but the *Language* by which he ſhould have received it, did not at all content him, telling me, That *my Lord had even ſpoyled his Courteſie in the carriage thereof; ſo that if he had been a very Fool indeed, he could have ſaid very little leſs of him than he did, Honeſt poor Wretch!* And to ſay no more of him, was to ſay as much as nothing. And furthermore he then told me, that when he was formerly undertaking his journey to *Venice*, a Perſon of Honour wrote thus in his behalf unto Sir *Henry Wotton*, then and there *Embaſſador: My Lord*, Good Wine needs no Buſh, neither a worthy man Letters Commendatory, becauſe whitherſoever he comes he is his own Epiſtle, &c. *There* (ſaid he) *was ſome Language on my behalf; but now for my Lord to write nothing of me by way of Commendation, but Honeſt poor Wretch, is rather to trouble me than to pleaſe me with his favour.* And therefore afterwards his Letter was phras'd up to his mind, but he never liv'd to receive the money. By which his old acquaintance may ſee how tender this poor man was to be *touched* in any thing that might in the leaſt meaſure *diſparage* him. O what pains this poor man took to make himſelf a Subject for preſent and after Diſcourſe! being troubled at nothing for the preſent, unleſs with the fear of not living to reap that fruit he was ſo ambitious of in all his undertakings. And certainly he was ſurprized with ſome ſuch *thoughts* and *fears* (for ſo he told us afterwards) when upon a time he being at *Mandoa* with us, and there ſtanding in a room againſt a ſtone *Pillar*, where the Embaſſador was, and my ſelf preſent with them, upon a ſudden he fell into ſuch a *ſwoon*, that we had very much ado to recover him out of it; but at laſt, comn to himſelf, he told us that ſome ſad *thoughts* had immediately before preſented themſelves to his *Fancy*, which as he conceived put him into that *diſtemper*; like *Fannius* in *Martial*------ *Ne moriare mori*, to prevent death by dying: For he told us that there was great Expectations in *England* of the large Accounts he ſhould give of his Travels after his return home; and that he

was

was now ſhortly to leave us; and he being at preſent not very well, if he ſhould die in the way toward *Surat*, whither he was now intended to go, (which place he had not yet ſeen) he might be buryed in Obſcurity, and none of his Friends ever know what became of him; he travelling now, as he uſually did, alone. Upon which my *Lord* willed him to ſtay longer with us, but he thankfully refuſed that offer, and turned his face preſently after towards *Surat*, which was then about three hundred miles diſtant from us, and he lived to come ſafely thither: but there, being *over-kindly* uſed by ſome of the Engliſh who gave him *Sack*, which they had brought from *England*, he calling for it as ſoon as he firſt heard of it, and crying, *Sack*, *Sack!* Is there ſuch a thing as *Sack?* I pray you give me ſome *Sack*. And drinking of it, though I conceive, moderately, (for he was a very temperate man) it increaſed his *Flux* which he had then upon him; and this cauſed him within a few dayes after his very tedious and troubleſome Travels (for he went moſt on foot) at this place to come to his journeies end; for here he overtook Death *Decemb.* 1617. and was buried (as aforeſaid) under a little *Monument*, like one of thoſe uſually made in our *Church-yards*. I now proceed to our former Diſcourſe of the Deſcription of the Great *Mogol*'s Territories: Which I ſhall digeſt into ſeveral Sections.

SECTION I.

Of the ſeveral Provinces, the chief Cities, the Principal Rivers, the extent of this vaſt Empire.

THe moſt ſpacious Monarchy under the ſubjection of the Great *Mogol*, divides it ſelf into thirty and ſeven ſeveral and large Provinces, which anciently were particular Kingdoms, whoſe true Names (which we there had out of the *Mogol*'s own Records) with their Principal *Cities* and *Rivers*, their *Situation* and *Borders*, their *Extent* in length and breath. I ſhall firſt ſet down very briefly, beginning at the North-Weſt. Yet as I name theſe ſeveral *Provinces*, I ſhall by the way take notice of ſome particulars in them which are moſt Remarkable.

1. *Candahore*, the chief City ſo called; it lyes from the heart of the *Mogol*'s Territories North-Weſt; it confines with the King of *Perſia*, and was anciently a Province belonging to him.

2. *Cabut*, the chief City ſo called, the extreameſt part North of this Emperours Dominions; it confineth with *Tartaria*; the River *Nilob* hath its beginning in it, whoſe Current is Southerly till it diſchargeth it ſelf into *Indus*.

3. *Multan*, the chief City ſo called; it lyeth South from *Cabut* and *Candahore*, and to the Weſt joynes with *Perſia*. This

Province is fam'd for many excellent Bows and Arrows made in it: The Bows made of Horn, excellently glued and put together; the Arrows of ſmall Canes or Reeds, both of them curiouſly ſet off by rich Paint and Varniſh: They which are made here are neat and good than in any part of *Eaſt-India* beſides.

4. *Haiacan*, the Province of the *Baloches*, who are a very ſtout and war-like people that dare fight. I inſert this, becauſe there are infinite multitudes of people in the *Mogol's* Territories who appear as likely as theſe, but ſo low-ſpirited (as I ſhall after obſerve) that they dare not fight. This Province hath no renowned City. The famous River *Indus* (call'd by the Inhabitants *Skind*) borders it on the Eaſt; and *Lar*, a Province belonging to the King of *Perſia*, meets it on the Weſt.

5. *Buckor*, the chief City called *Buckor-Succor*; that famous River *Indus* makes its way through it, and gently enricheth it.

6. *Tatta*, the chief City ſo called; the River *Indus* makes many Iſlands in it exceeding fruitful and pleaſant, the Main Current whereof meets with the Sea at *Sindee*, a place very famous for many curious Handicrafts.

7. *Soret*, the chief City is called *Jenagar*; it is but a little Province yet very rich; it lyes upon *Guzarat*; it hath the Ocean to the South.

8. *Jeſſelmure*, the chief City ſo called; it joyneth with *Soret*; but *Buckor* and *Tatta* lye to the Weſt thereof.

9. *Attack*, the chief City ſo called; it lyeth on the Eaſt ſide of *Indus*, which parts it from *Haiacan*.

10. *Peniab*, which ſignifieth five Waters, for that it is ſeated amongſt five Rivers, all Tributaries to *Indus*; which, ſomewhat South of *Lahore*, make but one Current: It is a large Province, and moſt fruitful. *Lahore* is the chief City thereof, built very large, and abounds both in people and riches one of the moſt principal Cities for Trade in all *India*.

11. *Chiſhmeere*, the chief City called *Siranakar*; the River *Bhat* finds a way through it, though it be very mountainous, and ſo creeps to the Sea.

12. *Banchiſh* the chief City is called *Biſhur*; it lyeth Eaſt, ſomewhat Southerly from *Chiſhmeere*, from which it is divided by the River *Indus*.

13. *Jangapore*, the chief City ſo called; it lyeth upon the River *Kaul*, one of thoſe five Rivers which water *Peniab*.

14. *Jenba*, the chief City ſo called; it lyeth Eaſt of *Peniab*.

15. *Dellee* (which ſignifies an Heart, and is ſeated in the heart of the *Mogol's* Territories) the chief City ſo called; it lyeth between *Jenba* and *Agra*, the River *Jemni* (which runneth through *Agra*, and after falleth into *Ganges*) begins in it. This *Dellee* is both an ancient and a great City, the Seat of the *Mogol's* Anceſtors, where moſt of them lye interred. It was once the City and Seat of King *Porus*, who was conquered about this

this place by *Alexander* the *Great*; and here he encountring with huge *Elephants* as well as with a mighty Hoaſt of Men, ſaid, as *Curtius* reports, *Tandem par animo meo inveni periculum*, That he had met with dangers to equal his great mind. I was told by *Tom: Coryat* (who took ſpecial notice of this place) that he being in the City of *Delle*, obſerved a very great *Pillar* of *Marble*, with a *Greek* inſcription upon it, which time hath almoſt quite worn out, erected (as he ſuppoſed) there, and then, by *Great Alexander*, to preſerve the memory of that famous Victory.

16. *Bando*, the chief City ſo called; it confineth *Agra* to the Weſt.

17. *Malway*, a very fruitful Province; *Rantipore* is its chief City.

18. *Chitor*, an ancient great Kingdom, the chief City ſo called, which ſtandeth upon a mighty high Hill flat on the top, walled about at the leaſt ten Engliſh miles. There appear to this day above an hundred ruined Churches, and divers fair Palaces, which are lodged in like manner among their Ruines, beſides many exquiſite Pillars of Carved Stone; and the Ruines likewiſe at the leaſt of an hundred thouſand Stone-Houſes, as many Engliſh by their obſervation have gheſſed. There is but one aſcent unto it, cut out of a firm Rock, to which a man muſt paſs through four (ſometimes very magnificent) Gates. Its chief inhabitants at this day are *Ziim* and *Ohim*, Birds and Wild Beaſts; but the ſtately Ruines thereof give a ſhadow of its Beauty while it flouriſhed in its Pride. It was won from *Ranas*, an ancient Indian Prince, who was forc'd to live himſelf ever after in high mountainous places adjoyning to that Province, and his Poſterity to live there ever ſince. Taken from him it was by *Achabar Padſha* (the Father of that King who lived and reigned when I was in thoſe parts) after a very long ſiege, which famiſhed the beſieged, without which it could never have been gotten.

19. *Guzarat*, a very goodly, and large, and an exceeding rich Province; it encloſeth the Bay of *Cambaya*; its chief City is *Amadavaz*; beſides, it hath in it *Cambaya*, *Brodera*, *Baroch*, and *Surat*, fair Cities; but the firſt of thoſe I named, more ſpacious, and populous, and rich, then any of the other. It is watered with many goodly Rivers, as that of *Cambaya*, (falſly ſuppoſed to be *Indus*) with the River *Narbodah*, (paſſing by *Baroch*, and ſo to the Sea) with the River *Taplee*, which watereth *Surat*. The Merchants which are the Natives of this Province trade to the *Red Sea*, to *Achin*, and to divers other places.

20. *Chandis*, the chief City called *Brampore*, which is very great, and rich, and full of people. Adjoyning to this Province lived a petty Prince, called *Partapſha*, tributary to the *Mogol*; and this is the moſt Southernmoſt part of all his Territories.

21. *Berar*, the chief City is called *Shapore*, the Southernmoſt part whereof doth likewiſe bound this Empire.

22. *Narvar*, the chief City is called *Gehud*; it is watered by a fair River that much enricheth it, and diſchargeth it ſelf into *Ganges*.

23. *Gwalier*, the chief City ſo called, where the *Mogol* hath a very rich Treaſury of *Gold* and *Silver* kept in this City, within an exceeding ſtrong Caſtle, wherein the Kings *Priſoners* are likewiſe kept. The Caſtle is continually guarded by a very ſtrong Company of Armed Souldiers.

24. *Agra*, a principal and very rich Province, the chief City ſo called, this great Emperours *Metropolis*; in North Latitude about twenty eight degrees and a half. It is very well watered by the River *Jemni*. This and *Lahore* are the two principal and choſce Cities of this Empire, betwixt whom is that *Long Walk* (I made mention of before) of four hundred miles in length, ſhaded by great Trees on both ſides: This is looked upon by Travellers, who have found the comfort of that cool ſhade, as one of the rareſt and moſt beneficial Works in the whole World.

25. *Sanbat*, the chief City ſo called; the River *Jemni* parts it from *Narvar*, and after at the City *Hellabaſs* falls into that moſt famous River *Ganges*, which is called by the Inhabitants of *Eaſt-India*, *Ganga*.

26. *Bakar*, the chief City called *Bikaneer*; it lyeth on the Weſt ſide of the River *Ganges*.

27. *Nagracot*, the chief City ſo called, in which there is a *Chappel* moſt richly ſet forth, being *ſeeled* and *paved* with *Plate* of pure *Silver*, moſt curiouſly imboſſed over head in ſevetal figures, which they keep exceeding bright by often rubbing and burniſhing it; and all this Coſt thoſe poor ſeduced *Indians* are at, to do honour to an *Idol* they keep in that Chappel. What charge can Heatheniſh Idolaters be content to bear for their groſs Idolatry! Nothing is too rich, too pretious, or too dear for it. This *Idol* thus kept in that ſo richly adorned Chappel, they call *Matta*, and it is continually viſited by thoſe poor blinded *Infidels*, who, out of the officiouſneſs of their Devotion, cut off ſome part of their *Tongues* to offer up it as a Sacrifice; which (they ſay) grow out again as before: But in this I ſhall leave my Reader to a belief as much ſuſpenſive as is my own in this particular. In this Province likewiſe, there is another famous Pilgrimage to a place called *Jallamakee*; where out of cold *Springs* that iſſue out from amongſt hard *Rocks*, are daily to be ſeen continued Eruptions of *Fire*, before which the Idolatrous People fall down and worſhip. Both theſe places were ſeen, and ſtrictly obſerved by Maſter *Coryat*.

28. *Siba*, the chief City is called *Hardware*, where the famous River *Ganges* paſſing through or amongſt large Rocks, makes preſently after a pretty full Current: but both this and that other great River *Indus* have their Riſe and Original out of the Mountain *Caucaſus*, from whence they both firſt iſſue. That principal

principal Rock, through which this River *Ganges* there makes a Current, is indeed, or (if not) according to the fancy of the Superſtitious *Indians*, like a *Cow's Head*, which of all ſenſible Creatures they *love beſt* (of which more hereafter) thither they aſſemble themſelves daily in Troops to waſh their bodies, aſcribing a certain *Divinity to Waters*, but more eſpecially to the Water in the River *Ganges*. And thither our famous *Coryat* went likewiſe to view this place.

29. *Kakares*, the principal Cities are called *Dekalee* and *Purhola*; it is a large Province, but exceeding mountainous; divided it is from *Tartaria* by the Mountain *Caucaſus*; it is the extremeſt part North under the *Mogol's* ſubjection.

30. *Gor*, the chief City ſo called; it is full of Mountains; the River *Serſily*, a tributary unto *Ganges*, hath its beginning in it.

31. *Pitan*, the chief City ſo called; the River *Canda* waters it, and fals into *Ganges* in the Confines thereof.

32. *Kanduana*, the chief City is called *Karhakatenka*; the River *Serſily* parts it from *Pitan*: This and *Gor* are the North-eaſt-bounds of this Monarchy.

33. *Patna*, the chief City ſo called; the River *Ganges* bounds it on the Weſt, *Serſily* on the Eaſt; it is a very fertile Province.

34. *Jeſuat*, the chief City is called *Raiapore*; it lieth Eaſt of *Patna*.

35. *Mevat*, the chief City is called *Narnol*; it is very mountainous.

36. *Vdeſa*, the chief City called *Jekanat*; it is the moſt remote part Eaſt of this Empire.

37. *Bengala*, a moſt ſpacious and fruitful Province, but more properly to be called a Kingdom, which hath two very large Provinces within it, *Purb* and *Patan*; the one lying on the Eaſt, the other on the Weſt-ſide of the River *Ganges*: It is limited by the *Golph* of the ſame name, whereinto the River *Ganges* (which at laſt comes to be divided into four great *Currents*) diſchargeth it ſelf, after it hath found a way through the *Mogol's* Territories more than *fifteen hundred miles* in le[illegible]. The chief Cities in it are *Ragamahat* and *Dekaka*. It hath many *Havens* and *Ports* belonging unto it, which are places of very great trade.

Now theſe are the ſeveral *Provinces* belonging to the Great *Mogol*, and all of them under his ſubjection, which may be beheld all together at one view in this moſt exact affixed *Map*, firſt made by the eſpecial obſervation and direction of that moſt able and honourable Gentleman, Sir *Thomas Row*, here contracted into a leſs *compaſs*; yet large enough to demonſtrate, that this great *Empire* is bounded on the *Eaſt*, with the Kingdom of *Maug*; *Weſt*, with *Perſia*; and with the Main Ocean, *Southerly*; *North*, with the Mountain *Caucaſus* and *Tartaria*; *South*, with *Decan* and the Gulph of *Bengala*. *Decan*, lying in the ſkirts of *Aſia*, is divided betwixt three *Mahumetan Princes*, and ſome other Indian *Rhaiaes*, which are Princes likewiſe.

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The length of theſe Provinces is *Northweſt* to *South-weſt* more than two thouſand Engliſh miles; *North* and *South* the extent thereof is about fourteen hundred miles; the Southermoſt part lying in twenty, and the Northermoſt in forty and three degrees of North-Latitude.

The breadth of this much enlarged and far extended Empire is North-eaſt to South-weſt about fifteen hundred of the ſame miles.

And here a great errour in Geographers muſt not eſcape my notice, who in their Globes and Maps make *Eaſt-India* and *China* near Neighbours, when as many large Countries are interpoſed betwixt them; which great diſtance may appear by the long travel of the Indian-Merchants, who are uſually (they going and returning all the way by Land) in their journey, and return, and ſome ſtay there, two full years from *Agra* to *China*.

Now, to give an exact account of all thoſe fore-named *Provinces*, were more than I am able to undertake; yet out of that which I have obſerved in ſome of them (by travelling many miles up into that Countrey, and then up and down with my Lord-Embaſſador unto many places there in progreſs with that King) I ſhall adventure to gheſs at all, and I think for my particular, that the Great *Mogol*, conſidering his moſt large *Territories*, his full and great Treaſures, with the many rich Commodities his Provinces afford, is the greateſt and richeſt known King of the Eaſt, if not of the *whole World*. I ſhall now therefore fall upon particulars to make that my obſervation good: Where

SECTION II.

Of the Soyl there, what it is, and what it produceth, &c.

THis moſt ſpacious and fertile Monarchy (called by the Inhabitants *Indoſtan*) ſo much abounds in all neceſſaries for the uſe and ſervice of man, to feed, and cloath, and enrich him, as that it is able to ſubſiſt and flouriſh of it ſelf, without the leaſt help from any Neighbour-Prince or Nation.

Here I ſhall ſpeak firſt of that which Nature requires moſt, Food, which this Empire brings forth in abundance; as, ſingular good Wheat, Rice, Barley, with divers more kinds of good Grain to make Bread (the ſtaff of life) and all theſe ſorts of Corn in their kinds, very good and exceeding cheap. For their Wheat, it is more full and more white than ours, of which the Inhabitants make ſuch pure, well-reliſhed Bread, that I may ſay of it, as one ſometimes ſpake of the Bread made in the Biſhoprick of *Liege*, it is *Panis Pane melior*, Bread better than Bread.

The ordinary ſort of people eat Bread made of a coarſer Grain, but both toothſom, and wholſom, and hearty; they make it up

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in broad Cakes, thick like our *Oaten-cakes*; and then bake it upon ſmall round iron hearths, which they carry with them when they journey from place to place, making uſe of them in their Tents. It ſhould ſeem to be an ancient Cuſtom in the Eaſt, as may appear by that Precedent of *Sarah* when ſhe entertained the Angels, who found her in her Tent, *She took fine meal, and did knead it, and made Cakes thereof upon the hearth*, Gen. 18: 6.

To their Bread they have great abundance of all other good Proviſion, as of Butter (beating their Cream into a ſubſtance like unto a thick Oyl, for in that hot *Climate* they can never make it hard) which though ſoft, yet it is very ſweet and good. They have Cheeſe likewiſe in plenty, by reaſon of their great number of Kine, and Sheep, and Goats. Beſides, they have a Beaſt very large, having a ſmooth thick skin without hair, called a *Buffelo*, which gives good milk; the fleſh of them is like Beef, but neither ſo toothſom nor wholſom. Theſe *Buffeloes* are much employed in carrying large skins of water (for they are very ſtrong Beaſts) which hang on both ſides of them, unto Families that want it: their *Hides* make the moſt firm and excellent Buff.

They have no want of Veniſon of divers kinds, as Red-Deer, Fallow-Deer, Elks (which are very large, and ſtrong, and fierce Creatures) Antilops, Kids, *&c.* but their Deer are no where imparked, the whole Empire being (as it were) a Forreſt for them; for a man can travel no way but he ſhall here and there ſee of them. But becauſe they are every man's Game that will make them ſo, they do not multiply to do them much hurt, either in their Corn, or other places.

To theſe they have great ſtore of Hares, and they have plenty of Fowls wild and tame, as abundance of Hens, Geeſe, Ducks, Pigeons, Turtle-Doves, Partridges, Peacocks, Quails, and many other ſingular good Fowl. They have variety of Fiſh; all which, by reaſon of their Plenty, and becauſe many of the Natives eat no kind of Fleſh at all, nor of any thing that hath or may have life; and thoſe that feed on ſuch things, eat not freely of any of thoſe living Creatures, they are all bought there at ſuch eaſie rates, as if they were not worth the valuing. They do not cut their Chickens when they be little to make Capons, and therefore they have no Creatures of that name, but men, their Eunuchs, called there *Cogees* or Capons in their Language: ſo made, when they be very young, and then deprived of all that might after provoke jealouſie; and therefore they are put to be attendants on their women, the great men of that Nation keeping many of them, a ſoft, tender people, *tener Spado*, as *Juvenal* cals one of them, that never come to have any Hair on their Faces.

But to return again to their Proviſions, the Beeves of that Countrey differ from ours, in that they are none of them very large; and thoſe they have, have each of them a great bunch of

of grisly flesh which grows upon the meeting of their shoulders. The flesh of their Beeves is much whiter than the flesh of ours, and very sweet, tender and good. Their Sheep differ from ours by their great fleshy Bob-tails, which, severed from their bodies, are very ponderous. Their Wool is generally coarse, bnt their flesh is not so.

Now to season all their good Provisions, there is great store of Salt; and to sweeten all, abundance of Sugar growing in that Countrey; which after it is well refined, may be there had at a very low rate; out of which they make very pure white Sugar-Candy, which may be had there at a small easie Price likewise.

Their Fruits are every way answerable to the rest, the Countrey abounding in Musk-Melons (very much better, because they are better digested there by the heat of the Sun, than these with us.) They have many Water-Melons, a very choice good Fruit, and some of them as big as our ordinary Pompions, and in shape like them; the substance within this Fruit is spongy, but exceeding tender and well-tasted, of a colour within equally mixed with red and white, and within that an excellent cooling and pleasing liquor. Here are likewise store of Pome-granats, Pome-citrons; here are Limons and Oranges, but I never found any there so good as I have seen elswhere. Here are Dates, Figs, Grapes, Prunelloes, Almonds, Coquer-nuts (of which I observed something before) and here they have those most excellent Plums called Mirabolans, the stone of which Fruit differs very much from others in its shape, whereon Nature hath curiously quartered several strakes equally divided, very pretty to behold; many of which choice Plums (they write) are very cordial; and therefore worth the prizing, are there well-preserved, and sent for *England*.

They have to these another Fruit we English there call a Planten, of which many of them grow in Clusters together; long they are in shape, made like unto slender Cucumbers, and very yellow when they are Ripe, and then taste like unto a *Norwich* Pear, but much better. Another most excellent Fruit they have, called a *Manggo*, growing upon Trees as big as our Walnut-trees; and as these here, so those Trees there, will be very full of that most excellent Fruit, in shape and colour like unto our Apricocks, but much bigger; which taken and rolled in a man's hands when they are through ripe, the substance within them becomes like the pap of a roasted Apple, which then suck'd out from about a large stone they have within them, is delicately pleasing unto every Palat that tasts it. And to conclude with the best of all other their choice Fruits, the Amana's, like unto our Pine-Apples, which seems to the Taster to be a most pleasing Compound made of Straw-berries, Claret-wine, Rose-water and Sugar, well tempered together. In the Northermost parts of this Empire they have variety of Pears and Apples, every where

where good Roots, as Carrets, Potatoes, and others like them. They have Onions and Garlick, and ſome Herbs and ſmall Roots for Salads; and in the Southernmoſt parts, Ginger growing almoſt in every place: the large races whereof, are there very excellently well preſerved, as we may know by our taſting them in *England*. And all theſe things I have laſt named may be there likewiſe bought at very low rates. And laſtly, ſome one kind or other of their very good and choice Fruits may be there had at every time or ſeaſon of the Year.

And here I cannot chuſe but take notice of a very pleaſant and clear liquor, called Toddie, iſſuing from a Spongie Tree, that grows ſtrait and tall without Boughs to the Top, and there ſpreads out in tender branches, very like unto thoſe that grow from the Roots of our rank and rich Artichokes, but much bigger and longer. This Toddie-tree is not ſo big, but that it may be very eaſily embraced, and the nimble people of that Countrey will climb up as faſt to the top thereof (the ſtem of the Tree being rough and cruſty) as if they had the advantage of Ladders to help them up. In the top-tender branches of thoſe Trees they make inciſions, which they open and ſtop again as they pleaſe, under which they hang Pots made of large and light Gourds, to preſerve the influence which iſſues out of them in a large quantity in the night-ſeaſon, they ſtopping up thoſe vents in the heat of the day. That which thus diſtils forth in the night, if it be taken very early in the morning, is as pleaſing to the taſte as any new White-wine, and much clearer than it. It is a very piercing, and medicinable, and inoffenſive Drink, if taken betimes in the day, only it is a little windy: but if it be kept till the heat of the day, the Sun alters it ſo, as if it made it another kind of liquor, for it becomes then very heady, not ſo well reliſhed, and unwholſom; and when it is ſo, not a few of our drunken Sea-men chuſe to drink it; and I think they ſo do, becauſe it will then preſently turn their brains; for there are too too many of the common ſort of thoſe men who uſe the Sea, who love thoſe brutiſh diſtempers too much, which turn a man out of himſelf, and leave a Beaſt in the skin of a man. But for that drink, if it be taken in its beſt, and moſt proper ſeaſon, I conceive it to be of it ſelf very wholſom, becauſe it provokes urine exceedingly; the further benefit whereof ſome there have found by happy experience, thereby eaſed from their torture inflicted by that ſhame of Phyſicians, and Tyrant of all Maladies, the Stone. And ſo cheap too is this moſt pleaſing Wine, that a man may there have more than enough for a very little money.

At *Surat*, and ſo to *Agra*, and beyond, it ſeldom or never rains, but one ſeaſon of the year; but yet there is a refreſhing Dew during all that times the Heavens there are thus ſhut up, which every night falls, and cools, and comforts, and refreſheth the face of the earth. Thoſe general rains begin near the

time that the Sun comes to the Northern *Tropick*, and ſo continue till his return back to the Line. Theſe ſhowers, at their beginning moſt extremely violent, are uſher'd in, and uſually take their leave, with moſt fearful Tempeſts of Thunder & Lightning, more terrible than I can expreſs, yet ſeldom do harm; the reaſon in Nature may be the ſubtilty of the Air in thoſe parts wherein there are fewer Thunder-ſtones made, than in ſuch Climates where the Air is thick, groſs, and cloudy. During thoſe three months it rains uſually every day more or leſs, ſometimes one whole quarter of the Moon together, ſcarce without any intermiſſion; which abundance of moiſture, with the heat of the Sun, doth ſo enrich their Land, which they never force (if I obſerved right) by Soyling of it, as that, like *Ægypt*, by the inundation of *Nilus*, it makes it fruitful all the year after. When the time of this Rain is paſſed over, the face of the Sky there is preſently ſo ſerene and clear, as that ſcarcely one Cloud appears in their Hemiſphere the nine months after.

And here a ſtrong Argument that may further, and moſt infallibly ſhew the goodneſs of their Soil, ſhall not eſcape my Pen, moſt apparent in this, That when the Ground there hath been deſtitute of Rain nine months together, and looks all of it like the barren Sands in the Deſarts of *Arabia*, where there is not one ſpire of green Graſs to be found; within a few days after thoſe fat enriching ſhowers begin to fall, the face of the Earth there (as it were by a new Reſurrection) is ſo revived, and throughout ſo renewed, as that it is preſently covered all over with a pure green Mantle. And moreover, to confirm that which before I obſerved concerning the goodneſs of that Soil, amongſt many hundred Acres of Corn of divers kinds I have there beheld, I never ſaw any but what was very rich and good, ſtanding as thick on the Ground as the Land could well bear it.

They till their Ground with Oxen and Foot-Ploughs, their Seed-time is *May*, and the beginning of *June*, they taking their time to diſpatch all that work before that long Rainy ſeaſon comes; and though the Ground then hath been all the time we named before without any ſufficient moyſture by ſhowers, or otherwiſe, to ſupple and make it more fit for Tillage, yet the Soil there is ſuch a brittle fat mould (which they ſow year after year) as that they can very eaſily till it. Their Harveſt is in *November* and *December*, the moſt temperate months of all that year.

Their Ground is not encloſed, unleſs ſome ſmall quantity near Towns and Villages, which ſtand ſcattered up and down this vaſt Empire very thick, though, for want of the true names, not inſerted in the Map.

They mow not their Graſs (as we) to make Hay, but cut it off the ground, either green, or withered, as they have occaſion to uſe it.

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They ſow *Tobacco* in abundance, and they take it too, very much; but after a ſtrange way much different from us: for firſt, they have little Earthen Pots, ſhaped like our ſmall Flower-pots, having a narrow neck, and an open round top, out of the belly of which comes a ſmall ſpout, to the lower part of which ſpout they fill the Pot with water; then putting their *Tobacco* looſe in the top, and a burning coal upon it, they, having firſt faſtned a very ſmall ſtrait hollow Cane or Reed (not bigger than a ſmall Arrow) within that ſpout, a yard or ell long, the Pot ſtanding on the ground, draw that ſmoak into their mouths which firſt falls upon the Superficies of the water, and much diſcolours it. And this way of taking their *Tobacco*, they believe, makes it much more cool and wholſom. The *Tobacco*, which grows there, is doubtleſs in the Plant as good as in any other place of the world, but they know not how to cure and order it, like thoſe in the *Weſt-Indies*, to make it ſo rich and ſtrong.

The Countrey is beautified with many Woods and Groves of Trees, in which thoſe winged *Choriſters* make ſweet Muſick. In thoſe Woods ſome excellent Hawks make their neſts; and there are very often to be ſeen great flocks of Parakeetoes, or little Parrats, who have their breeding and lodging amongſt thoſe Melancholy Shades. And (in the number of many other Creatures covered with Feathers) there are ſome very little Birds leſs than our Wrens, who are exceeding pretty, for their neat ſhape, and their covering, with moſt curious parti-colour'd Feathers, full of variety of little ſpots. I have ſeen there many of thoſe rare Creatures kept together in large Cages, who pleaſe the Eye with their curious Colours, and the Ear with their variety of pleaſant Notes. The Woods and Groves in the Southermoſt parts of *Indoſtan*, have great ſtore of wild Apes, and Monkeys, and Baboons in them; ſome of which I have ſeen as high as our talleſt Greyhounds, which live among the Trees, and climb them at pleaſure. Thoſe Apes, *&c.* are very terrible to thoſe little Birds, which make their Neſts in thoſe Woods; and therefore Nature hath taught them this ſubtilty (to preſerve their young ones from thoſe Creatures which would otherwiſe deſtroy them) to build their Neſts in the twigs, and the utmoſt boughs of thoſe Trees, where ſome of them hang like little Purſe-nets, to which thoſe Apes and Monkeys, be they never ſo little and light, cannot come to hurt them.

Beſides their Woods, they have great variety of fair goodly Trees that ſtand here and there ſingle, but I never ſaw any there of thoſe kinds of Trees which *England* affords. They have very many firm and ſtrong Timber-trees for building and other uſes; but much of their bruſh, or ſmall wood, I obſerved to be very ſappy; ſo that when we brake a twig of it, there would come a ſubſtance out of ſome of it, like unto Milk, and the ſappineſs of that underwood may (as I apprehend it)

be aſcribed in part to the fatneſs of that Soil. Some of their Trees have leavs upon them as broad as Bucklers, others are parted ſmall like our Fern or Brakes, as the Tamerine Tree, which bears *Cods* ſomewhat like our Beans, in which when the Fruit is ripe, there is a very well taſted pulp, though it be ſowr, moſt wholſom to open the body, and to cool and cleanſe the blood.

There is one very great and fair Tree growing in that Soil, of ſpecial obſervation, out of whoſe Branches or great Arms grow little Sprigs downward till they take Root (as they will certainly do if they be let alone) and taking Root, at length prove ſtrong ſupporters unto thoſe large Branches that yield them. Whence it comes to paſs, that thoſe Trees in time (their ſtrong and far-extended Arms being in many places thus ſupported) grow to a very great height, and extend themſelves to ſuch an incredible breadth, they growing round every way, as that hundreds of men may ſhade themſelves under one of them at any time; the rather, becauſe theſe, as all other Trees in thoſe Southern parts of *Eaſt-India* (as particularly I obſerved before) ſtill keep on their green Coats.

For their Flowers, they are for the generality like unto painted Weeds, which, though their colour be excellent, they rather delight the eye than affect the ſmell; for not many of them, except Roſes, and ſome few kinds more, are any whit fragrant: Amongſt them that are, there is one white Flower, like to Spaniſh Jeſſamin (if it be not the ſame) which is exceedingly well ſented, of which they make a moſt excellent pure ſweet Oil, with which they anoint their heads, and other parts of their bodies; which makes the company of thoſe that do ſo very ſavoury and ſweet.

This Empire is watered with many goodly Rivers (as they are expreſſed in the Map) the two principal are *Indus* and *Ganges*; where this thing is very obſervable (for they ſay there, that it is very true) that one pint of the water of *Ganges* weigheth leſs by one ounce than any other water in that whole great Monarchy. And therefore (they ſay) that the *Mogol*, whereſoever he is, hath water brought him from that River, that he may drink thereof, by ſome appointed for that ſervice, who are continually either going to it, or coming from it: The water is brought unto the King in fine Copper Jars, excellently well tin'd on the inſide, and ſealed up when they are delivered to the Water-bearers for the King's uſe; two of which Jars every one carries, hanging upon Slings fitted for the Porter's ſhoulders.

Beſides their Rivers, they have ſtore of Wells fed with Springs; and to theſe, they have many Ponds, which they call *Tanques*, ſome of them exceeding large, fill'd with water when that abundance of Rain falls (of which more hereafter.)

That moſt ancient and innocent Drink of the World, Water, is the common drink of *Eaſt-India*; it is far more pleaſant and ſweet than our water; and muſt needs be ſo, becauſe in all hot

hot Countries it is more rarified, better digeſted, and freed from its rawneſs by the heat of the Sun, and therefore in thoſe parts it is more deſired of all that come thither, though they never made it their drink before, than any other liquor, and agreeth better with mens bodies. Sometimes they boyl the water there with ſome wholſom Seeds, and after drink it cold, and then it is, by much, more cold after an heat. (Like unto ſome men, who have ſhewed formerly much zeal and heat for good, and afterward become more chil and cold than ever they were before.) Sometimes we mingle our water there with the juice of Limons and Sugar, which makes an exceeding pleaſant drink, which we call there *Sherbet*.

Some ſmall quantity of *Wine*, but not common, is made amongſt them; they call it *Raak*, diſtilled from Sugar, and a ſpicy rinde of a Tree called *Jagra*; it is very wholſom, if taken very moderately.

Many of the people there, who are ſtrict in their Religion, drink no Wine at all; but they uſe a Liquor more wholſom than pleaſant, they call *Coffee*; made by a black Seed boyld in water, which turnes it almoſt into the ſame colour, but doth very little alter the taſte of the water; notwithſtanding it is very good to help Digeſtion, to quicken the Spirits, and to cleanſe the Blood.

There is yet another help for thoſe that forbear Wine, by an Herb they have, called *Beetle*, or *Paune*, in ſhape ſomewhat like an Ivy-leaf, but more tender; they chew it with an hard Nut, ſomewhat like a Nutmeg, (but not in taſte like that) and a very little pure white lime amongſt the leaves, and when they have ſucked down the juice, put forth the reſt. It hath (as they ſay, and I believe very much of it) many rare qualities; for it preſerves the Teeth, ſtrengthens the Stomack, comforts the Brain, and it cures or prevents a tainted Breath. This I am ſure of, that ſuch is the pleaſing ſmell of this *Beetle*, being chewing in a cloſe room, that the breath of him ſo chewing it fills it with a very pleaſing ſavour.

This Empire further affords very excellent good Horſe, curiouſly made, high metl'd, and well managed by the *Natives*. Beſides their own, they have many of the *Perſian*, *Tartarian*, and *Arabian* breed, which have the name to be the choiſe ones of the World. But of theſe more when I come to ſpeak of the Inhabitants.

Here are a great number of Camels, Dromedaries, Mules and Aſſes, imployed for the carriage of burthens, or the carrying of the people, to which uſe alſo they employ many of their Oxen, and their Buffeloes likewiſe, (which before I ſpake of.) The Camels, as I oft obſerved there, have one ſtrange quality, who cry and make a very piteous noyſe at night, when they take off their *burthens*; but in the morning when they are laid on, the poor Creatures are very ſtill and quiet, making no noyſe at all.

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The *Dromedary* is called by the Prophet *Jeremy*, *Jer.*2.23. *the ſwift Dromedary*; the reaſon may be, becauſe theſe, like the Camels, have very long legs; and conſequently make long ſteps, and ſo travelling rid ground apace; or becauſe at a pinch, or time of need, they will carry a man exceeding far without reſt, and but with a very little food.

They have ſome *Rhinocerots*, but they are not common, which are very large ſquare Beaſts, bigger than the largeſt Oxen *England* affords; their ſkins without hair, lye in great wrinkles upon their necks, breaſts and backs, which doth not make them ſeem lovely unto the beholders. They have very ſtrong, but ſhort Horns, growing upon very firm bones, that lye over their Noſtrils; they grow upwards, towards the top of their head, every one of theſe Creatures being fortified with one of them; and that enough to make them ſo terrible, that they are ſhunn'd by other, though very large Creatures. With theſe Horns (from which thoſe Creatures have their Names) are made very excellent Cups, which (as is conceived) give ſome virtue unto the liquor put into them, if it ſtand any whit long in thoſe Cups.

And now to conclude with the largeſt and the moſt intelligent (as we ſhall hereafter ſhew) of all the ſenſible Creatures the Earth produceth, the Elephant, of which this vaſt Monarchy hath abundance; and of them, the *Mogol* is Maſter of many thouſands; and his Nobles, and all men of quality beſides, in thoſe large Territories, have more or leſs of them. But of theſe much ſhall be ſpoken in my ſixt Section.

I obſerved before, that the Inhabitants of this Empire did carry moſt of their burthens upon the backs of their Beaſts; and in a ſpecial manner this people employ their Camels and Dromedaries for this uſe, to carry their Merchandizes from place to place: and therefore I ſhall let my Reader ſee

SECTION III.

What the chief Merchandizes, and moſt Staple, and other Commodities are, which are brought into this Empire.

THe moſt Staple Commodities of this Empire are *Indico* and *Cotton Wool*; of that *Wool* they make divers ſorts of *Callico*, which had that name (as I ſuppoſe) from *Callicut*, not far from *Goa*, where that kind of Cloth was firſt bought by the Portugals.

For the Spices brought hither by the *Eaſt-India* Fleet, they are had more Southerly, from the Iſlands of *Sumatra*, from *Ja-*

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va major and *minor*, from the *Moluccoes*, and from other places thereabouts: In which, as in the *Molucco* Iſlands, and thoſe other parts too from whence the richeſt Spices come, the Low-Country Merchants have got ſuch footing, and ſuch a particular intereſt, that our Engliſh Factors there (for the preſent) buy thoſe Commodities; as we ſometimes do buy Proviſions and Commodities here at home, out of the engroſſing Huckſters hands: So that our Engliſh in thoſe parts have a free Trade for no kind of Spice, but for that, which is one of the loweſt prized, namely, Pepper, which they fetch from *Bantam*. Which more general Trade of the Dutch, they have formerly gained at a very vaſt expence, by fortifying themſelves there, in the places where-ever they ſettle; and then ſtanding, upon their Guard, put a kind of force upon the *Natives* to ſell them their Commodities.

What the carriage of that people hath formerly been in thoſe parts towards our Engliſh, (*where their Swords hath been longeſt*) is ſufficiently made known by other Pens: This I may conclude from their example (and I would they were ſingular and alone in it) that when a people will not be ordered by that *Royal Law*, which commands us, *Matth.* 7. 12. *To do nothing, but what we would be content to ſuffer; as to do nothing unto others, but what we would be well content to ſuffer from others:* But on the contrary, when they meaſure things, not by the ſtrait and even Rule of Equity, but by the crooked and oblique Line of Power, arming their Injuſtice to do what they pleaſe, becauſe they can do what they will: This cauſeth many to make very bold with God in caſes that ſeem to give advantage unto their high thoughts and Commodities: For what evil cannot Ambition and Covetouſneſs do, when they are backt with an Arbitrary and unlimitted Power here below, if they be not checkt by a ſtronger Arm from above? Whence we ſee it often come to paſs, that when the Laws of Nature and Nations, yea of God himſelf, lye in the way of their profit, or earthly advantages (what-ever their ſufferings or loſs be afterward) they either ſpurn them thence, or elſe tread and trample upon them at pleaſure, to compaſs their ends for the preſent. This I can ſay of the Dutch (ſomething from my own knowledge, but more from the report of others) that when I lived in thoſe parts, and we Engliſh there were more for number than they, and conſequently could receive no hurt from them, we there uſed them as Neighbours and Brethren; but in other places, where they had the like advantage of us, they dealt with us neither like Chriſtians nor Men. But I will not here any longer digreſs, but return to ſpeak further of the Commodities to be had in *Eaſt-India*.

The *Indico* we bring thence, is a good, and a rich Commodity. It is there made of little leaves, not bigger than thoſe on our Gooſ-berry buſhes, and the ſhrubs that bear thoſe leaves

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are about their bigneſs. Theſe leaves they ſlip off from the ſmall branches of thoſe buſhes, which grow with round and full heads without pricks. The leaves thus ſtripp'd off, are laid in great heaps together certain dayes, till they have been in a hot ſweat; then are they removed, and put into very great and deep Veſſels fill'd with a ſufficient quantity of water to ſteep them in, where they leave their blew tincture with their ſubſtance; this done, the water is drain'd out into other exceeding broad, but very ſhallow Veſſels, or Vats, made of Plaiſter (like to that we call Plaiſter of *Paris*) which will keep in all the Liquor till the hot Sun in ſhort time extracts the moiſture from it; and then what mains in the bottome, is a Cream about one quarter of an inch thick, which ſuddenly becomes hard and dry, and that is our *Indico*, the beſt ſort whereof comes from *Biana*, near unto *Agra*, and a coarſer ſort is made at *Cirkeeſe*, not far from *Amadamaz*; about which two places, are a very great number of thoſe ſhrubs planted, which bear thoſe leaves.

For their *Cotton-wooll*, they ſow ſeed, and very large quantities of Ground in *Eaſt-India* are thus ſeeded. It grows up like ſmall Roſe-buſhes, and then puts forth many yellow bloſſoms; thoſe afterward falling off, there remain little Cods, about the bigneſs of a Man's Thumb, in which the ſubſtance at firſt is moiſt and yellow; but as they ripen, they ſwell bigger, till they break their Covering, and after, in ſhort time, that within them becomes Wool, as white as Snow, and then they gather it. Amongſt that Wool they find ſeeds to ſow again as they have occaſion; but thoſe ſhrubs bear that Wool three or four years e're they ſupplant them. Of this *Cotton-wool* they make divers ſorts of white Cloth (as before I obſerved) ſome broad, ſome narrow, ſome coarſe, ſome fine, and very fine indeed; for ſome that I have ſeen there I believe was as fine as our pureſt Lawn. Much of the coarſer ſort of that Cloth they dye into Colours, or elſe ſtain in it variety of well-ſhaped and well-coloured Flowers or Figures, which are ſo fixed in the Cloth, that no water can waſh them out. That pretty Art of ſtaining, or printing fixing thoſe variety of Colours in that white Cloth, the People of *Aſia* have engroſſed to themſelves, where the moſt curious *Pintadaes* are made; whither neighbouring, as well as more remote Nations, bring their Monies to fetch them thence.

In *Decan*, which bounds upon the *Mogol*'s Territories South, (the Princes whereof are Tributaries unto him) there are many Diamond-Rocks, in which are found thoſe moſt pretious of all other Stones; and they are to be ſold in this Empire, and conſequently to be had by thoſe who have ſkill to buy them, and Money to pay for them. But as all the Stones in *Eaſt-India* are not pretious, ſo thoſe that are, the *Natives* know very well how to value.

But further, for the Merchandizing Commodities the *Mogol*'s Provinces afford, there is Muſk (by reaſon of their abundance of

of Muſk-Cats) to be had in good quantity; and there are Bezar ſtones: which are not ſo called from any Beaſt of that name, but they grow in the maws of Goats, which when they obſerve to grow exceeding lean, they kill them, and find thoſe ſtones in them; and if they did not ſo, that ſtone in them would make an end of them. By which we may obſerve, how that pretious Bezar ſtone, that proves many times ſuch a Cordial, and Preſervative to the Life of Man, is deſtructive and mortal unto the poor Creature from whence it is taken: Like that pretious Word of God, that may proceed from the Lips of him that hath a lean Soul, and may do others good, but himſelf nothing but miſchief. The greateſt number of thoſe Goats, from whence thoſe Bezars are taken, feed on the Mountains of *Lar* in the *Perſians* Territories, the Weſtern-Bound (as before) of the *Mogol*'s great Empire.

They have ſome ſtore of Silk here; but the greateſt quantity of that rich Commodity, that any place in the whole World affords, comes out of *Georgia*, a Province belonging unto the King of *Perſia*. Thoſe *Georgians* and *Armenians*, (both under the Command of the Perſian King) are by profeſſion Chriſtians, like thoſe of the Greek Church. And the *Abiſſins*, under the Command of *Preſter John*, are in profeſſion Chriſtians likewiſe, but theſe *Abiſſins* circumciſe their Males before they baptize them. Alaſs poor People! who for want of better inſtruction cannot know what they ſhould, and therefore *know not what they do*. All thoſe *Armenians*, *Georgians*, and *Abiſſins*, (as I have it from others, but can relate ſomething of it out of my own knowledge) even all of them ſee Chriſt but in the dark, and by reaſon of the general ignorance that is in them, cannot know God as they ought in Jeſus Chriſt. Theſe are the different caſes of many which profeſs Chriſt in the World; ſome cannot know him, ſome care not to know him, and ſome will not know him; Amongſt the firſt of theſe, they all may be ranked whom I but now named, as many others of the Greek, and thoſe that profeſs Chriſtianity in Ruſſian Churches, with many-many others of the Romiſh, who have the Truths of God ſealed up in an unknown Tongue, to keep, and to continue them in ignorance; who inſtead of the two Breaſts of the Church, the Law and the Goſpel, are fed with mouldy and ſinnowed Traditions; and their caſe being ſo, our Charity towards them may lead us thus far, to believe that they would do better, if they knew better; and this may ſpeak much in their excuſe. But what Plea can be made for us of this Nation, *that Do not what we Know*; or if we be ignorant, it is becauſe we will be ſo; not becauſe we cannot know, but becauſe we care not for knowledge, and *will not know?*

But to return to the place where I began my laſt digreſſion; I told you that the People here have ſome ſtore of Silk, of which they make Velvets, Sattins, Taffataes, either plain, or mingled,

or ſtrip'd in party-colours; but the beſt of them for richneſs and goodneſs come not near thoſe which are made in the parts of *Italy*.

Many curious Boxes, Trunks, Standiſhes, Carpets, with other excellent Manufactures, may be there had. They have medicinal Drugs; and amongſt them very much *Caſſia* growing there in Canes. They have Gums well ſented, and much *Lignum Aloes*, which burnt, yields a perfume better than any one thing in the world that I ever ſmelled. They have great ſtore of Gum-lac, of which they make their hard Wax; and that Gum likewiſe they there imploy for many other neat uſes. The Earth there yields good Minerals of Lead, Iron, Copper, Braſs, and (they ſay) they have Silver-Mines too; which (if true) they need not open, being ſo enriched from other Nations of *Europe*, and other parts, who yearly bring thither great quantities of Silver to purchaſe their Commodities. Which I collect from our Engliſh Trade there; for, though we vent ſome quantity of our Wollen Cloth, with ſome other things we carry thither, yet the greateſt part by far of Commodities brought thence, are caught by the Silver hook. And this is the way to make any Nation of the world rich, to bring, and leave Silver in it, and to take away Commodities. And, as all Rivers run into the Sea, ſo many Silver Streams run into this Monarchy, and there ſtay; the People of any Nation being there very welcome that bring in their *Bullion*, and carry away the others Merchandizes; but it is look'd on as a Crime that is not eaſily anſwered, to tranſport any quantity of Silver thence.

The Coyn, or Bullion, brought thither from any place, is preſently melted and refined, and the *Mogol*'s Stamp (which is his Name, and Titles, in Perſian Characters) put upon it. The Coyn there is more pure than in any other part of the world, being (as they report) made of pure Silver, without any Allay; ſo that in the Spaniſh Money, the pureſt of all *Europe*, there is ſome droſs.

They call their pieces of Money, *Roopees*; of which there are ſome of divers values, the meaneſt worth two ſhillings and three pence, and the beſt two ſhillings and nine pence ſterling. By theſe they count their Eſtates and Payments. They have another Coyn of inferiour value in *Guzarat*, called *Mamoodies*, about twelve pence ſterling; both the former, and theſe, are made in halfs, and ſome few in quarters; ſo that three pence is the leaſt piece of ſilver current in thoſe Countries, and very few of them to be ſeen. That which paſſeth up and down for exchange under this rate, is Braſs or Copper Money, which they call *Pices*, whereof three, or thereabouts, countervail a Penny. Thoſe *Pices* are made ſo maſſie and thick, as that the baſer metal of which they are made, put to other uſes, is well-nigh worth the Silver they are rated at. Their Silver Coyn

is

is made either round or ſquare, but ſo thick, as that it never breaks nor wears out. They have pure Gold-Coyn likewiſe, ſome pieces of great value; but theſe are not very ordinarily ſeen amongſt them.

I have now done with this Section, wherein I have related much of the Commodities, and Riches, as before of the Proviſions and Pleaſures which are to be found in that vaſt Monarchy, and, I conceive, nothing but what Truth will juſtifie. And now, leſt that place I have deſcrib'd, ſhould ſeem to be an earthly Paradiſe, I muſt acquaint my Reader, that the Contents there found by ſuch as have lived in thoſe parts, are ſour'd and ſauc'd with many unpleaſing things; which he muſt needs know, when he takes notice

SECTION IV.

Of the Diſcommodities, Inconveniences, and Annoyances, that are to be found or met withall in this Empire.

AS the Poets feigned that the Garden of the *Heſperides* (wherein were Trees that bare Golden Apples) was guarded by a Serpent: So there are ſtings here, as well as fruits; all conſidered together may not unfitly be reſembled by thoſe Locuſts mention'd, *Rev.* 9. 7, 8, 10. verſes, *Who had the Faces of Men, and the Hair of Women, and Crowns as of Gold on their Heads; but they had too, the Teeth of Lyons, and the tayls of Scorpions, and there were ſtings in thoſe tayls.* Here are many things to content and pleaſe the enjoyers of them, to make their life more comfortable; but withall here are Teeth to tear, and ſtings to kill: All put together, are nothing but a mixture made up (as indeed all earthly things are) of good and bad; of bitter and ſweet; of what contents, and of what contents not.

The Annoyances of theſe Countries are, firſt many harmfull beaſts of prey, as Lyons, Tygers, Wolves, Jackalls, with others; thoſe Jackalls ſeem to be wild Doggs, who in great companies run up and down in the ſilent night, much diſquieting the peace thereof, by their moſt hideous noyſe. Thoſe moſt ravenous Creatures will not ſuffer a Man to reſt quietly in his Grave, for if his Body be not buryed very deep, they will dig him thence, and bury as much of him again as they can conſume in their hungry bellies. In their Rivers are many Crocodiles, and------*Latet anguis in herba*, on the Land, not a few over-grown Snakes, with other venemous and pernicious Creatures. In our Houſes there we often ſee *Lizards*, ſhaped like unto Crocodiles, of a ſad green colour, and but little Creatures, the fear of whom preſents its ſelf moſt to the Eye, for I do not know that they are hurtful. There are many Scorpions to be ſeen, which are

oftentimes felt, which creep into their houſes eſpecially in that time of the Rains, whoſe ſtinging is moſt ſenſible, and deadly, if the Patient have not preſently ſome oyl that is made of Scorpions, to annoint the part affected, which is a ſudden and a certain cure. But if the man can get the Scorpion that ſtung him, (as ſometimes they do) the oylie ſubſtance it affords, being beaten in pieces, ſuddenly applyed, is a preſent help. The ſting of the Scorpion may be a very fit reſemblance of the ſting of Death, the bitterneſs and anguiſh whereof nothing can aſſwage and cure ſo well, as a ſerious conſideration, and a continual application of the thoughts of dying. *Facilè contemnit omnia, qui cogitat ſe ſemper moriturum*, that man may trample upon every thing, whoſe meditations are taken up with the thoughts of his Change. He cannot dye but well, who dyes daily; daily in his preparations for death, though he dye not preſently.

The Scorpions are in ſhape like unto our Cra-fiſhes, and not bigger, and look black like them, before they are boyled. They have a little round tayl which turns up, and lyes uſually upon their backs, at the end whereof is their ſting, which they do not put in, and let out of their bodies, as other venemous creatures do, but it alwayes appears in their tayls ready to ſtrike; it is very ſharp and hard, and not long, but crooked like the talon of an Hawk.

The abundance of Flyes (*like thoſe ſwarms in Egypt*; Exod. 8. 21.) in thoſe parts did likewiſe very much annoy us: for in the heat of the day their numberleſs number was ſuch, as that we could not be quiet in any place for them, they being ready to fly into our Cupps, and to cover our Meat as ſoon as it was placed on the Table; and therefore we had alwayes ſome of the *Natives* we kept there, who were our Servants, to ſtand round about us on pupoſe while we were eating, with Napkins to fright them away. And as in the day one kind of ordinary Flyes troubled us; ſo in the night we were likewiſe very much diſquieted with another ſort called *Muſqueetoes*, like our Gnats, but ſome-what leſs, and in that ſeaſon we were very much troubled with *Chinches*, another ſort of little troubleſome and offenſive creatures, like little *Tikes*: and theſe annoyed us two wayes; as firſt by their biting and ſtinging, and then by their ſtink. From all which we were by far more free when we lodged in Tents (as there we did much) than when we abode in Houſes; where in great Cities and Towns, (to add unto the diſquiets I before named) there were ſuch an abundance of large hungry Ratts, that ſome of us were bitten in the night as we lay in our beds, either on our Toes or Fingers, or on the tips of our Ears, or on the tops of our Noſes, or in any part of our Bodies beſides which they could get into their Mouths.

The winds in thoſe parts (as I obſerved before) which they call the *Mont ſoone*, blow conſtantly one way, altering but few points, ſix months Southerly, and ſix months Northerly. The months of *April*, *May*, and the beginning of *June*, till the Rain falls,

falls, are ſo extremly hot, as that the wind when it blows but gently, receives ſuch heat from the parched ground, that the reflection thereof is ready to bliſter a Man's Face that receives the breath of it. And if God did not provide for thoſe parts, by ſending a *breeze*, or breath, or ſmall gale of wind daily, which ſome-what tempers that hot ſulphureous Air, there were no living in that Torrid Zone for us Engliſh, who have been uſed to breathe in a temperate Climate; and, notwithſtanding that benefit, the Air in that place is ſo hot to us Engliſh, that we ſhould be every day ſtewed in our own moiſture, but that we ſtir very little in the heat of the day, and have cloathing about us as thin as we can make it. And no marvel, for the coldeſt day in the whole year at noon (unleſs it be in the time when thoſe Rains fall) is hotter there then the hotteſt day in *England*.

Yet I have there obſerved moſt ſtrange and ſudden changes of heat and cold within few hours, as in *November* and *December* the moſt temperate months of their year (as before) and then at mid-night the Air was ſo exceeding freſh and cold, that it would produce a thin Ice on the water, and then as we lay in our Tents, we would have been very glad of the warmth of a Rugg upon us, and the noon of that following day would be ſo extream hot, as that it was troubleſom then to keep on the thinneſt cloathing.

Sometimes there, the wind blows very high in thoſe hot and dry ſeaſons, not long before the Rain begins to fall, raiſing up into the Air a very great height, thick Clouds of Duſt and Sand, which appear like dark Clouds full of moiſture, but they deceive like the brook in *Job*, *Job* 6. 15. *that hath no water in it*. Theſe dry ſhowers (which Almighty God threatens to ſend among a people as an heavy judgement, *Deut.* 28. 24. *When he will make the Rain of a Land powder and duſt*) moſt grievouſly annoy all thoſe amongſt whom they fall, enough to ſmite them all with a preſent blindneſs; filling their Eyes, Ears, Noſtrils, and their Mouths are not free if they be not alſo well guarded; ſearching every place as well within as without our Tents or Houſes, ſo that there is not a little key-hole, of any Trunk or Cabinet, if it be not covered, but receives ſome of that duſt into it, the duſt forced to find a lodging any where, every where, being ſo driven and forced, as it is, by the extream violence of the wind.

But there is no place nor Country under Heaven, nor yet ever hath been, without ſome diſcommodities. *The Garden of Eden had a Serpent in it*, Gen. 3. He that made all things by his Abſolute Command, hath ſo mixed and tempered, and ordered all things here below by his infinite Wiſdom, that either too much Heat, or too much Cold; either the barrenneſs of the Soyl, or the unwholſomneſs of the Air, or ſome thing elſe, miniſters matter of exception more or leſs againſt every place, that the Sons of Men might hence learn, that there is no true and perfect content to be found in any *Kingdom, but in that of Heaven*! For while we are here, trouble and peace, mourning and joy, comfort

comfort and diſcontent, come all of them by courſes and ſucceſſions; ſo that there is no weeding up of thoſe Tares, no removing of thoſe Annoyances from the Life of Man.

And ſo having obſerved what is Truth, and what is enough to be ſaid of the Inconveniences and Annoyances, as well as of the Commodities and Contentments which are to be found in thoſe parts, I come now to ſpeak of the People that inhabit there. And becauſe many particulars will neceſſarily fall within the compaſs of this part of my Obſervations, which would more weary my Reader if they ſhould be preſented unto him in one continued Diſcourſe, I ſhall therefore (as I have begun) break this into Sections, and proceed to ſpeak

SECTION V.

Of the Inhabitants of Eaſt-India, *who they are; Of their moſt excellent Ingenuity expreſſed by their curious Manufactures, their Markets at Home to buy and ſell in, and their Trade abroad*

THe Inhabitants in general of *Indoſtan* were all anciently *Gentiles*, called in general *Hindoes*, belonging to that very great number of thoſe which are called *Heathens*, which take up almoſt two thirds of the number of the People who inhabit the face of the whole Earth. But of this more hereafter. There are ſome *Jews* (but they are not many) here and there ſcattered and loſt as it were, in thoſe other great numbers of People; the greateſt company of *Jews* now to be found together in any one place of the world (as I have been made to believe from the obſervation of others) are to be ſeen at *Grand Cairo* in *Egypt*, whither they are returned, and where ſetled, to take their fill of their fore-Fathers Fleſh-pots. For the Inhabitants of *Eaſt-India* ever ſince they were ſubdued by *Tamberlain*, they have been mixed with *Mahumetans*, which though they be by farr in reſpect of their number leſs than thoſe *Pagans*, yet they bear all the ſway, and command all in thoſe Countries.

There are beſides theſe, (now become as it were Natives there) a great number of *Perſians* and *Tartars* (who are *Mahumetans* by Religion) that there inhabit, very many of which the *Mogol* keeps for Souldiers to ſerve on Horſe-back, called there *Haddees*: There are of both theſe many daring, ſtout, hardy and valiant Men. For the *Perſians*, there are many of them comely Perſons, not ſo ſwart as thoſe of *Eaſt-India*. But for the *Tartars* I have there ſeen, (and I have ſeen many of them) they are more to be commended for their Valour than Beauty; a ſquare, ſtout, ſtrong People, having platter Faces, and flat Noſes. There are many *Armenians*, and ſome *Abiſſins* amongſt them,

who

who wear the Livery of Chriſt, in being called Chriſtians, the greateſt part of whoſe Chriſtianity lies in their Name. Thoſe Armenians there make ſome wine to ſell, of Raiſons, Sugar, and other ingredients, that is ſtrong and heady, and luſcious, taſted too much by many Chriſtians that come thither, as by thoſe too that make it. Of the green Grapes there, though they have abundance and they great, and ſweet, and good, yet they make no Wine at all: The Mahumetans (in obedience to a Precept of *Mahumets* which forbids Wine) neither make, nor drink it; and others are not ſuffered there to make it of thoſe green Grapes, for fear (as I ſuppoſe) they ſhould make, and drink too much of it.

To thoſe I have named of other Nations, (that are to be ſeen in *Eaſt-India*) there are beſides ſome few almoſt of every people in *Aſia*, and many Europeans of divers parts (that uſe to ſtir from their own fires) to be found amongſt them; and among that great variety of People and Nations there to be obſerved, I have taken ſpecial notice of divers Chineſaas, and Japaneſaas there, and thoſe I have ſeen of them, for the generality, are a people of no large ſtature, with little eyes, and noſes ſomthing flatted; *de tribus Capillis*, with a few black hairs that ſtand ſcattered on their upper lips which make them as handſome beards as are to be ſeen on our Hares, or Cats.

There are ſome Jews here (as before I obſerved) whoſe ſtubbornneſs and Rebellion, long ago, cauſed Almighty God to threaten them, that they ſhould be after ſifted, and ſcattered among all the Nations of the World.

Thoſe ancient Satyriſts, *Perſius*, and *Juvenal*, after that moſt horrid act committed by them in Crucifying our Bleſſed Saviour (though not in reſpect unto that moſt cruel action, for they were Heathens) yet they call them *Verpos*, that is, circumciſed, Worms, vermin. *Tacitus* after gives them a moſt unſavory Epithete, calling them *fœtentes Judæos*, ſtinking Jews. *Marcus* the Emperour obſerving them well, concluded that they were a generation of men worſe than ſavages or Canibals, to be even the woſt of men, as if they were the very reffuſe and dregs of mankind.

How uſual is that Proverb, that when men are ſuſpected to do otherwiſe than they ſhould, to anſwer, what, *am I Jew, that I ſhould do ſo, and ſo?* I have obſerved ſomthing to this purpoſe, from the people of *Eaſt-India*, who are very valiant at tongue-fights, though not ſo with their weapons (as you will hear afterward); that people, I ſay, who have a very nimble but a baſe quality in railing at, and miſcalling one another; and their language is ſo full, and ſignificant, that they can call a man in it, two or three baſe things in one word; but when they come to call him, whom they miſcall, *Judeo* Jew, they believe (as I have been often told) that they can go no higher; eſteeming that, above all other terms, the higheſt name of obloquy.

Yet we do believe, (becauſe the Lord hath promiſed it) that he

he will find a time to call home this people again to himſelf, when they ſhall receive honour above all the contempt they have been long under; after they ſhall ſee with ſorrow, and with the eye of faith, Him, whom their Fore-fathers, out of ignorance, and deſpite, and unbelief pierced.

For the Stature of the Natives of *Eaſt-India*, they are like us, but generally very ſtreight; for I never obſerved nor heard of any crooked perſon amongſt them: And one reaſon may be, becauſe they never lace nor girt in their Bodies; and when they ſleep, they accuſtom themſelves to ſtretch out their Bodies at their full length, without any thing to raiſe up their heads. And further, among many other things I took ſpecial notice of there, I never obſerved any deformed Perſon, nor Ideot or natural Fool, in thoſe Parts.

Now for the Complexion of this People, they are all of them of a ſad tawney or Olive-colour; their hair black as a Raven, very harſh, but not curl'd. They like not a man or woman that is very white or fair, becauſe that (as they ſay) is the colour of Lepers, common amongſt them. Moſt of the *Mahumetans*, except the *Moolaes* (which are their Prieſts) or thoſe which are very old and retired, and have (as it were) given the World quite over, keep their chins continually bare, but ſuffer the hair on their upper lipps to grow very long; and they keep it in its natural colour, by combing it continually with black-lead Combs, till they be of good years; but afterward, when Time hath ſo ſnowed upon them, that they can no longer keep in nor conceal their gray hairs, they uſe the Raſor (as they did) no more, but let the hair of their chins grow long and large, which makes many gray-beards amongſt them, and I conceive that there are of thoſe many Old men.

And further, it is the manner of the Mahumetans to ſhave all the hair from off their Heads, reſerving only one lock on the Crown of them, for *Mahomet* to pull them up to Heaven with (as they fondly conceit). The *Hindoes* ſhave their Heads likewiſe, but cut all off; and both of them ſhave thus, and that very often; but however their baldneſs appears not at all, becauſe their Heads are continually covered with a Shaſh, or a wreath of narrow Callico-Cloth, many times wrap'd about them, (uſually for their colour white or red) which they never pull off, as we do our Hats in Complements. Their much and often ſhaving makes many excellent Barbers amongſt them, who beſides their Sciſſers and Raſors, uſe a little Inſtrument about the length of a ſhort Bodkin, very ſharp, made like a Chizel, but not broader at the cutting end than the ſhank of a ſix-penny nail, with which they pare and cleanſe the nails on their fingers and toes. Every Barber carries always about him a round Looking-glaſs made of ſteel, about the compaſs of a large trencher-plate, made ſomwhat hollow, and kept by them exceeding clean and ſleek, ſo that it will repreſent the Face of him that beholds it on the convex ſide very well.

well. Theſe Barbers, as they walk up and down, often preſent theſe Glaſſes unto men whom they find ſitting ſtill, which is a tender of their Service if they ſhall pleaſe to make uſe of them.

The people there often waſh their Bodies, and keep their Feet as clean and as ſweet as their Hands. The better ſort annoint themſelves very much with ſweet oyls, which makes their company (as before I obſerved) very ſavory.

The Natives there (of which there is ſomthing before in my third *Section*) ſhew very much ingenuity in their curious Manufactures; as in their Silk-ſtuffs which they moſt artificially weave, ſome of them very neatly mingled either with Silver or Gold, or both. As alſo in making excellent Quilts of their ſtained cloth, or of freſh coloured Taffata lined with their Pintadoet, or of their Sattin lined with Taffata, betwixt which they put Cotten-wooll, and work them together with Silk. Thoſe Taffata or Sattin-quilts, are excellently ſtitched by them, being done as evenly, and in as good order, as if they had been drawn out to them, for their direction, the better to work them. They make likewiſe excellent Carpetts of their Cotton-wooll, in fine mingled colours, ſome of them more than three yards broad, and of a great length. Some other richer Carpets they make all of Silk, ſo artificially mixed, as that they livelily repreſent thoſe flowers, and figures made in them. The ground of ſome other of their rich Carpets is Silver or Gold, about which are ſuch ſilken flowers, and figures (as before I named) moſt excellently and orderly diſpoſed throughout the whole work.

Their skill is likewiſe exquiſite in making of Cabinets, or Boxes, or Trunks, or Standiſhes, curiouſly wrought, within, and without; inlaid with Elephants tooth, or Mother of Pearl, or Ebony, or Tortoyſe-ſhell, or Wyre; they make excellent Cups, and other things of Agate, and Cornelian; and curious they are in cutting all manner of ſtones, Diamonds as well as others.

They paint Staves, or Bed-ſteads, or Cheſts of Boxes, or Fruit-diſhes, or large Chargers, extream neatly; which, when they be not inlaid (as before) they cover the wood (firſt being handſomly turn'd) with a thick Gum, then put their Paint on, moſt artificially made of liquid ſilver, or gold, or other lively colours, which they uſe; and after make it much more beautiful with a very clear varniſh put upon it.

They are excellent at Limning, and will coppy out any Picture they ſee to the life: for confirmation of which take this inſtance; It happened that my Lord Embaſſadour viſiting the *Mogol* on a time, as he did often, preſented him with a curious neat ſmall oval Picture done to the life in *England*. The *Mogol* was much pleaſed with it, but told the Embaſſadour withall, that haply he ſuppoſed that there was never a one in his Country that could do ſo well in that curious Art; and then offered to wager with him a Leck of Roopees (a ſum which

amounted to no leſs then 10000 *l. ſterl.*) that in a few days he would have two Copies made by that preſented to him, ſo like, that the Embaſſadour ſhould not know his own. He refuſed the great wager, but told the King he would adventure his judgment on it: Two Copies taken from that Original were within few days after made, and brought and laid before the Embaſſadour, in the preſence of the King; the Embaſſadour viewing them long, either out of Courtſhip to pleaſe the King, or elſe unable to make a difference 'twixt the Pictures being all exquiſitly done, took one of them which was new made, for that which he had formerly preſented, and did after profeſs that he did not flatter, but miſtake in that choice. The truth is, that the Natives of that Monarchy are the beſt Apes for imitation in the world, ſo full of ingenuity that they will make any new thing by pattern, how hard ſoever it ſeem to be done; and therefore it is no marvel, if the Natives there make Shooes, and Boots, and Clothes, and Linen, and Bands and Cuffs of our Engliſh Faſhion, which are all of them very much different from their Faſhions and Habits, and yet make them all exceeding neatly.

They have Markets, which they call *Bazars*, to ſell and buy their Commodities in all their great Towns twice every day, a little before, and an hour after Sun-riſing in the morning, and ſo a little before and a little after Sun-ſet at night. The other parts of the day being too hot for thoſe great confluences of people to meet together; and thoſe are the ſeaſons we Engliſh-men there make uſe of, to ride abroad and take the air, the reſt of the day we uſually ſpend in our houſes. The people there ſell almoſt all their Proviſions, as very many other things, by weight.

For the foreign Trade of this people, it is uſually once a year into the Red Sea to a City called *Moha* in *Arabia the happy*, about thirty leagues from the mouth of it; It is a principal *Mart* for all Indian Commodities, but the Staple and moſt principal there vented is their Cotten-cloth, either white, or ſtained, and their Cotten-wooll. Hither they come from *Grand Cairo* in *Egypt*, as from many other parts of the Turks Dominions, to trafique; hither they come from *Preſter Johns* Country which lyes on the other ſide of the Arabian Gulf (for ſo the Red Sea is there called) and not above fourteen leagues over at the City *Moha*.

The Ship or *Junk* (for ſo it is called) that uſually goes from *Surat* to *Moha* is of an exceeding great burden, ſome of them I believe fourteen or fifteen hundred Tuns, or more, but thoſe huge Veſſels are very ill built, like an over-grown Liter, broad and ſhort, but made exceeding big, on purpoſe to waff Paſſengers forward and backward: which are Mahometans, who go on purpoſe to viſit *Mahomets* Sepulchre, at *Medina* neer *Mecha*, but many miles beyond *Moha*. The Paſſengers, and others in that moſt capacious Veſſel that went and returned that year I left *India*,

dia, (as we were credibly told) amounted to the number of ſeventeen hundred. Thoſe Mahumetans that have viſited *Mahomets* Sepulchre, are ever after called *Hoggees*, or holy men.

This *Junk* bound from *Surat* to the Red-Sea, as ſhe hath many people in her, ſo hath ſhe good Ordnance, but thoſe Navigators know not well how to uſe them for their defence. She begins her Voyage about the twentieth of *March*, and finiſheth it, about the end of *September* following. The Voyage is but ſhort and might eaſily be made in leſs than three moneths, but the Ship is very ſlow, and ill-built to abide foul weather; and in the long ſeaſon of the rain, and a little before and after it, the winds upon thoſe Coaſts are commonly ſo violent, that there is no coming but with much hazard into the Indian Sea. This Ship returning is uſually worth (as I have heard it faithfully reported, and if my credit given to that report make me not to abuſe my Readers) two hundred thouſand pounds *Sterling*, and moſt of it brought back in good Gold and Silver; ſome fine *Chamlets* they bring with them home likewiſe. But that huge maſs of wealth thus brought home into *India*, is another eſpecial thing, and might have been added to that I ſpake of before towards the continual enriching of this great Monarchy: where, in the next place I ſhall ſpeak

SECTION VI.

Of the care and skill of this people in keeping and managing their excellent good Horſes; Of their Elephants and their ordering and managing them; And how the people ride and are carried up and down from place to place.

THe Souldiery here, and ſo many of the Gentry, and better ſort of the people, who live at Court, ſhew excellent good skill in riding and managing of their well turn'd, high metal'd, choice Horſes; which are excellent good at mounting up, bounding and curvetting, and when they run them at their full ſwifteſt ſpeed will ſtop them at a foots breadth; for the ſcantling of thoſe creatures, they are in proportion like ours, but excellently well eyed, headed, limn'd; for their colours, there are ſome of them Raven-black, but many more of them white, curiouſly Dapled; and a very great number Pied and ſpotted all over, and there are ſome of other bright colours. But it is a uſual cuſtom there amongſt Gallants who ride upon the bright-coloured horſes, to have their legs and lower parts of their bellies and breaſts died into a Saffron colour (of which they have much there) which makes them look as if they had ſtood in ſome

Dyars Vatt, juſt to ſuch an height of their bodies.

The hair upon their Horſes (whom they keep plump and fat) is very ſhort, ſoft, and lyes ſleek upon them: and I wonder not at it, they are kept ſo daintily; every Horſe being allowed a man to dreſs and feed him, and to run by him when he is rode forth, and this is all his work.

They tye not down their horſe-heads when they ſtand ſtill (as we do) with halters, but ſecure each horſe by two ropes, faſtned to their hind-feet, which ropes are ſomwhat long, to be ſtaked down behind them in Tents, or other places wherein they are kept.

They cut graſs for them green or withered on the earth as they have occaſion to uſe it, never mowing their ground and making Hay as we do. But that which keeps their horſes in heart, and in fleſh, is the Provender they eat, which is a kind of round grain they call *Donna*, ſomwhat bigger than our Tares; which they give not unto them dry, but boil'd, and mingled with ſome coarſe Sugar amongſt it; and when it is cold give it them, made up in round balls, which they put into their mouths, as if they cramb'd them; and ſometimes they put a little Butter into theſe balls to ſcour their bodies.

Their choice good horſes are valued there at as dear if not an higher rate, than thoſe we eſteem moſt of in *England* are prized with us. They make excellent Saddles, and ſome of them of great value, adorned with handſom and rich trapings, all of them very eaſie both for the horſe, and his rider. They manage their horſes with ſtrong ſnaffles, whoſe reins and head-ſtalls are made ſuitable to their Saddles and Trappings,

The Elephants in this vaſt Monarchy are very numerous, and though they be the largeſt, and that by far, of all the Creatures the earth brings forth; yet are they ſo tractable, unleſs at ſome times when the Males are mad (of which more afterward) as that a boy of twelve years old is able to rule the biggeſt of them, in which we may in a ſpecial manner read a Comment on that truth which tells us how that the Lord hath put *the fear of man upon all the creatures here below.*

But for the Elephants (I have begun to ſpeak of) they are very huge vaſt over-grown Creatures, ſome of whom, which I have ſeen, I conceive at the leaſt twelve foot high; but there are amongſt them (as they ſay) fourteen or fifteen foot in height. The colour of them all is black; their skins thick, and ſmooth without hair; they have full eyes, but not proportionable to their great bodies; they have ears like our Oxen, but not exceeding large, and thoſe ears edged (as it were) about with a ſhort hair-fringe; and at the end of their tails (which are ſlender and not very long) there grows ſome hair likewiſe and a little on their eye-lids; but no where elſe about their bodies.

The feet of the Elephants look like the trunks of ſmall trees cut ſquare off from their roots; round about which there are thick, and ſhort, and broad claws growing. Some

Some that write of them have abuſed the world with this tradition that they have no joynts in their legs, and therefore ſtand when they ſleep againſt trees to hold them up: which is all very falſe, for they lye down and ariſe again at their pleaſure, as other beaſts do.

Their motion is not ſwift, a walking rather than a pace, about three miles at the moſt an hour; but of all beaſts that carry burdens they are moſt ſure of foot, for they never fall, nor yet ſtumble to endanger their Rider.

They are moſt docile creatures, and of all thoſe we account meerly ſenſible come neereſt unto reaſon.

Lipſius in his Epiſtles *Cent.* 1. *Epiſt.* 50. out of his obſervation from others, writes more of them than I can confirm, or any, I perſwade my ſelf, believe; yet many things moſt remarkable, which ſeem indeed to be acts of reaſon rather than ſenſe, I have obſerved in them: for inſtance, an Elephant will do any thing his Keeper commands him, as if he bid him to affright a man, he will make towards him as if he meant to tread him into pieces, but when he is come at him do him no hurt at all; ſo if he would have him, to abuſe or to diſgrace a man, he will take dirt, or duſt, or kennel-water into his Trunk, and daſh it on his face.

Their Trunks are griſly Snouts of a great length, hanging down betwixt their long teeth, which teeth nature hath given them for their defence, otherwiſe they are of little uſe to them. In their Trunks they have ſuch marvellous ſtrength, that by them they can do very much miſchief: for if they ſtrike an Horſe, or Camel, or any other the like beaſt with them (as ſometimes they do when as they are mad) they will ſo break their bones, as that they will ſpoil, nay kill them at one blow; and much more a man, if he chance to come in their way.

Thoſe Trunks of the Elephants are to them as an hand by which they feed themſelves, and make great uſe of them otherwiſe upon all occaſions: for with thoſe Trunks they tear off boughs from trees, by winding them about them; and after, with them, put boughs into their mouths, and eat the tendereſt parts of them. With theſe they pull up green corn (if they be ſuffered) and graſs by the roots, and then againſt their legs beat off the earth and duſt that hangs about them, before they eat thereof. Thus they deal with ſedgs, or weeds, which they find in the water, firſt waſhing off the dirt which hangs on the roots thereof, and then down they go into their vaſt bellies.

The Elephants delight much to bathe themſelves in water; in which, when they find depth enough, they ſwim as well as any other Creatures.

I obſerved before, that the male Elephants when they grow luſty are ſometimes mad for their females, but in few days come again in temper; before which time they are ſo miſchievous, that they will ſtrike any thing, but their Keepers, that

that comes in their way; and their ſtrength is ſuch (as before I obſerv'd) that there is no blow they give which lights either upon men or beaſt, but carries death with it. At thoſe times to prevent miſchief they are kept apart from company, fetter'd with ſtrong chains unto Trees; but if by chance in their phrenſie they get looſe (as ſometimes they do) they will make after every thing they ſee ſtir, in which caſe they have no means to ſtop them in their violent courſe, but by firing of Crackers made of Gun-powder, whoſe ſparkling, and noiſe makes them to ſtand ſtill and tremble. When thoſe creatures are in that mad diſtemper, they ſweat much, which makes their ſavour exceeding rank and filthy like that ill ſmell of a Boar when he is fatting in his Stye, but, by much, more ſtrong and more offenſive than that.

An Engliſh Merchant there, of good credit upon his own knowledg, reported this thing which follows, and is very obſervable, of an Elephant in *Adſmer* (the place then of the *Mogols* reſidence); who being brought often through the *Bazar* or Market place, a woman who uſually ſat there to ſell herbs, was wont to give this great Elephant an handful, as he many times paſſed by; this Elephant after, being mad, brake his fetters, and took his way through that *Bazar*; the people being all of them much affrighted, made haſte to ſecure themſelves by getting out of his way, amongſt whom was this Herb-woman, who, for fear and haſte, forgot her little Child which ſhe had brought thither; the Elephant came to the place where this woman uſually ſate, ſtopt, and ſeeing a little Child lying there about her herbs, took it up gently with his Trunk, not doing it the leaſt harm, and preſently after laid it down upon the ſtall of an houſe that was hard by; and then proceeded on in his furious courſe. *Acoſta*, a Jeſuit, relates the like of an Elephant in *Goa* from his own experience.

The Elephant, though he be vaſt, and terrible, yea and cruel too, when he is ſet to do miſchief, or when he is mad; yet otherwiſe is a tame gentle Creature, ſo that the dread of this huge beaſt, moſt appears to the eyes. But notwithſtanding his terribleneſs, I once there ſaw a Creature compared with an Elephant, not much bigger than a ſmall Fiſh compared with a Whale, boldly to encounter one of them. The occaſion by which this ſo came to paſs offers it ſelf thus: that year I went for *Eaſt-India*, the Merchants here (as from the King of *England*, in whoſe name they ſent all their Preſents) amongſt many other things, then ſent the *Mogol* ſome great Engliſh Maſtives, and ſome large Iriſh Greyhounds, in all to the number of eight, diſperſed in our ſeveral Ships; one of thoſe high ſpirited Maſtives in our Voyage thither, upon a day ſeeing a great Shoal or company of Porpiſces (before deſcribed) mounting up above the waves, and coming toward that Ship wherein he was, ſuddenly lept overboard to encounter with them, before any did take notice of that fierce creature: to prevent that engagement, wherein he was irrecoverably loſt, the Ship then having ſuch a freſh gale of winde,

wind, that ſhe could not ſuddenly ſlack her courſe, whereby that poor creature might have been preſerved. Another, one of the Iriſh Greyhounds had his head ſhot off in our ſight. The Mange was the deſtruction of four more of them; only two of the Maſtives came alive to *Eaſt-India*, and they were carried up, each of them drawn in a little Coach, when I went up to the Embaſſador, that he might preſent them to the *Mogol*. The fierceſt of theſe two, in our way thither, upon a time breaking looſe, fell upon a very large Elephant that was hard by us, faſtning his teeth in the Elephants Trunk, and kept his hold there a good while, which made that huge beaſt extremely to roar; and though the Elephant did ſwing the Maſtive up and down above ground many times (as not feeling his weight) that he might throw him off; yet he could not ſuddenly do it, but at laſt freeing himſelf from the dog by throwing him a good ſpace from him, there came a Mungril Curr of that Countrey towards our Maſtive, who then loſt this his moſt unequal match, fell upon that dog and kill'd him, by which means we recovered our Maſtive again into our cuſtody, he having not received any apparent hurts; by which we may ſee how much Courage and Mettle there is in thoſe right fierce Maſtives.

This ſtory pleaſed the *Mogol* very much when the dogs were preſented to him, and he allowed each of them four attendants of thoſe Natives to wait upon them, who by turns two and two together carried them up and down with him in *Palankees*, (after deſcribed) to which they were tied, and the other two went by them, fanning the flies from off them; and the King cauſed a pair of ſilver tongs to be made on purpoſe, that with them when he pleaſed, he might feed thoſe dogs with his own hand. But this ſtory by the way.

The *Mogol* hath many of his great Elephants train'd up for the war, who carry each of them one iron Gun, about five foot long, lying upon a ſtrong frame of wood, made ſquare that is fitted to a thick broad Pannel faſtned about him, with very ſtrong and broad Girſes or Girts. The Gun like an Harquebuſs hath a piece of iron like a Musket-reſt faſtned on the ſides thereof, made looſe to play up and down. The bottom of that Iron Reſt ſo fixed, is long, to be let through that frame of wood on the foreſide, and ſo to be keyed in at the bottom. At the four corners of this frame are ſmall flags of ſilk, with ſundry devices painted on them, put upon little neat coloured ſtaves; upon the neck of the Elephant ſits a man to guide him, and within the frame a Gunner, to make his ſhot as he finds occaſion. The Piece thus mounted, carries a bullet about the bigneſs of a Tennis Ball.

Some Elephants the King keeps for the execution of Malefactors; the manner how, follows in *Seſtion* 23. And ſome he keeps to carry himſelf and women; and ſome Elephants are kept for State (of which more when I ſhall come to ſpeak more particularly of the great *Mogol*.) Other *Elephants* are there imployed

ployed for the carrying of burdens, their ſtrength being ſo great as that they will bear a marvellous weight.

The Elephants are all governed with a ſmall rod of ſteel about half a yard long, made ſharp on the lower end, and towards that end there is an hook returned, like a Fiſh-hook, that is very ſharp likewiſe; by which their Riders ſitting on their necks, pull them back, or prick them forward at their pleaſure.

Theſe vaſt Creatures, though the Countrey be exceeding fruitful, and all proviſions in it cheap, yet by reaſon of their huge bulk, if they well be kept and fed, are very chargeable in keeping; they are kept uſually under the ſhade of great Trees, where by a ſtrong chain of iron upon one of their hind-legs they faſten them. And as they ſtand, the abundance of Flies vex them, and therefore with their fore-feet they make duſt, (the ground uſually being very dry) and with their Trunk caſt the duſt about their bodies to drive away thoſe Flies from them.

The King allows every one of thoſe great male-Elephants four females, which in their language they call their wives. Theſe brutes (as they ſay) will not endure any to behold them when they are coupling together; which may condemn many who call themſelves men and women, but have ſo loſt all modeſty, that *they are not aſhamed when they commit any act of filthineſs, no they are not aſhamed, neither can they bluſh.* The Female Elephants (as they further ſay) carry their young, one whole year ere they bring them forth; Thirty years expire ere they come to their full growth; and they fulfill the accuſtomed age of men ere they die. And laſtly, notwithſtanding the great Number there of thoſe vaſt Creatures, and the exceſſive charge in keeping them well, they value them at exceeding high rates.

For this people, when as they journey from place to place, the men of the inferiour ſort go all on foot, their women that cannot ſo travel, ride on little Oxen, inured to carry burdens, or on Aſſes, which carry their little children with them; the women like the men aſtride. Others that are of better quality ride on Horſes, Mules, Camels, Dromedaries, or elſe in ſlight Coaches with two wheels covered on the top and back-end, but the fore-part and ſides open, unleſs they carry women. Thoſe Coaches will carry four perſons beſide the driver, but two may lie at eaſe, and at length in them upon quilts, that lie in the body of them, upheld by girt-web, with which they are bottom'd, which makes them by far more eaſie. Theſe Coaches are covered for men of quality with ſome thing that is coſtly; much of our *Engliſh* broad cloth that is died red, is there bought from us and imployed for that uſe. At the back-end of this Coach they have a long round bolſter, that reacheth both ſides, ſtuffed with Cotten-wool, and covered with Velvet or Sattin, or with ſome other thing that is rich. Theſe Coaches are drawn by Oxen, one yoke to a Coach; ſome of which Oxen have their ſhort horns neatly tipped with ſilver plate, and ſome others with braſs; and they

they have each of them a fine Collar of large round bells, ſome of them made of Silver. They are pared and ſuted as our Coach-horſes for ſtature and colour; moſt of them thus imployed are white, and ſome pide, or ſpotted all over with ſeveral colours. They are guided with ſmall cords, which go through the parting of their Noſtrils, and ſo twixt their hörns into the Coach-mans hand, who by theſe reſtrains them when, and guides them how he pleaſeth; and when he would have them go on, pricks them forward with a ſmall and ſhort ſtaff he keeps in his hand pointed like a goad. Theſe Oxen there, are very neatly made, ſlender, ſtrait-limb'd and not very large, but naturally very nimble, and by daily uſe made ſo fit to perform that labour, (being kept well ſhod) as that they go twenty miles a day and more, with good ſpeed. They keep thoſe Oxen for this ſervice, as their horſes, well-dreſſed, and ſo well fed, that they be plump and fat, and conſequently very handſom to behold.

The men there of the greateſt rank and quality, ride ſometimes in thoſe Coaches, and ſometimes on their curious Horſes, and ſometimes on their brave Elephants, but however they are carried, they have their horſes, which wait upon them when they go abroad, that they may beſtride them when they pleaſe. And at other times they ride on mens ſhoulders, in a ſlight thing they call a Palankee, made ſomewhat like a Couch or ſtanding Pallat, covered with a Canopy, wherein a man may lie at his full length, as many of thoſe Grandees do, when they are removed from place to place, giving themſelves up to eaſe, and over unto thoſe ſins which follow it; and while they are thus carried, they make the ſhoulders and joints of thoſe that feel their heavy weight, to bow and buckle under their burdens. This as it ſhould ſeem was an ancient, but a baſe effeminacy ſometimes uſed in *Rome*. *Juvenal* in his firſt Satyre, deſcribing a fat Lawyer thus carried.

Cauſidici nova cum veniat Lectica Mathonis,
Plena ipſo----

Matho the pleader comes in his new Chair,
Fill'd with himſelf: *when that he takes the air.*

It had been well, if ſuch carriages as theſe had been never heard of, but in then-heathen *Rome*, or amongſt poor blinded *Indians*. But, *Væ nobis miſeris ad quos Paganorum vitia tranſierunt.* Wo to us wretched people of this Nation, unto whom the vices of Pagans are derived. It was a curſe that the old *Cretans* were wont to wiſh might fall upon their greateſt enemies, that they might fall in love with evil cuſtoms. This doubtleſs is one, amongſt many more, fallen upon us of this Nation, when ſome, not out of neceſſity, but choice, make other men their Pack-horſes to ride upon them, a thing (as I conceive of it) moſt unworthy of a man, as he is a man, ſo to do.

But I ſhall here digreſs no further; but return again to that people (I mean thoſe of quality amongſt them) who out of Pride, or Idleneſs, or both, are thus carried up and down, or by ſome other means I named before, though they remove never ſo little way from one place to another, accounting it very diſhonourable for them to go on foot. And ſo much of this, I ſhall now proceed, (having made mention of their huge multitudes of Horſes, and Elephants) *&c.* to take notice

SECTION VII.

Of their numerous Armies; Their Ammunition for war; How they lade themſelves with weapons; How terribly they appear; yet how puſillanimous, and low-ſpirited they are.

WHere firſt, for their numerous Armies, it will appear to be no ſtrange thing, if we conſider the Great *Mogol* to be what he is, an overgrown Prince, (as before deſcribed) in the vaſt extent of his large Territories, being like a huge Pike in a great Pond, that preys upon all his neighbours, who therefore purchaſe, and keep his favour by very great Preſents given him by way of homage, and a ſubmiſs acknowledgment of his mighty Power. And beſides, the *Mogol* is a Maſter of unknown treaſure, having Silver, as 'tis written of *Solomon*, 1 Kings 10.27. *like ſtones in the ſtreets.* And certainly in far greater abundance than ever *Solomon* had. Though I muſt tell my Reader, that all metals there, are not ſilver and gold, nor all ſtones precious. Now he that can command what treaſure he will, may likewiſe command what men he pleaſe, as the *Mogol* doth beſides his own people. Many *Perſians* and *Tartars* (before ſpoken of) very valiant men, who ſerve him as Souldiers on horſeback, and ſo the major part by far, whether Natives, or ſtrangers, are mounted for his ſervice in his wars.

Hence it is that the Armies there conſiſt of incredible multitudes; they talk of ſome which have exceeded that mighty *Hoſt which Zerah King of Æthiopia brought againſt King Aſa*, 2 Chron. 14.9. but they having not well learned that horrid bloody art of war, as the *Europeans* have, and wanting Commanders, and other Officers to manage their great Companies, are not ſo ſkilful to deſtroy, as otherwiſe they might be: it is a phraſe moſt properly and fitly applyed unto ſavage, and abſurd, and brutiſh, and unreaſonable men, to the Enemies of God, and of his Church by the Prophet *Ezek.* 21.31. Where Almighty God threatens *that he will deiver them into the hands of brutiſh men, and skilful to deſtroy.*

The

The Weapons they uſe in their Wars are, Bows and Arrows, Swords and Bucklers, ſhort Lances having excellent good ſteel-heads, and ſhort pieces like unto Carbines, beſides thoſe carried upon Elephants (before deſcribed) ſome Foot-men in their Wars carry thoſe leſſer Guns, with Bows and Arrows, Swords and Bucklers, and they are excellent Marks-men. They make good Gun-powder for their own uſe, and fire their Guns with Match, or Touch-wood. Their Swords are made crooked like Falchons, and are very ſharp; but for want of skill in thoſe that temper them, will eaſily break, but not bend. And therefore we ſell at good rates our Engliſh Sword-blads that will bow, and become ſtrait again. They have (and they ſay that for many generations paſt have had) great Ordnance, though they ſeldom make uſe of them in their Wars.

Their warlike Muſick are ſome Kettle-drums carried on horſe-back, with long wind Inſtruments, which make not Muſick, but noiſe, ſo harſh and unpleaſing, that it is enough to fright away their enemies.

They ſay, that in their Military engagements, they make at the firſt very furious onſets, which are too violent long to continue, for the Scale quickly decides the controverſie, when that ſide which happens firſt to be worſted, and to be put into diſorder, knows better to Run than to Rally again.

There are ſome of the *Mogols* own Subjects which are men of courage; thoſe of note among the Mahometans are called *Baloches*, inhabiting *Haiacan*, adjoyning unto the Kingdom of *Perſia*, (ſpoken of before) and there are others called Patans, taking their denomination from a Province of that name in the Kingdom of *Bengala*. Theſe will look an enemy boldly in the face, and maintain with their lives, their reputation and valour. Amongſt the many Sects of *Hindoos* or Gentiles (after ſpoken of) which are ſubject to this King, there is but one race of fighters called *Raſhboots*, a number of which live by ſpoil, who in Troops ſurprize poor Paſſengers, for the moſt part murthering thoſe whom they get under their power. Theſe excepted, the reſt of the *Mogols* Natives, for the generality of them, had rather eat than quarrel, and rather quarrel than fight. I ſay quarrel, for I have ſeveral times obſerved there, that when two of them, have been both well armed, and have moſt ſhamefully abuſed one another, in baſer language than I can expreſs, yet durſt not draw their weapons; in concluſion, when one of them hath caught the other by the throat, and forced him up againſt ſome wall, the ſufferer would cry out pitiouſly, and the ſtanders by would admire the other for his valour, ſaying, *Sha-Abas*; a proverbial ſpeech amongſt them relating to the late King of *Perſia*, called *Sha-Abas*, a Prince much renowned for valour; and when any man did a thing they thought gallantly, they cryed *Sha-Abas*, as much as to ſay, it was done as well as the Perſian King could have done it.

Yet, however the people here in general are cowardly, they appear men of very terrible aſpects, having great long Muſtacho's upon their upper Lips, their Chins continually kept bare by the Raſor, which makes them all to look like the Pictures of our old Britains; or like thoſe our rude Painters daub upon clothes, and call them the Nine-worthies. And further, to make them the more formidable, they will appear on horſe-back as if they were ſurrounded with an Armory, or carrying an whole Armory about them, thus appointed; At their left ſides ſwords hanging on belts, under them ſheaves of many arrows; on their left ſhoulders broad Bucklers faſtned, and upon their backs ſmall Guns like to Carbins fixed likewiſe; at their right ſides Bows hanging in caſes, and Lances (about two yards and an half long) hanging in loops near their ſtirrups (when they carry them not in their hands); yet for all this Harneſs the moſt of them are like thoſe Ephramites, Pſal. 78. 9. *Who being armed, and carrying bows, turned their heads in the day of battel.* For they dare not look a man of courage in the face, though they be thus fortified, with ſuch variety of weapons for their defence. Nay, a man of reſolution will beat one of theſe out of all his weapons, with a ſmall Stick or Cane. So that I ſhall do the Natives of that Country no wrong, if I ſay of them, that they are *ſola Libidine fortes*, moſt ſtrong and valiant in their baſe luſts, and not otherwiſe.

The baſe Cowardice of which people, hath made the great *Mogol* ſometimes to uſe this Proverb, that one Portugal would beat three of his people; and (becauſe the Engliſh there have many times prevailed much at Sea againſt thoſe Portugals) he would further add, that on Engliſh-man would beat three Portugals.

The truth is, that the Portugals, eſpecially thoſe which are born in thoſe Indian Colonies, moſt of them a mix'd ſeed begotten upon thoſe Natives, are a very low, poor-ſpirited people, called therefore *Gallina's delt Mar*, The Hens of the Sea.

One notable inſtance to prove this: it happened that the *Eaſt-India* Company had a very little Pinnace, they called the *Coaſter*, which they kept in thoſe parts for diſcoveries; mann'd ſhe was but with ten men, and had only one ſmall Murdering-piece within her. She upon a time met with a Portugal Ship, going then towards *Ormos*, which had one hundred and thirty men aboard her, and Guns anſwerable to her Burden, and Company; Our petty Pinnace came up with her, diſcharged her murdering-piece, which ſlew one of her chief Officers; upon which, without any further reſiſtance, ſhe preſently ſtrook her Sails and yielded. Our Engliſh preſently commanded her Gunners, and ſome other of her Chief Officers, to come aboard them, which immediately they did, and there kept them bound, till they had taken what they pleaſed out of their Ship, and then let them go, being moſt deſervedly uſed in that their ſuffering, they being thirteen

thirteen to one; and yet ſuch beaſts they were, as they durſt not make any reſiſtance.

But take ſome ſtories of valiant Portugals before I leave them, and theſe you ſhall have from ſome of that Nation themſelves, whom we not ſeldom met in *India*, and would there beg relief of us; but I never knew any come to us upon thoſe terms, but his pride would excuſe his poverty thus, that he was challenged into the field, and there in ſingle combat had fairly ſlain a man; how that he durſt not return again any more into the *Portugal* Colonies, for fear of the Law, and it was that which put him at preſent into that ſad exigent to ask relief, and this was their uſual plea there; when in truth and in deed, we did believe them to be ſuch pitiful wretches, or men of ſuch a ſtrange reſolution, as that, (as it was written of one called *Piſander*) they would be made to fear their own ſhadows.

However, upon this account there came upon a time at my firſt coming into *India*, unto the Factory at *Surat*, where I then was, a moſt valiant Portugal (if you will give him leave to tell his own ſtory, and believe it when he hath done) who firſt for his perſon was a *Quantus tantus*, *tantillus*, a very poor, little dwarfiſh man, whoſe perſon promiſed as little valour as any that I ever ſaw, though I know that high courage is not tyed to an huge bulk, for (if ſtories abuſe us not) *Alexander* the Great was but a little man; but what ever *Alexander* was, I am ſure, that this was a poor little thing; but however he told us, that he was by birth an *Hidalgo*, which ſignifies in Spaniſh the Son of ſome body, or no ordinary man, but a Gentleman of *Spain*, and that he came from thence as a Companion to the King of *Spains* Viceroy, ſent to *Goa*, and himſelf was called the Knight with the Golden Rapier, and that ſuddenly after his coming to *Goa*, he was honourably invited into the field, there to fight a ſingle Combat with a very gallant man of that place, but he ſoon left him there dead; and having done ſo, the Viceroy prevented him with a pardon for that fact, before he ask'd it, but willing him withall, now he had been ſufficiently tryed, to confine his Rapier to its ſcabbard. But he told us further, that he could not long after live quietly there, but was provoked again by a man of high reſolution, unto a ſecond encounter, when he had the like ſucceſs as before, in killing his Adverſary. The Viceroy now was very angry with him, but upon much intreaty, as he ſaid, pardoned him a ſecond time; upon the receit of which favour he told us that he was then reſolved to throw away his Rapier, to get into a Religious Houſe, and there to remain the reſidue of his days, a *Convertado* or *Penitent*. But the Viceroy could not be long without his Company; and therefore to gain it, reſtored him again into his former favour: But for himſelf he was ſtill ſo unhappy (the fame of his great valour being ſpread abroad) as that he could not long enjoy that peace, and quiet, which he now ſo much deſired, but received a third Challenge from

from a very gallant, and very valiant man, as he deſcrib'd him, a man big enough to beat a *Goliah*; and then he further told us, that his honour was ever more dear unto him than his life; and therefore notwithſtanding the loſs of the Viceroys favour, and what elſe might happen, he entred the Liſts with him; and though he found him the ſtouteſt adverſary that ever he oppoſed, yet after a long conflict this little Knight kill'd that great Gyant, and left him there dead likewiſe: which done, He (not daring to return any more unto *Goa*) told us, that he came naked out of the field as we then ſaw him with no ornaments (I aſſure you) about him, fit to make him a Viceroys companion, nor any weapon fit to Dub him Knight of the Golden Rapier. He further added, that he was now reſolved not to live any longer amongſt the Chriſtians, but that he deſired to live amongſt the Engliſh; but when we replyed that we were Chriſtians, he cried *Jeſu Maria!* as wondring at it, and further told us, that he never heard ſo before.

When this *Rhadomantadiſt* had ended his perillous ſtory, it was dinner time, and the Merchants bid him to ſit down with us and eat, and ſo he did, where certainly he laid about him more valiantly than ever he had done before in the field, giving our meat many a cut, and eating, as if he had been more than half ſtarved. He continued with us there for ſome few days, and after, when his hunger was well ſatisfied, and his ſpirits well refreſhed, he began to take ſome exception againſt his place at the Table, becauſe he eat at the lower end thereof, ſaying, that the company there were but Factors, Servants, but he was a Gentleman, and therefore his due place was higher at the board, but then corrected himſelf, ſaying, that it was not to be much conſidered where he ſate, for his place made the upper end of the Table where ever he was placed: and ſuddenly after, this *Don Quixot* being weary of his ſtay with us (though he was but too well uſed) and having a great mind to ramble further, told our Company, that he being an *Hidalgo*, it was very diſhonourable for him to take entertainment upon the terms he had it; and therefore deſired us to make a little Purſe for him, on which he would live as long as he could, and then creep into ſome Deſert place, and there repent and dye. And now our great Gheſt, having ſpent all his humour, and told us all his Dream, had his deſire granted in ſome money that was given to him; and ſo we parted with our Knight Errant, who lived longer than he told us he would live. For half a year after I took notice of him at the *Mogols* Court, and there I leave him.

I will now ſhortly relate a ſtory of another of his Nation (and I do believe, as good a Gentleman as himſelf) who called himſelf *Antonio de la Valla*. It happened, that a little before our coming thence, my Lord Embaſſadour going from his own houſe to dine at the Engliſh Factory in *Surat*, and I waiting on him, there appeared then to us a walking Skeleton, moſt miſerably clothed,

clothed, the pooreſt, and leaneſt Creature that ever mine Eyes beheld, who faintly begg'd of him ſome relief, telling (what was true) that he was almoſt quite ſtarv'd; the Ambaſſadour pittied and relieved him, and, as we return'd back, found this poor Creature eating with ſo much greedineſs, as if he could not have been ſatisfied. He was then willed to come to our Houſe, and he did ſo, and there was fed, and heartned up again, and then, when he was come to himſelf, told us, that he had endured there abundance of miſery, which, as he acknowledged, did moſt juſtly befall him, becauſe he had there renounced his Religion, and become a *Mahometan*, which, when he had done, no care was taken of him there, (for they regard not a Man that will not be conſtant in his Religion, believing, that if that Bond cannot tye him, nothing will.) He told us further, that he was very ſorry that he had ſo done, and deſired a paſſage for *England*, which was granted him; and he was put unto me as my Servant, and therefore I fitted him with Clothes, &c. fit for his turn, but afterward (we being at Sea) he would often curſe and ban, and cry out, *O Mal ventura!* O his hard hap! and that of all the miſeries which he had endured, this was the greateſt; that he, an *Hidalgo*, a Gentleman of *Spain*, ſhould live to become a Servant, and which was worſe, to ſerve an Heretick. I would, when I heard this of him (for he ſpake not ſo to me) tell him of it, and further mind him of that moſt ſad condition in which we found him, how that he had ſtarv'd to death, if our pitty in the relief he found from us, had not even then prevented it. He would reply, that he knew not what he ſaid; telling me, that his many miſeries had turn'd his Brains: (Not to beſtow any more Ink and Paper on him) we brought him afterward to *Plimmouth*, and immediately after our arrive there, he deſired his Liberty, which was eaſily granted him, and from thence (having ſome Money given him, more than he deſerved) took his courſe; whither, I cannot tell, neither need my Reader deſire to know. And therefore I will return again, as ſwift as meditation or thought can carry me, unto *Eaſt-India*, where I ſhall in the next place ſpeak

SECTION VIII.

Of our ſafe and ſecure living amongſt the Natives there, if we do not provoke them. Of their faithfulneſs unto thoſe that entertain them as Servants: For how little they ſerve, and yet how diligent they are, &c.

WHere firſt for our Living in *Eaſt-India*, it is with as much freedom and ſafety in our Journies and Tents, when we travel;

travel; in our Houſes when we are moſt fix'd, as if we were in an Army of Banners appointed for our Guard; or as if the Vines and Fig-trees under which we there ſit were our own.

But there are Spoilers ſometimes met with-all in thoſe Provinces, that live by their Swords and Bows, having nothing for their ſubſiſtance (becauſe they will take no other courſe) but what they get by rapine and ſpoil; of whom ſome-what more afterward.

And now by the way for thoſe Villains who thus live, (whereever they be) and thoſe ſturdy Rogues who are next to them in guilt, by eating up the Bread of the Poor, having able limbs to carry them that they may beg from Houſe to Houſe, and Hands to receive Alms but none to labour; both theſe being the very vermin of thoſe Common-wealths, wherein they are ſuffered to breathe, it were very well if ſuch of theſe as have not deſerved to be cut off by the Hand of Juſtice, were all ſerved as *Philip* King of *Macedon* dealt with two Rogues, *alterum è Macedonia fugere, alterum perſequi juſſit.* He made one of them to whip the other out of his Country, and ſo he was rid of both of them.

But to return to the place from whence I am now digreſſed. I travelled from *Surat* with four Engliſh-men more, and about twenty of the Natives in our Company, we beginning our journey the firſt of *Jan.* towards Sir *Thomas Row*, at the *Mogol*'s Court, then above four hundred miles diſtant from *Surat.* We had ſix Wagons drawn with Oxen in our Company, laden with rich Engliſh Goods (the principal part whereof was Engliſh broad Cloth) aſſign'd to an Engliſh Merchant at the Court, and ſome other Carriages we had, of all which we made a ring every night near ſome large Town or Village, where we reſolved to ſtay, and pitched our Huts within that Circle, ſome of us watching, and the Natives with us, every night; we went on that long journey very ſafely, only in ſome places where there was any ſuſpicion of danger, we had a Guard of Horſe appointed to go with us for our defence, by the Command of *Sultan Caroon* then Prince, and now King, (who had his Revenew out of thoſe parts we then travelled thorough) who ſent a Foot-man, that continually kept us company, with his Letters to command a Company of Souldiers that were Horſe-men, to guard us where he thought good; who as they did not expect, ſo they would take no recompence for their pains, though we freely offered it them. But the Providence of God did ſo order it, that though we had their Company in ſeveral places, we never had need of their help for our defence. The truth is, that the People there in general are very civil, and we never had any affronts or ill uſage from them, if we did not firſt provoke them.

But if we did, they would not well bear it, for twice in one Week, at my firſt coming to *Surat*, the whole Town in general were in an uproar, and ſurrounded our Houſe there, both times

ſome

ſome of our Engliſh provok'd thoſe Natives to ſtir againſt us, but by our ſpeedy Addreſſes unto the Governour of that place, we excuſing the fault of thoſe that miniſtred the occaſion of their diſcontent, they being newly come thither, and altogether unacquainted with their cuſtoms, he preſently commanded that wild Aſſembly to depart from our Houſe; and ſo immediately they did, we receiving no hurt at all from any of them.

When my Lord Ambaſſadour at firſt arrived at *Surat*, ſo it was, that an Engliſh Cook he carryed with him, the very firſt day of his coming thither, found a way to an Armenian Chriſtians Houſe, who ſold Wine, which in that place, they call Armenian Wine. But (by the way) I do believe that there was ſcarce another in that populous City of that Trade: the greater ſhame for thoſe whoſoever they be that ſuffer ſo many unneceſſary Tipling Houſes (in the places where they have power to reſtrain them) which are the Devils nurſery, the very Tents wherein Sathan dwells, where Almighty God receives abundance of diſhonour, Drunkenneſs being a ſin which hath Hands and Fingers to draw all other ſins unto it; For a Drunkard can do any thing, or be any thing but good. That Armenian Wine I ſpeak of is made of Raiſons of the Sun and Sugar, with ſome other things put and boyl'd in water: which Wine, when it is ripe and clear, is in Colour like to our *Muſcadels*, pleaſant enough to the taſte, but heavy and heady. The Cook had his Head quickly over-fraighted with it, and then ſtaggering home-ward, in his way met the Governours Brother of *Surat*, as he was riding to his Houſe: the Cook made a ſtand, ſtaying himſelf up upon his Sword and Scabbard, and cry'd out to the Governours Brother, *Now thou Heathen Dog!* He not underſtanding his foul Language, replyed civilly in his own, *Ca-ca-ta*; which ſignifies, What ſayeſt thou? the Cook anſwered him with his Sword and Scabbard, with which he ſtrook at him, but was immediately ſeized on by his followers, and by them diſarm'd and carryed to Priſon; the Ambaſſadour had preſent intelligence of the miſbehaviour of his drunken ſervant, and immediately ſent word unto the Governour's Brother, that he was not come thither to patronize any diſorderly perſon, and therefore deſir'd him to do with him what he pleaſed, upon which he preſently ſent him home, not doing him the leaſt hurt. But before I leave this Story, it will not be amiſs to enquire who was the *Heathen Dog* at this time, whether the debaucht drunken *Cook* who call'd himſelf a Chriſtian, or that ſober and temperate *Mahometan* who was thus affronted.

In our journey towards the Court (after we had been in our way about ſeven dayes from *Surat*) we reſted at a place called *Ditat*, where many of the Inhabitants offered to guard us and our goods, though we (obſerving there no danger) deſired it not; but they would do it, and in the Morning expected and aſked ſomething of us, by way of recompence. One of our

Company (who had been in *Eaſt-India* a year or two before) told them, that what they had done they did without our deſire, and therefore they ſhould have nothing from us, but ſome ill Language which he then gave them. We ſet forward in the Morning according to our wonted cuſtom, they followed after us, to the number at the leaſt of three hundred Men, (for the place was great and populous) and when we were gone about a mile from that Town, ſtopped our carriages; he of our Company who told them they ſhould have no recompence, was preſently ready to ſhoot at them with his Muſket, which made them all to bend their Bows at us: but I happily and ſuddenly ſtepping in, prevented his firing at them, and their ſhooting at us; which if I had not by Gods good Providence done, but we had madly engaged a great multitude, there could not have been leſs expected in the ſad iſſue thereof, than the loſs of all our lives and goods. But having a little Parlee with them, for the value of three ſhillings of Engliſh money given amongſt them, they were all quieted and contented, and immediately left us, wiſhing us a good journey.

After this, when we had gone forward about twenty dayes journey, (which daily Remoovs were but ſhort, by reaſon of our heavy carriages, and the heat of the weather) it hapned, that another of our Company, a young Gentleman about twenty years old, the Brother of a Baron of *England*, behaved himſelf ſo ill, as that we feared it would have brought very much miſchief on us.

This young man being very unruly at home, and ſo many others that have been well born, when their friends knew not what to do with them, have been ſent to *Eaſt-India*, that ſo they might make their own Graves in the Sea, in their paſſage thither; or elſe have Graves made for them on the Indian ſhore, when they come there. A very cleanly conveyance (but how juſt and honeſt, I leave to others) for Parents to be rid of their unruly Children; but I never knew any who were thus ſuppoſed to be ſent thither, but they out-lived that Voyage.

For the young Gentleman I ſpake of, his imployment was to wait upon our Chief Commander in his Cabin, who very courteouſly, when he came to Sea, turn'd him before the maſt amongſt the common Saylors [a great preferment for a Man of his Birth] but for all this he out-liv'd that harſh uſage, and came ſafely to *Eaſt-India*, and my Lord Ambaſſadour hearing of him, and being well acquainted with his great kindred, ſent for him up to Court, and there entertain'd him as a Companion for a year; then giving him all fit accommodations, ſent him home again as a paſſenger for *England*, where after he ſafely arrived.

But in our way towards that Court, it thus happened, that this hot-brains being a little behind us, commanded him [then near him] who was the Princes ſervant [before ſpoken of] to hold

hold his horſe; the man replied, that he was none of his ſervant and would not do it. Upon which this moſt intemperate mad youth, who was like *Philocles*, that angry Poet; and therefore called, *Bilis, & Salſigo*, Choler and Brine, [for he was the moſt haſty and cholerick young man that ever I knew] as will appear by his preſent carriage, which was thus; firſt he beat that ſtranger, for refuſing to hold his horſe, with his horſe-whip, which, I muſt tell you, that people cannot endure, as if thoſe whips ſtung worſe than Scorpions. For of any puniſhments that carry moſt diſgrace in them, as that people think, one is to be beaten with that whip, wherewithall they ſtrike their beaſts; the other to be beaten [and this they eſteem the more diſgraceful puniſhment of the two] about the head with ſhooes. But this ſtranger (being whipt as before) came up and complained to me; but to make him amends, that frantick young man (mad with rage, and he knew not wherefore) preſently followed him, and being come up cloſe to him, diſcharg'd his Piſtol laden with a brace of bullets directly at his body, which bullets, by the ſpecial guidance of the hand of God, ſo flew, that they did the poor man no great hurt; only one of them firſt tearing his coat, bruiſed all the knuckles of his left hand, and the other brake his bow which he carried in the ſame hand. We preſently diſarmed our young Bedlam, till he might return again to his wits. But our greateſt buſineſs, was how to pacifie the other man, whom he had thus injured: I preſently gave him a Roopee, in our money two ſhillings and nine pence; he thanked me for it, and would have taken it with his right, but I deſired him to take it with his maim'd hand, and ſo he did, and could clinch it very well, which I was glad of. Then we did ſhew (as we had cauſe) all the diſlike we could againſt that deſperate act of him, from whom he received his hurt, telling him, that we were all ſtrangers, and for our parts had done him no wrong at all; and therefore hoped that we ſhould not be made any way to ſuffer for the faults of another: and we further told him, that if he would be quiet till we came up to the Court, he ſhould have all the ſatisfaction he could deſire. He told us, that we were good men, and had done him no wrong, and that he would till then reſt contented; but he did not ſo, for about two hours after we met with a great man of that Country, having a mighty train with him, (as all the Grandees there have when they travel, of whom more afterward): He preſently went towards him, that to him he might make his complaint; and ſo did, telling him, that he was the Prince's ſervant, why he came to us, and how he had been uſed by us, ſhewing him his hand and his other breaches. The great man replied, that it was not well done of us, but he had nothing to do with it; and ſo departed on his way. That night after, we came to a ſtrong large Town, and placing our ſelves on the ſide of it, he did what he could (as we imagined) to raiſe up that People againſt us, ſome of them coming about us to view us, as

we conceived, but putting on the beſt confidence we could, and ſtanding then upon our guard, and all of us watching that night, but (in a ſpecial manner) by the good providence of God, who kept us in all our journey, we here felt none of that miſchief we feared; but early in the morning quietly departed without the leaſt moleſtation. After which, with a little money, and a great many good words, we ſo quieted this man, that we never after heard any more complaining from him. So that (as before I obſerved) we were not at any time in any dangers of ſuffering by that people, but ſome of our own Nation were the procuring cauſes of it.

Before I obſerved, that for the generality of this people they have very low and timorous ſpirits, but there are ſome I named in my laſt Section, who are ſtout daring men, as the Baloches, Patans, and Raſhboots, who, as they have the honour above all the reſt of the people in thoſe large Provinces to be accounted valiant; ſo, as occaſion is offered, they will ſhew themſelves ſo to be: and therefore they are much hired as Convoys to ſecure Mens Perſons and Goods, from place to place.

For thoſe Provinces, they are not without Mountains of prey, and Tabernacles of Robbers, as *David* and *Job* ſpeak: where deſperate men keep in ſome Woods and Deſerts, which are not far from great road-ways, moſt frequented and uſed; and there, like the wild *Arabes*, in Companies, meet and ſpoil, and deſtroy poor Paſſengers, when they expect them not; it being the curſed manner of thoſe Spoilers, if they prevail againſt them whom they ſurpriſe, to kill them before they rifle them; and therefore the firſt thing heard from them is, *Mor, mor, mor*, that is, Kill, kill, kill, which they all ſpeak out as loud as they can. We were often told of them as we travelled ſometimes in the night, by reaſon of the extream heat of the day (after we had taken leave of the King, and ſo were journeying towards *Surat*) that we ſhould meet with thoſe cruel villains; but, through Gods mercy, we were never in danger of them but once; and that was about midnight, neer a large City called *Brodera*; but we being a competent number of Engliſh-men together, about twenty, and all of us reſolved to ſell our lives at as dear a rate as we could, and having twice ſo many Indian ſervants with us, which are very nimble with their Bows and Arrows, we with our Piſtols and Carbins, which we preſently diſcharged amongſt them, and our Indians plying them with their Arrows, made them ſuddenly to retreat, we receiving little hurt from them; but after this, we made no more night-marches.

Thoſe Indians I named before, are ſo faithful to their truſts unto whomſoever they engage, to the Engliſh as well as to any other, that if they be at any time aſſaulted, they will rather dye in their defence, than forſake them at their need.

So

So that I am very confident, if an Engliſh Merchant ſhould travel alone with a very great treaſure in Gold, and Jewels (both, or either) from *Surat*, to *Lahor*, which is more than one thouſand Engliſh miles, and take thoſe Indian ſervants only for his company, and guard, and all they knew what he carried with him, He paying them their Wages, they would be ſo far from injuring him of the leaſt peny of his wealth, that whoſoever beſides ſhould attempt his ſpoiling, muſt make a way through their blood, before they ſhould be able to do it.

Here is a great and good example of faithfulneſs, and it is very true. But I much doubt, that if a great Indian Merchant, I mean a Native of that Countrey, ſhould come for *England* with like treaſure, with a deſire to paſs through this whole Nation, and ſhould for his more ſafe paſſage take a guard of Sword-men here, and pay them well for their ſervice, they might lye under ſuch a ſtrong tentation, as might make them to ſpoil the Egyptian, by ſhortning his journey, dividing his ſubſtance, and by diſpoſing ſo of his perſon, that it ſhould never tell tales.

But for that people, as their faithfulneſs is very remarkable, ſo is their diligence very exemplary likewiſe; for they keep continually within the call of their Maſters, and will not at any time depart thence without ſpecial leave. And the plenty of all Proviſions being very great throughout the whole Monarchy, they ſerve at very low rates, which I never knew them to raiſe, not requiring more than five ſhillings *Sterling* every new Moon, paid the next day after its Change, which is all the recompence they do deſire, or expect from their Maſters, to provide themſelves with all neceſſaries

> ——*quibus hinc Toga, Calceus hinc eſt,*
> *Et Panis fumuſque Domi.*—— Juven. Sat. 1.
>
> Their coat, their ſhooes, their bread, their fire,
> And all beſides, bought with this hire.

and for this do as good ſervice, as if they had ten times as much wages.

They ſtand to be hired in the *Bazar* or Market-place, an ancient cuſtom, as may appear, *Mat.* 20. 3. where ſome of them may be at all times had.

But it is their manner, when they are hired to receive advance-money, that is, one moneths pay before hand, and to have their pay thus in hand every moneth ſo long as they ſerve; and ſo honeſt they are, that if they be bidden to provide themſelves of other Maſters, they will ſerve out the time for which they have received pay, to an hour before, they depart.

Now theſe who are ſo exact in performing their duty by their faithfulneſs and diligence, muſt be exactly paid their Salary

at

at the time they expect it, otherwiſe they will be ready to quit their ſervice, as one of them whom we thus hired, left us as we were travelling up to the Court; the reaſon, becauſe our money was almoſt quite gone (though we were ſupplied again a day or two after) and we could not punctually pay him at his day, as we had formerly done. This fellow led one of our Camels, and had been with us two moneths before; but upon this little failing him, would needs leave us: but before he departed he made a ſpeech to his Camel, telling him, that he had led him thus long, and had during that time lived by him; but now our money (as he ſuppoſed) quite failing, he told him that he muſt be gone, deſiring God to bleſs him; and that he might have ſome other to lead him that might not be leſs careful of him than he had been. So he took leave of his Camel, though not of us, and departed. All the reſt of his company were perſwaded to continue with us, and had their pay a day or two after; and ſo we proceeded on our journey, and ſo ſhall I further in this Diſcourſe. And now I have ſpoken ſomthing of the people, I ſhall ſpeak

SECTION IX.

Of their buildings in Villages, Towns, and Cities; How their Houſes are furniſhed; Of their Sarra's *or Houſes for the entertainment of Paſſengers; Of their Tents, Wells, and of their places of pleaſure,* &c.

I Obſerved before the richneſs of their Soil, and how thoſe Provinces are watered by many goodly Rivers, fed with abundance of Springs; and how their Fields are clothed with very much plenty of Corn of divers kind, ſold there at ſuch low rates that every one may there eat bread without ſcarceneſs.

Now I come to take notice of their Buildings; and here I muſt tell my Reader, that this People are not much taken or infected with that plague of Building (as the Italians call it) wiſhing the love of it as a Curſe to poſſeſs the thoughts of them they moſt hate; and therefore, as the ſtones in *India* are not all precious, ſo the Houſes there are not at all Palaces; the poor there cannot erect for their dwellings fair Piles, and the Grandees do not cover their heads under ſuch curious Roofs, as many of the Europeans do; The reaſon, firſt, becauſe all the great men there live a great part of the year, (in which their Moneths are more temperate, as from the middle of *September*, to the middeſt of *April*) in Tents, Pavilions, or moveable habitations, which, according to their fancies, changing they remove from

from place to place, changing their air as often as they pleaſe. And ſecondly, becauſe all the great men there have their Penſions and whole ſubſiſtence from the King, which they hold upon very ſickle and uncertain terms; for as they are ſetled upon, and continued unto them by the King's favour, ſo are they forfeited and loſt by his frown. Of which more afterward.

Yet though they make not much uſe of them, they have in plenty excellent good materials for building, as Timber, Bricks, ſtone and marble of divers kinds and colours, of which I have ſeen ſome very good Vaults and Arches well wrought, as in their Moſquits or Churches, ſo in ſome of their high-erected Tombs, (of which more afterward) and ſo in ſome other places likewiſe.

For their buildings in Cities and Towns, there are ſome of them handſom, others fair, ſuch as are inhabited by Merchants, and none of them very deſpicable.

They build their houſes low, not above two ſtories, and many of their tops flat and thick, which keep off the violence of the heat; and thoſe flat tops, ſupported with ſtrong Timber, and coated over with a plaſter (like that we call plaſter of *Paris*) keep them dry in the time of the Rains.

Thoſe broad Tarraſes, or flat Roofs, ſome of them lofty, are places where many people may ſtand (and ſo they often do) early in the morning, and in the evening late, like Camelions, to draw, and drink in freſh air; and they are made after this faſhion, for proſpect, as well as pleaſure.

Thoſe houſes of two ſtories, have many of them very large upper rooms, which have many double doors in the ſides of them, like thoſe in our Balconies, to open and let in freſh air, which is likewiſe conveyed in unto them, by many leſſer lights made in the walls of thoſe rooms, which are always free and open; The uſe of glaſs windows, or any other ſhuttings, being not known there, nor in any other very hot Countreys.

Neither have they any Chimneys in their buildings, becauſe they never make any uſe of fire but to dreſs their food, which fire they make againſt firm wall, or without their Tents againſt ſome bank of Earth, as remote as may be from the places where they uſe to keep, that they may receive no annoyance from the heat thereof.

It is their manner in many places, to plant about, and amongſt their buildings, trees which grow high and broad, the ſhadow whereof keeps their houſes by far more cool; this I obſerv'd in a ſpecial manner when we were ready to enter *Amadavar*; for it appeared to us, as if we had been entring a Wood, rather than a City. That *Amadavar* is very large and populous City, entred by many fair Gates girt about with an high and thick Wall of Brick, which mounts above the tops of their houſes, without which wall there are no ſuburbs.

Moſt

Moſt of the houſes within the City are of Brick, and very many of them ridged and covered with Tiles.

But for their houſes in their Aldeas or Villages, which ſtand very thick in that Country, they are generally very poor and baſe. All thoſe Countrey-dwellings are ſet up cloſe together; for I never obſerved any houſe there to ſtand ſingle, and alone. Some of their houſes in thoſe villages are made with earthen-walls, mingled with ſtraw, ſet up immediatly after their Rains, and having a long ſeaſon after to dry them throughly; ſtand firm, and ſo continue; they are built low, and many of them flat: but for the generality of thoſe Country-Villages, the Cottages in them are miſerably poor, little, and baſe; ſo that as they are built with a very little charge, ſet up with ſticks rather than Timber, if they chance to fire (as many times they do) for a very little they may be re-edified.

Thoſe who inhabit the Countrey-Villages, are called Coolees. Theſe till the ground, and breed up Cattel, and other things for proviſion, as Hens, *&c.* theſe, they who plant the Sugar, the Cotten-wool, and Indico, *&c.*-----for their Trades and Manufactures they are kept in Cities and Towns, about which are their choiceſt fruits planted. In their Cities and Towns, without their dwellings, but fix't to them, are pend-houſes where they ſhew and ſell their proviſions, as bread, and flower-cakes made up with Sugar, and fruits, and other things; and there they ſhew their manufactures, and other Commodities, ſome of which they carry twice every day to ſell in the Bazar or Market.

I ſaw two houſes of the *Mogol*'s, one at *Mandoa*, the other at *Amadaver*, which appeared large & ſtately, built of excellent ſtone well ſquared and put together, each of them taking up a large compaſs of grouud; but we could never ſee how they were contrived within, becauſe there are none admitted, ſtrangers or others, to have a ſight of thoſe houſes, while the King's wives and women are there, which muſt not be ſeen by any but by himſelf, and his ſervants the Eunuchs.

The *Mogol*'s Palace Royal is at *Agra* his *Metropolis* (of which more afterward) but for the preſent I ſhall take a little notice of a very curious Grot I ſaw belonging to his houſe at *Mandoa*, which ſtood a ſmall diſtance from it, for the building of which there was a way made into a firm Rock, which ſhewed it ſelf on the ſide of an Hill, Canopied over with part of that Rock. It was a place that had much beauty in it by reaſon of the curious workmanſhip beſtowed on it; and much pleaſure by reaſon of its coolneſs.

That City *Mandoa* I ſpeak of, is ſituated upon a very high mountain, the top whereof is flat, and plain, and ſpacious. From all parts that lie about it but one; the aſcent is very high, and ſteep; and the way to us ſeemed exceeding long, for we were two whole days climbing up the Hill, with our Cariages, which we got up with very much difficulty; not far from the bottom

bottom of which Hill, we lodged at a great town called *Achabar-pore*, where we ferried over a broad River (as we did in other places) for I obſerved no bridges made there over any of their Rivers where their high-ways lie. That Hill on which *Mandoa* ſtands, is ſtuck round (as it were) with fair trees, that keep their diſtance ſo one from and below the other, that there is much delight in beholding them either from the bottom or top of that Hill.

In thoſe vaſt and far extended Woods, there are Lions, Tygres, and other beaſts of Prey, and many wild Elephants. We lay one night in that wood with our Carriages, and thoſe Lions came about us diſcovering themſelves by their Roaring; but we keeping a very good fire all night, they came not neer enough to hurt either our ſelves, or cattel. Thoſe cruel Beaſts are night-walkers for in the day they appear not.

After when (through Gods moſt gracious aſſiſtance) we had overcome thoſe difficulties and dangers, we came into a plain and even Countrey; in which travelling a few dayes more, we firſt met with my Lord Ambaſſador marching towards *Mandoa* with that great King, with whom I then ſetled, and continued with him, till he was returned home.

We were in our journey to the Court from the beginning of *Jannary*, till the end of *March*, we reſting a while at *Brampore*, which is a very ſpacious and populous City, where we had a Factory. And after that, we were violently detained in our journy by *Sultan Caroon* the Prince, whom we met in his march towards *Brampore*, & a very marvelous great retinue with him. The reaſon why he interrupted us in our courſe was, that he might ſee the Preſents we had for his Father the King; but we having command from the Ambaſſador to tell him, that we durſt not open them, till we came to the King, we moſt humbly craved his pardon to ſpare us in that; ſo preſenting him with a pair of Rich Gloves (though they be things they wear not in thoſe hot Countries) and a rich embroidered bag for perfume (which amongſt many other things of the like kind were brought from *England* to be given away for Preſents) after that he had carried us back three days journy, he let us go, taking further order for our ſafe convoy.

And now Reader, thou maiſt ſuppoſe us almoſt ſetled in *Mandoa*, the place then of the *Mogol*'s reſidence, not much inhabited before we came thither, having more ruins by far about it, than ſtanding houſes. But amongſt the Piles of building that had held up their heads above Ruin, there were not a few unfrequented *Moſquits*, or *Mahometan* Churches; yet I obſerved, that though the people who attended the King there, were marvelouſly ſtreightned for room, wherein they might diſpoſe of very great numbers of moſt excellent horſes, which were now at that place, they would not make ſtables of any of thoſe Churches, though before that time, they had been forſaken, and out of uſe.

One of thoſe deſerted *Moſquits*, with ſome large Tomb near it, both vaulted over head (which ſhall be after deſcribed) were the beſt places there to be gotten for my Lord Ambaſſadour and his Company to lodge and be in, we carrying our bedding, and all things appertaining thereto, all neceſſaries belonging to our Kitchin, and every thing beſide for bodily uſe, from place to place, as we occaſionally removed. Here we ſtayed with the *Mogol* from the middle of *April*, till the twentieth of *September* following, and then began our progreſs with him, towards the City *Amadavar*.

Our abiding place at *Mandoa*, was very near one of the ſides of that vaſt Wilderneſs, out of which, ſome of thoſe wild beaſts oft-times in the night came about our habitation, and ſeldom returned back without a Sheep, or a Goat, or a Kid, ſome of which we always kept about us for our proviſion. And it was a wonderful great mercy, thoſe furious, and ravening, and hunger-bit Creatures, did not make their prey ſometimes in the dark and ſilent nights, while we were ſleeping, on ſome of our bodies, the fore-part of our dwelling ſtanding upon pillars; and there was nothing in thoſe open diſtances, that had any ſtrength in it to keep them from us.

One night, early in the Evening, there was a great Lion which we ſaw, came into our Yard, (though our Yard was compaſſed about with a ſtone-wall, that was not low.) And my Lord Ambaſſadour having a little white neat Shock, that ran out barking at him, the Lion preſently ſnapt him up, leapt again over the wall, and away he went.

But for a ravening and roaring Lion, as I believe that he cannot be made tame when he is old; yet certainly he may be bred tame, being kept full, and high fed. For the *Mogol*, at my being there, had a very great Lion (I often ſaw) which went up and down, amongſt the people that frequented his Court, gently as a dog, and never did hurt; only he had ſome Keepers which did continually wait upon him.

For thoſe wild and cruel Beaſts, one of our Engliſh-men watching in a tree by night, (that ſtood not far from our dwelling) with a fire-lock charg'd with ſome ſmall bullets, ſhot a Tigre, and kil'd him ſtone-dead, as he was coming towards us. It was a large beaſt, higher than an Iriſh-Greyhound, with grizled hair, a long head, & ſharp and ſhort picked ears, having a mouth fil'd with cruel teeth; after which (we uſually keeping a little fire without our houſe every night) were not ſo much troubled with thoſe night-walkers.

Now to return to that from which I am occaſionally digreſſed, I told you before what their buildings are. And now for the furniture that the greateſt men have in them, it is *Curta ſupellex*, very little; they being not beautified with hangings, nor with any thing beſides to line their walls; but where they are beſt adorned, they are kept very white, and ſet off with a little neat painting and nothing elſe; for they have no Chairs, no ſtools,

nor

nor Couches, nor Tables, nor Beds, encloſed with Canopies, or Curtains, in any of their Rooms. And the truth is, that if they had them, the extream heat there would forbid the uſe of many of them; all their bravery is upon their Floors, all which are made even with fine Earth or Plaiſter, on which they ſpread their moſt excellent Carpets in their Tents, as well as in their dwelling houſes, laying ſome coarſe thing under to preſerve them; on which they ſit (as Taylors on their ſhop-boards) when they meet together, putting off their ſhooes (which they uſually wear as ſlippers and their feet bare in them) when they come to tread upon thoſe ſoft Pavements, and keeping them off till they remove thence, this helps to keep cool their feet, and is very pleaſant in thoſe hot Countries. On thoſe Carpets they ſleep in the night time, or elſe upon an hard Quilt, or lying upon a ſlight and low Bed-ſtead they call a *Cot*, bottomed with broad Girt-web made of Cotten-wool. But where-ever they lye, they ſtretch themſelves out at their full length when they go to ſleep, uſually upon their backs, without any Pillow, or Bolſter, to raiſe up their heads. Very many of the meaner ſort of people (as I have often obſerved) lye thus ſtretched out to take their reſt upon the ground, in the dry ſeaſon of the year, with a white Callico-cloth ſpread all over them, which makes them to appear like ſo many dead corpſes laid forth for burial. This lying ſo even, and at length with their bodies thus extended, may be one reaſon why the people there are all ſo ſtraight limn'd, having none crooked amongſt them; and another, becauſe they never girt, nor lace in their bodies (as before was obſerved). Some of thoſe ſlight Bed-ſteads, they call *Cots*, in their ſtanding houſes hang by ropes, a little above ground, which are faſtned to the four corners thereof; moved gently up and down, by their ſervants, to lull them aſleep.

They have no Inns in thoſe parts for the entertainment of ſtrangers; but in ſome great Towns large Houſes they call *Sarraas* very ſubſtantially built, with brick, or ſtone, where any Paſſengers may find houſe-room and uſe it without any recompence; but there is nothing to be had beſide room, all other things they muſt provide and bring with them, as when they lodge in Tents.

Amongſt their Buildings I muſt take ſpecial notice of their Wells and Tankes, upon both which in very many places they beſtow exceeding much coſt in ſtone-work; for their Wells which are fed with Springs, they make them round, but very wide and large. They are wrought up with firm ſtones laid in fine Plaiſter; they uſually cover thoſe Wells with a building over-head, and with Oxen draw water out of them, which riſeth up in many ſmall Buckets, whereof ſome are always going down, others continually coming up, and emptying themſelves, in troughs, or little rills, made to receive, and convey the water whither they pleaſe.

Their Tanks are made in low places, and many of them very deep and large (one mile, and ſome of them much more in compaſs) made round or four-ſquare, or in more ſquares, about which there is a low ſtone-wall, that hath many doors in it, and within that wall ſteps, made one below the other round about it, that go down to the bottom thereof, (which is paved likewiſe): thoſe ſteps are made of well ſquared laſting ſtone, laid firm, and eeven in very good order, for people that have not plenty of water otherwiſe, to go down and take it. Theſe great receptacles of water, are made neer places that are very populous; fill'd when that long ſeaſon of rain (before ſpoken of) comes, immediately before which time, they cleanſe them, that the water may be more clear, and wholſom. They hold water all the dry ſeaſon of the year.

For their places of pleaſure, they are in their Groves, where their curious Fruit-trees (before deſcribed) grow; but eſpecially in their Gardens, wherein they plant little Vineyards that afford marvellous fair and ſweet Grapes, which they cut green, for their eating, or make Raiſons of them. But for Wine, they make none, becauſe their *Mahomet* forbids the drinking thereof. In thoſe Gardens likewiſe, they have many Pome-granat-trees, with all other of the choiceſt fruits and flowers their Country affords; to which Nature daily yields ſuch a ſupply, as that there is beauty to be ſeen in thoſe Trees, and Plants, and that continually. In the middle of thoſe Gardens, they have ſuch Wells (as before are deſcribed) the tops whereof ſtand a good deal higher than the planted ground, which lyes eeven, and flat below them, from whence water is conveyed in narrow open paſſages, (they knowing not the uſe of Leaden-Pipes) to all the parts of them in the dry ſeaſon of the year. In thoſe Gardens likewiſe they have little round Tanks to bathe in; whoſe ſides and bottoms are made firm and ſmooth with that plaiſter before named; they are fill'd by *aquæ-ducts* from thoſe Wells, and they can empty them when they pleaſe, as well as fill them. The water that is conveyed into thoſe ſmall Tanks, uſually runs down broad ſtone Tables, that have many hollows made in them, like to ſcollop-ſhells, which water in its paſſage makes ſuch a pretty murmure, as helps to tye their ſenſes with the bonds of ſleep, in the hot ſeaſons of the day when they conſtantly keep their houſes, and then they lye down neer them on their Carpets, to be lull'd aſleep. Thoſe bathing places are within, or very near their Garden-houſes, which uſually are by far more neat, than any other of their dwelling.

In ſuch a Garden-houſe, with all thoſe accommodations about it, my Lord Embaſſadour lay with his company at *Surat*, the laſt three moneths before he left *Eaſt-India*.

And further, in thoſe hot ſeaſons of the day; the people of better quality lying or ſitting on their Carpets, or Pallats, have ſervants ſtanding about them, who continually beat the air upon them

them with *Flabella's*, or Fans, of ſtiffned leather, which keeps off the flyes from annoying them, and cool them as they lye. Thus taking their eaſe, they call for Barbers, who very gently gripe their arms, and ſhoulders, and other parts, they can in any meaſure graſp, and they ſtrike likewiſe very ſoftly thoſe parts with the ſides of their hands; it is very pleaſing as they do it, and cauſeth their blood to ſtir in their veins; it is therefore very much uſed in thoſe parts, to ſuch as do not heat their blood by bodily motion.

For their paſtimes within doors, they have Cards, but much different from ours in the figures made in them, and in their greater number of ſuits. Thoſe Cards I have often ſeen; and have been more often told, that they have very good skill in that moſt innocent and ingenious game we call Cheſſe.

They delight themſelves ſometimes with the Company of Mountebanks, and Juglers. For their Mountebanks; they keep venemous Snakes in baſkets, and will ſuffer themſelves to be bitten or ſtung by them; which part thus bitten, or ſtung, preſently ſwells, and immediately after that, they cure themſelves again by Oyls and Powders, which they apply unto the place, and then offer to ſell them unto the people ſtanding by.

Their Juglers are the cunningſt that ever I ſaw, to do ſtrange things by ſleight of hand, as in this trick I ſhall here name: where I have obſerved them to lay down ſcuttles or broad open Wicker-baſkets upon the ground, three or four one upon another, all which appeared empty, as they laid them down; but taking them up again one after the other, in the bottom of them there would appear, three or four living Turtle-doves: which they would cover again with the ſame Scuttles, and toſſing and turning them as they took them off, and up the ſecond time, none of thoſe pretty creatures were to be ſeen any more. But how they firſt conveyed them thither, and how after thence, we could not poſſibly diſcover.

For their Paſtimes abroad they have Hawks of divers kinds, greater and leſs, and Partridges, and other choice Fowl great ſtore to fly at. They have Hares, and Antilops, with other wild Beaſts to hunt, and theſe not a few. Their dogs for chaſe are made ſomwhat like our Grey-hounds, but much leſs, who never open in the purſute of their game. They hunt likewiſe with Leopards train'd up and made fit for their ſport, who by leaping ſeize on that they purſue: but by reaſon of the heat of the Country, thoſe ſports are not there much uſed. The *Mogol* when he hunts, carries Hawks and Dogs, and all things beſide with him, to make him paſtime; that if one ſport fail, he may be pleaſed with another.

They ſay, that they have a curious Device to take wild fowls that uſe the water; into which a fellow goes, with a fowl of that kind he deſires to catch, whoſe skin is ſtuffed ſo artificially, as that with a noiſe he counterfeits that fowl, it appears to be alive, the

the man keeps all his body but head under water, on which he faſtens that counterfeit fowl to ſtand fore-right on the top thereof, and thus coming amongſt them, he plucks them (as they ſay) by their legs under water at his pleaſure. But this I have only by tradition.

For other paſtimes abroad, this I am ſure of, that when the weather is more temperate, they ſhoot much in their Bows, and are very excellent Marks-men, ſomewhat like thoſe left-handed men ſpoken of *Judg.* 20. 16. And with their Guns in which they ſhoot ſingle bullets (for they have not the uſe of ſmall-ſhot) they are ſomwhat long in taking their aim, but they will come very neer the mark.

Other delight themſelves very much in managing their excellent Horſes; But ſo ſhall not I delight my Reader, if I dwell too long in particulars. And therefore having ſpoken of their Buildings, I ſhall now invite him, though not to eat, or taſte, yet to take notice

SECTION X.

Of their Diet, their Cookery in dreſſing it, &c.

AND though this Country affords very much variety of excellent good Proviſions, yet the Mahometans feed not freely on any fleſh, but on that which is ſtrange, and forbidden (of the Hindoos Diet I ſhall ſpeak afterwards): but for the Mahometans they are a people, as I conceive, not much given to their Palate; but are very careful of, and temperate in their Diet, as having learn'd by experience, that full bellies do more oppreſs, than ſtrengthen the body; that too much of the Creature doth not comfort but deſtroy Nature; It being a tried truth, that Gluttony reacheth, and kills thoſe whom ſwords cannot touch. All Diſeaſes of the body for the moſt part being contracted to it by Surfeits, in on kinde or other; and therefore they keep themſelves to a thin Diet, and eat not to pamper and pleaſe their Appetite, but to ſatisfie and ſupport nature, which is contented with a little every where, but with leſs in hot Countries, where mens digeſtion of food is not ſo quick and good; this being further a tried truth, that thoſe bodies are moſt ſtrong, active, and healthy, which are moſt temperate.

Therefore though they have abundance of fleſh and fowl, and have fiſh too, yet are they temperate in all of them. For Swines fleſh, it is an abomination unto the Mahometans; and therefore they touch it not. And for other kind of fleſh, they eat very little of them alone, to make their full meals of them, for they dreſs no kind of fleſh in great pieces, or whole joynts, nor ſcarce any of their fowls whole.

For

For boyling of fleſh in water, or baking or roaſting any fleſh, are pieces of Cookery (if I obſerved well) they know not; but they ſtew all their fleſh as their Kid and other Veniſon, &c. cut into ſippets, or ſlices, or little parts, to which they put Onions, and Herbs, and Roots, and Ginger, (which they take there green out of the earth) and other Spices, with ſome butter, which ingredients when as they are well proportioned, make a Food that is exceedingly pleaſing to all Palats, at their firſt taſting thereof moſt ſavoury Meat, haply that very diſh which *Jacob* made for his Father *Iſaac*, when he got the bleſſing, *Gen.* 27.

With their fleſh and herbs, *&c.* they ſometimes ſtew Hens and other Foul cut in pieces, which is like that the *Spaniards* call an *Oleo*, but more toothſome.

But their great common ſtanding diſh there is Rice, which they boyl with more Art than we: for they boyl the grain ſo as that it is full, and plump, and tender, but not broken in boyling; they put to it a little green Ginger, and Pepper, and Butter, and this is the ordinary way of their dreſſing it, and ſo 'tis very good.

Sometimes they boyl pieces of fleſh, or Hens, and other Fowl cut in pieces in their Rice, which diſh they call *Pillaw*; as they order it, they make it a very excellent, and a very well-taſted Food.

Once my Lord Ambaſſadour had an Entertainment there by *Aſaph Chan*, who invited him to dinner (and this was the only reſpect in that kind he ever had, while he was in *Eaſt-India*) That *Aſaph Chan* was a Man made by his great Alliances, the greateſt Subject and Favourite in all that Empire; for his Siſter was the *Mogol*'s moſt beloved Wife, and his Daughter was married unto *Sultan Caroon* the Prince, and very much beloved by him, but of all theſe, more afterward.

This *Aſaph Chan* entertained my Lord Ambaſſador in a very ſpacious and a very beautiful Tent, where none of his followers beſides my ſelf, ſaw, or taſted of that Entertainment.

That Tent was kept full of a very pleaſant Perfume; in which ſents the King and Grandees there take very much delight. The floor of the Tent was firſt covered all over with very rich and large Carpets, which were covered again in the places where our dinner ſtood, with other good Carpets, made of ſtitch'd Leather, to preſerve them which were richer; and theſe were covered again with pure white and fine Callico Clothes, and all theſe covered with very many diſhes of Silver, but for the greater part of thoſe Silver diſhes they were not larger than our largeſt trencher-plates, the brims of all of them gilt.

We ſate in that large Room as it were in a Triangle; The Ambaſſadour on *Aſaph Chan*'s right hand a good diſtance from him, and my ſelf below; all of us on the ground, as they there all do when as they eat, with our Faces looking each to the other,

other, and every one of us had his ſeveral meſs. The Ambaſſadour had more diſhes by ten, and I leſs by ten, than our entertainer had, yet for my part I had fifty diſhes. They were all ſet before us at once, and little paths left betwixt them, that our entertainers ſervants (for onely they waited) might come and reach them to us one after another, and ſo they did. So that I taſted of all ſet before me, and of moſt did but taſte, though all of them taſted very well.

Now of the proviſion it ſelf, for our larger diſhes, they were filled with Rice, dreſſed (as before deſcrib'd.) And this Rice was preſented to us, ſome of it white, in its own proper colour, ſome of it made yellow with Saffron, and ſome of it was made green, and ſome of it put into a purple colour, but by what Ingredient I know not, but this I am ſure, that it all taſted very well; And with Rice thus ordered, ſeveral of our diſhes were furniſhed, and very many more of them with fleſh of ſeveral kinds, and with Hens, and with other ſort of Fowl cut in pieces, as before I obſerved in their *Indian Cookery.*

To theſe we had many Jellies, and Culices; Rice ground to flower, and then boyled, and after ſweetned with Sugar-Candy and Roſe-Water to be eaten cold. The flower of Rice mingled with ſweet Almonds, made as ſmall as they could, and with ſome of the moſt fleſhy parts of Hens ſtewed with it, and after the fleſh ſo beaten into pieces, that it could not be diſcern'd, all made ſweet with Roſe-Water and Sugar-Candy, and ſented with Amber-Greece; this was another of our diſhes, and a moſt luſcious one, which the *Portugals* call *Atangee Real*, Food for a King. Many other diſhes we had, made up in Cakes of ſeveral forms, of the fineſt of the wheat-flower, mingled with Almonds and Sugar-Candy, whereof ſome were ſented, and ſome not. To theſe Potatoes excellently well dreſſed, and to them divers Sallads, and the curious fruits of that Country, ſome preſerved in Sugar, and others raw, and to theſe many Roots candied, Almonds blanched, Raiſons of the Sun, Prunellas, and I know not what, of all enough to make up that number of diſhes before named; and with theſe *quelque choſe*, was that entertainment made up.

And it was better a great deal, than if it had conſiſted of full and heaped up diſhes, ſuch as are ſometimes amongſt us provided, for great and profuſe entertainments. Our Bread was of very good and excellent Wheat, made up very white and light, in round Cakes; and for our Drink, ſome of it was brew'd for ought I know, ever ſince *Noah his Flood*, that good innocent water, being all the Drink there commonly uſed (as before) and in thoſe hot Climates (it being better digeſted there than in any other parts) it is very ſweet, and allayes thirſt better than any other Liquor can, and therefore better pleaſeth, and agreeth better with every Man that comes and lives there, than any other Drink.

At this entertainment we ſat long, and much longer than we could with eaſe croſs-leg'd, but all conſidered, our Feaſt in that place was better than *Apicius*, that famous *Epicure* of *Rome*, with all his witty Gluttony (for ſo *Paterculus* calls it, *ingenioſa Gula*,) could have made with all proviſions had from the Earth, and Air, and Sea.

My Lord Ambaſſadour obſerved not that uneaſie way of ſitting at his meat, but as in his own Houſe had Tables and Chairs, *&c.* Served he was altogether in Plate, and had an Engliſh, and Indian Cook to dreſs his dyet, which was very plentiful, and cheap likewiſe; ſo that by reaſon of the great variety of proviſions there, his weekly account for his Houſe-keeping came but to little.

The meaner ſort of people there eat Rice boyled with their green-Ginger and a little Pepper, after which they put Butter into it, which is their principal diſh, and but ſeldom eaten by them: But their ordinary Food is made (not of the flowr of Wheat) but of a coarſe well taſted Grain, made up in round broad and thick Cakes, which they bake upon their thin iron plates (before ſpoken of) which they carry with them, when as they travel from place to place; when they have bak'd thoſe Cakes, they put a little Butter on them: And doubtleſs the poor people find this a very hearty Food, for they who live moſt upon it, are as ſtrong as they could be, if they had their diet out of the King's Kitchin. I ſhall here ſay no more of this, but proceed to ſpeak.

SECTION XI.

Of the Civilities of this People; Of their Complements, and of their Habits.

AND here the People in general (as before was obſerved) are as civil to Strangers as to their own Country-men; for they uſe when they meet one another, or when they meet ſtrangers, to bow their Heads, or to lay their right Hands on their Breaſts, and to bow their Bodies as they paſs, ſaluting them further with many well-wiſhes.

They uſe not to uncover their Heads at all, as we do in our Salutes, (from which cuſtom of ours, the *Turks* borrow this imprecation for their Enemies, wiſhing their Souls no more reſt after death than a Chriſtians hat hath, which is alwayes ſtirred) but the meaner ſort, inſtead of uncovering their Heads to their Superiours, uſe theſe abject Ceremonies, by putting their right Hand to the Earth, and then laying it on their Heads; or by falling down on their Knees, and then bowing their Heads to the Earth; both ſignifying, that thoſe unto whom they ſhew theſe

reverences, and reſpects, may tread ortrample on them, if they pleaſed.

When we viſit the people there of better quality, they entertain us with much humanity; firſt riſing up to us, they bow their Bodies, and then entreat us to ſit with them on their Carpets, where they are free in their diſcourſe, which we uſually exchange with them by an Interpreter. If we have any buſineſs with them, they return very civil and fair Anſwers, and for our further entertainment give us *Beetle* or *Paune* to chew, (before ſpoken of.)

In their near, and more cloſe and hearty Salutes, they do not joyn Hands as we, but do that which is hateful to the *Spaniard*, and not at all in uſe with us; for they take one another by the Chin, or Beard, and cry *Bobba*, which is, Father; or *Bij*, which is, Brother: And this appears to be a very ancient Complement, for thus *Joab* long ago ſaluted *Amaſa*, 2 Sam. 20. 9. But this they do in love, not as *Joab* did there, in Treachery.

In their Complements they expreſs many good wiſhes to one another, as *Salam Allacum*, God give you health; the reply, *Allacum Salam*, The ſame health God give you. And *Greb-a Nemoas*, I wiſh you the prayers of the poor. And *Tere greegree kee Bulla doore*, which made-Engliſh ſpeaks thus, I wiſh one good to come unto you after another, every *Gra*, (which is a ſpace of time a little more than a quarter of an hour); and they have many more Complements like theſe, handſome, and ſignificant. As inferiour people (who have their dependance on others) uſe to ſay unto them, *I eat your Bread and Salt*, (as much to ſay) I am your Servant, I live by you, and you may do with me, or to me, what you pleaſe.

Now as this People of *Eaſt-India* are civil in their ſpeeches, ſo are they civilly clad; for there are none who wear their own ſkin alone for their covering, as very many in the weſtern *India* d.

For the Habits of this People, from the higheſt to the loweſt, they are all made of the ſame faſhion, which they never alter nor change; their Coats fitting cloſe to their Bodies unto their Waſtes, then hanging down looſe a little below their Knees, the lower part of them ſitting ſome-what full, thoſe cloſe Coats are faſtned unto both their Shoulders, with ſlips made of the ſame Cloth, which, for the generality, are all made of coarſer, or finer white *Callico*; and in like manner are they faſtned to their Waſte, on both ſides thereof, which Coats coming double over their Breaſts, are faſtned by like ſlips of Cloth, that are put thick from their left Arm-holes to their middle; The ſleeves of thoſe Coats are made long, and ſome-what cloſe to their Arms, that they may ruffle, eſpecially from their Elbows to their Wriſts. Under this Coat they uſually wear another ſleight one, made of the ſame Cloth, but ſhorter than the other, and this is all they commonly wear upon the upper part of their bodies. But ſome of the greater ſort in the cooler ſeaſons of the

day

day there, will ſlip on looſe Coats over the other, made either of quilted Silk, or Callico, or of our Engliſh Scarlet-broad-cloth (for that is the colour they moſt love.) Under their Coats they have long Breeches like unto Iriſh-trouſes, made uſually of the ſame cloth, which come to their Anckles, and ruffle on the ſmall of their legs. For their feet, they keep them (as was before obſerved) always bare in their ſhooes.

Some of their Grandees makes their Coats and Breeches of ſtriped Taffata of ſeveral colours, or of ſome other ſilk ſtuff all of the ſame colour, or of ſlight cloth of Silver or Gold, all made in that Country. But pure white and fine Callico-laune, (which they there make likewiſe) is for the moſt part the height of all their bravery; the collars, and ſome other parts of their upper coats, being ſet off with ſome neat ſtitching.

Upon their heads they wear a long wreath of cloth, about half a yard broad, uſually white, but ſometimes of other colours. Which cloth worn for their head-covering, is ſometimes inter-woven in ſpaces with threds of coloured ſilk, or ſilver, or gold; and when not ſo, one end of that wreath of cloth worn by Gallants is uſually thus inter-woven; and ſo put upon their heads, that its gayneſs may appear. This head-covering of theirs, they call a Shaſh, which incircles their heads many times, and doth mervellouſly defend them from the violence of the Sun. And becauſe this covering muſt needs keep their heads hot, they provide for this, as well as they can, by ſhaving the hair continually from off them. And they have girdles made of the ſame wreaths of cloth for the better ſort, thus inter-woven, which come twice at leaſt about them, made very trim with that kind of weaving, eſpecially on both ends, which hang down directly before them.

And thus have I preſented a Mahometan there in his proper dreſs whoſe habit will more viſibly appear together in the *Mogols* Picture, portrayed and after put into this diſcourſe.

Now for the Mahometan women, (becauſe I had never ſight of thoſe of the greateſt quality) I cannot give ſuch an account of them in reſpect of the Habits. For theſe, unleſs they be diſhoneſt, or poor, come not abroad; but for the faſhion of their Garments, they do not differ much from thoſe the men wear, for they wear Coats, and Breeches one very like the other, only women bind their long hair with Phillets, which hang down behind them. They wear likewiſe upon their heads Mantles or Vails (uſually made of white Callico, or of their Pintado's) which hang down over their other Garments. Further, the women have their Ears boared, not only in their flaps, but round about them, wherein they wear very little Pendants; thoſe of the richer ſort are made of flat, narrow and thin pieces of Gold or Silver; thoſe worn by the poorer ſort made of Braſs, or Iron kept bright, ſo that all are in the ſame faſhion; they beſtow ſome work upon the edges and ends of thoſe Pendants. And thoſe

women have the lower part of their left Noſtrils pierced, wherein they wear a Ring (when they pleaſe) of Gold, or Silver, or of ſome other baſer Metals. Thoſe Rings of Gold have little Pearls faſtned to one end of them, and that Pearl is dril'd through, that both ends of the ring may meet in it. And doubtleſs, the women of the greateſt quality (though I ſaw it not) are bedeck'd with many rich Jewels. This I have obſerved in ſome of thoſe of the better ſort I there ſaw, that they did wear great broad hollow Rings of Gold enamel'd; and ſome made of Silver, or Braſs, upon their wriſts, and upon the ſmall of their legs, to take off and on; two or three of them upon each Arm, and Leg, which make a tinkling noiſe, very probably ſuch Ornaments as the Jewiſh women were threatned for, *Iſaiah* 3. where Almighty God tells them, *that he would take away their tinkling Ornaments about their feet, the Bracelets, and the Ornaments of their legs, their Rings, and Noſe-jewels.*

For my Lord Embaſſadour, and his Company, we all kept to our Engliſh Habits, made as light and cool as poſſibly we could have them. His waiters in red Taffata Cloaks guarded with green Taffata, which they always wore when they went abroad with him, my ſelf in a long black Caſſock; and the colours and faſhion of our garments were ſo different from theirs, that we needed not, whereſoever we were, to invite ſpectators to take notice of us.

And now, the Conſtancy there obſerved by the Natives of both ſexes, in keeping to their old faſhions in their Habits, exampled to them by their Predeceſſors in many foregoing Generations, and by them ſtill continued, is the great praiſe of this people, as the commendation of every Nation in the World almoſt, beſides ours, ſtill conſtant to their ancient faſhions in their Apparel.

SECTION XII.

Of their Language, their Books, their Learning, &c.

THE Language of this Empire, I mean the Vulgar, bears the name of it, and is called Indoſtan; it hath much affinity with the Perſian, and Arabian Tongues: but the Indoſtan is a ſmoother Language, and more eaſie to be pronounced than the other, a Language which is very ſignificant, and ſpeaks much w few words; They write it (as we) to the right hand. It is expreſſed by letters, which are very much different from thoſe Alphabets, by which the Perſian and Arabian Tongues are formed. The Perſian there is ſpoken as their more quaint and Court-tongue. The Arabian is their learned Language, both written backward to the left hand like the *Hebrew*, from whence they

they borrrow many words, which come ſo near it, as that he who is a good Critick in the *Hebrew* may very well gueſs at the meaning of much in both thoſe Languages. The Perſian is a Language, as if it conſiſted all of Guttural letters (as ſome in the Hebrew Alphabet are called) filling the mouth in the pronunciation of them; for as the words in that Language are full of ſenſe, ſo in their ſpeaking they are full of ſound.

For the Latin and Greek, by which there hath been ſo much knowledg conveyed into the World, they are as ignorant of them both, as if they had never been; and this may be one great reaſon why there is ſo little learning amongſt them. But for the people themſelves, they are men of very ſtrong reaſon, and will ſpeak *ex re nata*, upon any offered occaſion, very exceeding well; and doubtleſs they are a people of ſuch ſtrong Capacities, that, were there literature amongſt them, they might be the Authors of many excellent works; but as the caſe ſtands with them, all that is there attainable towards Learning, is but to read and write.

And here by the way let me inſert this, that I never ſaw any Idiot or natural Fool, nor any deformed perſon amongſt them, in any of thoſe parts.

For Logick and Rhetorick which are ſo inſtrumental, the firſt to enlarge, and the ſecond to poliſh diſcourſes, they have none but what is Natural. They ſay, that they write ſome witty Poems, and compoſe many handſom Annals and Stories of their own, and other adjacent Countries.

They delight much in Muſick, and have ſome ſtringed, but many more Wind-inſtruments; They have the uſe of Timbrels likewiſe; but for want of pleaſing Airs, their Muſick in my ears never ſeemed to be any thing but diſcord.

Their Books are not many, and thoſe are Manuſcripts. That rare and happy invention of Printing, which hath been the advancement of ſo much learning within-Chriſtendom, is not known without it.

They have heard of *Ariſtotle*, whom they call *Aplis*, and have ſome of his Books (as they ſay) in the Arabian Tongue, in which Language (they further ſay) they have many Books written by *Avicenna*, that ancient Phyſitian, who was born in *Samarchandia*, one of the moſt fam'd places within the Tartarian Empire, the Country (as they believe) where *Tamberlain*, the *Mogols* great Anceſtor, drew his firſt breath.

Some parts or fragments they have of the old Teſtament; of which more, when I ſhall come to ſpeak of their Religion.

Many amongſt them profeſs themſelvs to have great skill in judicial Aſtrology, that great Cheat, which hath been very anciently, and often put upon (as the Sacred Story witneſſeth) the people inhabiting the Eaſt, and South parts of the World. I call it a Cheat, becauſe there is, and muſt needs be, ſo much uncertainty in it; all things here below being ordered, and overruled,

ruled, by the ſecret, and unerring providence of Almighty God, *which fruſtrateth the tokens of the Lyars, and maketh Diviners mad; that turneth wiſe men backward, and maketh their knowledg fooliſh*', Eſay 44. 25. Firſt, theſe Diviners are mad when things fall not out according to their bold predictions; And ſecondly, they have been, and not without cauſe, eſteemed as mad-men, in foretelling things which they could not know, and much leſs bring to paſs.

And therefore I have heard a great Maſter in, and a publick Profeſſor of, Aſtronomy, who could ſee as far into Conſtellations, and obſerve as much from them as any other, often ſay, that he would go by the very ſelf ſame rules that others did, to predict things to come; and would write that which was quite contrary to what they obſerved, yet what he wrote ſhould as often fall to be as true as what they foretold.

Yet notwithſtanding the truth of theſe premiſes, the great *Mogol* puts ſo much confidence in his Aſtrologers, that he will not undertake a journey, nor yet reſolve to do any thing beſides of the leaſt conſequence, unleſs his Wizards tell him, it is a good and a proſperous hour, to begin, and ſet upon ſuch an undertaking, and at the very inſtant he hath his directions from them, he ſets upon the thing he undertakes, and not before.

SECTION XIII.

Of their Phyſitians, Diſeaſes, Cures; When they begin their year; How they meaſure their time, &c.

HEre are thoſe which pretend unto much skill in Phyſick, though (for ought I could ever there obſerve) the people make but little uſe of them, they fearing more *Medicum quam Morbum*; and therefore do believe the Phyſitian to be the more dangerous diſeaſe.

The common Diſeaſes of that Countrey are Bloody-Fluxes, with others that come not to blood, Hot-Fevers, Calentures, which ſeize on and fire the head and brain, more than other parts. Theſe, many times put our men at Sea into very high diſtempers, eſpecially while they are under the Torrid Zone, which makes the poor creatures viſited with them, ſometimes to conceit the ſpacious Sea and Waves therein to be great Fields full of Haycocks; and if they were not ſometimes happily prevented, would leap over-board to tumble in them.

For ordinary Agues, ſuch as are ſo common among us, and for thoſe two torments rather than diſeaſes (when they are felt in extremity) the Gout and the Stone, they have the happineſs to be ignorant of them.

But ſometimes they are viſited with an inflammation, or an extream

treme Burning, ſuch as is ſpoken of, *Deut.*28.22. or rather with a moſt grievous *Peſtilence*, which on a ſudden ſweeps away many thouſands when it comes into great populous Cities. This *Peſtilence* makes the bodies of Men there which are viſited with it, like an Houſe, which on a ſudden is covered all over with fire at once. The City *Amadavar* (at our being there with the King) was viſited with this *Peſtilence* in the moneth of *May*, and our Family was not exempted from that moſt uncomfortable viſitation; for within the ſpace of nine dayes, ſeven perſons that were Engliſh of our Family were taken away by it, and none of thoſe which dyed lay ſick above twenty hours, and the major part well and ſick, and dead in twelve hours. As our Surgeon (who was there all the Phyſician we had, and he led the way) falling ſick at mid-day, and the following mid-night dead. And there were three more that followed him, one immediately after the other, who made as much haſte to the Grave as he had done, and the reſt went after them, within that ſpace of time (I named before.) And (as before I obſerved) all thoſe that dyed in our Family of this *Peſtilence*, had their Bodies ſet all on fire by it, ſo ſoon as they were firſt viſited; and when they were dying, and dead, broad ſpots of a black and blew colour appeared on their Breaſts; and their fleſh was made ſo extreme hot by their moſt high diſtemper, that we who ſurvived, could ſcarce endure to keep our hands upon it.

It was a moſt ſad time, a *fiery Tryal* indeed. But ſuch is the goodneſs of Almighty God, that he makes the miſeries of Men here, *Aut tolerabiles, aut breves*, either ſufferable, or ſhort; ſo that if the thing impoſed be extreme heavy to be born, it continues not long, as this moſt grievous viſitation, moſt violent for the time, like a mighty ſtorm, and then blown away. For here the mercy of God ſuddenly *ſtept in, betwixt the living and the dead*; ſo that not onely in our Family, but alſo in that great City, the Plague was ſtayed.

All our Family [my Lord Ambaſſadour onely excepted] were viſited with this ſickneſs; and we all, who through Gods help and goodneſs out-lived it, had many great bliſters, fill'd with a thick yellow watery ſubſtance, that aroſe upon many parts of our bodies, which when they brake, did even burn and corrode our ſkins, as it ran down upon them.

For my part I had a *Calenture* before at *Mandoa*, which brought me even into the very *Jaws of Death*, from whence it pleaſed God then to reſcue and deliver me, which amongſt thouſands and millions of mercies more received from him, hath, and ſhall for ever give me cauſe *to ſpeak good of his Name.*

There are very few Engliſh which come thither, but have ſome violent ſickneſs, which if they eſcape, and live temperately, they uſually enjoy very much health afterward. But Death made many breaches unto my Lord Ambaſſador's Family, for of four and twenty Waiters, beſides his Secretary and my ſelf, there

was not above the fourth Man returned home. And he himſelf by violent Fluxes, was twice brought even to the very brink of the Grave.

The Natives of *Eaſt-India* in all their violent hot diſeaſes, make very little uſe of Phyſicians, unleſs it be to breathe a Vein ſometimes, after which they uſe much faſting as their moſt hopeful remedy.

The foul Diſeaſe is too common in thoſe hot Climates, where the people that have it are much more affected with the trouble it brings, than with the ſin or ſhame thereof.

The people in *Eaſt-India* live up to our greateſt Ages; but without all queſtion they have more old people than we; a thing not to be wondered at, if we conſider the great Temperance of that people in general in their eating and drinking.

But to proceed. The *Hindooes* or *Heathens* there begin their year the firſt day of *March*. The *Mahometans* begin theirs, the tenth, at the very inſtant as the Aſtrologers there gheſs that the Sun enters into *Aries*, their year as ours is divided into twelve Moneths, or rather into thirteen Moons, for according to them they make many payments. They diſtinguiſh their time in a much different manner from us, dividing the day into four, and the night into as many parts, which they call *Pores*; which again they ſubdivide each of them into eight parts, which they call *Grees*; meaſured according to the ancient cuſtom, by water dropping out of one veſſel into another, by which there alwayes ſtands a Man appointed for that ſervice, to turn that veſſel up again when it is all dropped out, and then to ſtrike with an hammer (upon the brim of a concave piece of Metal, like the inner part of a large Platter, hanging by the brim on a wire) the number of thoſe *Pores*, and *Grees* as they paſs. It hath a deep ſound, and may be heard very far; but theſe are not common amongſt them. Neither have they any Clocks, or Sun-Dials, to ſhew them further how their time paſſeth.

We lived there ſome part of our time a little within, or under the *Tropick of Cancer*, and then the Sun was our *Zenith*, or Verticle at noon-day directly over our heads, at his return to his Northern bounds (of which I have ſpoken ſomething before.) The Sun-riſing there, was about ſix hours in the Morning before its appearing here, ſo that it is twelve of the Clock with them, when it is but ſix with us. We had the Sun there above the *Horizon* in *December*, when the dayes are ſhorteſt near eleven hours; and in *June* when they are at their fulleſt length, ſomewhat more than thirteen hours; which long abſence of the Sun there from the face of the Earth, was very advantagious to cool both the Earth and Air. I proceed to ſpeak

SECTION

SECTION XIV.

Of the moſt excellent Moralities which are to be obſerved amongſt the People of thoſe Nations.

NExt to thoſe things which are *Spiritually* good, there is nothing which may more challenge a due and deſerved commendation, than thoſe things which are *Morally* and *Materially* ſo; and many of theſe may be drawn out to life, from the examples of great numbers amongſt that people.

For the *Temperance* of very many, by far the greateſt part of the *Mahometans* and *Gentiles*, it is ſuch, as that they will rather chooſe to dye, like the *Mother* and her *ſeven Sons* mentioned in the ſecond of *Macchabees* and ſeventh Chapter, then eat or drink any thing their Law forbids them. Or like thoſe *Rechabites*, mentioned, Jer. 35. *Where Jonadab their Father commanded them to drink no Wine, and they did forbear it for the Commandement ſake.* Such meat and drink as their Law allows them, they take, onely to ſatisfie *Nature*, (as before) not *Appetite*; ſtrictly obſerving *Solomon*'s Rule, Prov. 23. 2. *in keeping a knife to their throats*, that they may not tranſgreſs in taking too much of the Creature; hating *Gluttony*, and eſteeming *Drunkenneſs*, as indeed it is, another *Madneſs*; and therefore have but one word in their Language, (though it be very copious) and that word is *Meſt*, for a *drunkard*, and a *mad-man*. Which ſhews their hatred of drunken diſtempers; for none of the people there, are at any time ſeen drunk, (though they might find liquor enough to do it) but the very offal and dreggs of that people, and theſe rarely, or very ſeldom.

And here I ſhall inſert another moſt needful particular to my preſent purpoſe, which deſerves a moſt high commendation to be given unto that people in general, how poor and mean ſoever they be; and that is, the great exemplary care they manifeſt in their piety to their *Parents*, that, notwithſtanding they ſerve for very little (as I obſerved before) but five ſhillings a Moon for their whole livelyhood and ſubſiſtence; yet, if their Parents be in want, they will impart at the leaſt half of that little towards their neceſſaries, chooſing rather to want themſelves, then that their Parents ſhould ſuffer need.

For the *Mahometans* [who live much upon the labours of the *Hindooes*, keeping them under, becauſe they formerly conquered them] there are many of them idle, and know better to eat than work, and theſe are all for to *morrow*, a word very common in their mouths; and the word is *Sub-ba*, which ſignifies to *morrow*, and when that day comes to *morrow*, and ſo ſtill to *morrow*, they will ſet down upon their buſineſſes to *morrow*, will do any thing you would have them to do to *morrow*,

they will beſtow any thing upon you *Sub-ba*, to morrow. *Pollicitis divites*, moſt rich in promiſes, in performances not ſo. That being true of many of thoſe *Mahometans*, which *Livie* ſometimes ſpake of *Hannibal*, that he ſtood moſt to his Promiſe, when it was moſt for his Profit, [though, to do the *Mahometans* in general right, ſuch as are Merchants and Traders, are exact in their dealings] or, as *Plutarch* writes of *Antigonus* the King, who was called Δωσων, as being ever about to give, but ſeldom giving.

But for the *Hindooes*, or *Heathens*, the ancient inhabitants of *Eaſt-India*, they are a very induſtrious people, very diligent in all the works of their particular Callings, believing that Bread ſweeteſt, and moſt ſavory, which is gain'd by ſweat. Theſe are for the generality the people that plant and till the ground: Theſe they which make thoſe curious Manyfactures that Empire affords; working, as we ſay, with tooth and nail; imploying their ears and toes, as well as their fingers, to aſſiſt them [by holding threds of ſilk] in the making of ſome things they work. Theſe are a people who are not afraid *of a Lion in the way, of a Lion in the ſtreets*, as the ſlothful man is, *Prov.* 26. 13. but they lay hold on the preſent time, the opportunity, to ſet upon their buſineſſes which they are to do to day, they being very laborious in their ſeveral imployments, and very ſquare and exact to make good all their engagements.

Which appears much in their juſtneſs manifeſted unto thoſe that trade with them; for if a Man will put it unto their Conſciences to ſell the Commodity he deſires to buy at as low a rate as he can afford it, they will deal ſquarely, and honeſtly with him; but if in thoſe bargainings a man offer them much leſs than their ſet price, they will be apt to ſay, What, doſt thou think me a *Chriſtian*, that I would go about to deceive thee?

It is a moſt ſad and horrible thing to conſider, what ſcandal there is brought upon the *Chriſtian Religion*, by the looſneſs, and remiſneſs, by the exorbitances of many which come amongſt them, who profeſs themſelves Chriſtians; of whom I have often heard the Natives [who live near the Port where our Ships arrive] ſay thus, in broken Engliſh, which they have gotten, *Chriſtian Religion, Devil Religion*; *Chriſtian much drunk, Chriſtian much do wrong, much beat, much abuſe others.*

But to return again unto the people of *Eaſt India*: Though the Chriſtians which come amongſt them do not ſuch horrible things, yet they do enough to make Chriſtianity it ſelf evil ſpoken of; as a Religion that deſerves more to be abhorred, than imbraced. For truly it is a ſad ſight there to behold a dunken Chriſtian, and a ſober Indian; a temperate Indian, and a Chriſtian given up to his Appetite. An Indian that is juſt and ſquaare in his dealing, a Chriſtian not ſo; a laborious Indian, and an idle Chriſtian; as if he were born onely to fold his Arms,

Arms, or *fruges tantum conſumere natus:* to devour *Corn*, and wear out *Wool.* O what a ſad thing is it for *Chriſtians* to come ſhort of *Indians*, even in *Moralities*, come *ſhort* of *thoſe*, who themſelves believe, to come *ſhort* of *Heaven.*

SECTION XV.

Of their Religion, their Prieſts, their Devotion, their Churches, &c.

AND now I come to ſpeak of their Religion, I ſhall firſt take notice of the *Mahometan Religion* there profeſſed. That of the *Hindoos* or *Heathens* ſhall find a place wherein I may ſpeak of it afterwards.

But firſt of the *Mahometan Religion*, becauſe the Great *Mogol* with his *Grandees*, and all other of quality about him are *Mahometans*; which Religion (if it deſerve that name) took its firſt Riſe, and began to be profeſſed in the world about the year of *Chriſt* 620, as hath been obſerved by many Writers.

The *Ring-leader* to it, and chief Founder of it was *Mahomet*, an *Arabian* by Birth, born (as is ſaid) in a very obſcure *place*, and of very mean and low *Parentage*, but a Man fill'd with all *Subtilty* and *Craft*; who, (as they write) after that he had much enriched himſelf by Wives, came to be the *Commander* of a Company of *Arabian Volunteers* that followed *Heraclius* the Emperour in his *Perſian* Warrs; but not long after, himſelf and Souldiers, falling firſt into Mutiny, and after that to Rebellion, which was an excellent *preparative* to put an innovation or *change* on Religion, and his Souldiers ſtanding cloſe unto him, *he himſelf*, with the help of *Sergius*, a Chriſtian by profeſſion, but an Heretical *Neſtorian Monk*, and of *Abdala* a *Jew*, compoſed a Religion that hath nothing in it, or that ſavours of nothing ſo much, as of rude Ignorance, and moſt palpable Impoſture; it being a *Monſter* of many Heads; a moſt damnable *mixture* of horrid *impieties*, if it be conſidered altogether.

Yet becauſe it contains much in it very *pleaſing* to *fleſh* and *blood*, and *ſooths* up, and *complies* exceedingly with corrupt *Nature*, it wanted no followers preſently to embrace, and aſſert it; ſo that in a little time, like a *Gangrene*, it ſpred it ſelf into many parts of *Aſia*, and ſince that hath enlarged it ſelf like Hell; ſo that, at this preſent day, it hath more that *profeſs* it in the world, than thoſe which profeſs *Chriſtianity*, if we take in all collectively that do but bear the Names of Chriſtians, the world over.

The poor people, that are ſo much abuſed by the ſtrong deluſions of that great *Impoſtor*, ſay for themſelves thus, that

God hath ſent three great Prophets into the world, firſt *Moſes*, and after him Chriſt, and then *Mahomet*; and further add, that when Chriſt left the world he promiſed to ſend a Comforter into it, and that Comforter was *Mahomet*, and therefore they cloſe with him.

I ſhall not need amongſt men profeſſing Chriſtianity to write any thing in anſwer to thoſe their frantick aſſertions, neither will I make it my buſineſs to enlarge my ſelf in the diſcovery of the *Mahometan* Religion, becauſe that hath been done by ſo many hands already; only this I will ſay of it, and not much more, that it hath Will-worſhip for its Foundation; Fables and Lies for its ſupport; and a groundleſs preſumption for its ſuperſtructure.

For its Foundation; firſt, abundance of Will-worſhip, manifeſted in many outwatd performances, which are not hard to be performed, becauſe the depraved will of man, is ready preſt and bent to perform things of that kind with readineſs, cheerfulneſs, and delight. *The works of your Father the Devil you will do*, ſaith our Saviour, of the obſtinate Jews; do them, be they never ſo hard, with content and willingneſs.

Secondly, the Mahometan Religion hath abundance of ſtrange Monſtrous Fables and Lyes for its ſupport, their *Alcoran* (for the ſubſtance of it) being a fardle of fooliſh impoſſibilities, fit to be received by none but fools and mad-men; for they can gain no more credit with thoſe that are judicious, then what is related in the ryming ſtory of that antient Knight Errant, *Bevis* of *Southampton*, or in the Poems of *Orlando*, the furious, where may be found ſome ſuch like parallel fictions, as of *Aſtulpho*. who mounted a Griffin, which carried him up immediately into the Moon, where (they ſay) *Mahomet* ſometime was; the reaſon I conceive which made himſelf, and his followers, ever ſince ſo full of Lunacy or madneſs.

Thirdly, it hath a groundleſs preſumption for its ſuperſtructure, which preſumption draws that miſled people into a careleſs ſecurity, they eſteeming themſelves the only true believers of the world, and none true believers but themſelves.

Yet it cannot be denied, but that there are ſome things in the precepts which *Mahomet* hath preſcribed to be received and obſerved by his followers, that are good; laid down in eight commandments which are theſe.

Firſt, *That God is a great God, and the only God, and* Mahomet *is the Prophet of God.*

Second, *That Children muſt obey their Parents, and do nothing to diſpleaſe them either in word or deed.*

Third, *That every one muſt do to another that, and only that, which he would have another do to him.*

Fourth, *That every man five times every day muſt repair to the Moſquit or Church, to pray there; or, whereſoever he is, he muſt pray every day ſo often, if not in the Church, then elſewhere.*

Fifth,

Fifth, *That one whole Moon in every year, every man, come to years of diſcretion, muſt ſpend the whole day, 'twixt the riſing, and ſetting of the Sun, in faſting.*

Sixth, *That every one out of his ſtore, muſt give unto the poor liberally, freely, and voluntarily.*

Seventh, *That every one (except thoſe Votaries which renounce marriage) muſt marry, to increaſe and multiply the Sect and Religion of* Mahomet.

Eighth, *That no man muſt kill, or ſhed blood.*

Now much in theſe Commandments agrees with the word of Truth; and we need not wonder at it, when we conſider, that even the Devil himſelf (as we may obſerve in the Goſpel) hath ſometimes had a Scripture in his mouth. So have Hereticks, and ſo did *Mahomet* and his Aſſiſtants mix ſome Scripture in their *Alcoran*, to put a fairer gloſs upon their irreligion. But what Scriptures they all urge, are for the moſt part, if not ever, wreſted, by their maiming, or perverting, or miſ-applying of them. Thus the Devil quotes a Scripture, *Mat.* 4. 6. but one part is left out, and the reſt miſ-applied. Thoſe therefore who wreſt or mangle Scripture to ſerve their own turn, we may ſee from whoſe School they have it. Thus *Mahomet* cites Scripture to do more miſchief by it; let no man content himſelf, and think all is well, becauſe he can ſometimes ſpeak good words, have a Scripture in his mouth; when he conſiders that Hereticks, Hypocrites do ſo, that *Mahomet*, nay Satan himſelf hath done as much.

But to proceed; the *Mahometan*-Prieſts are called *Moolaas*, who read ſome parcels out of their *Alcoran*, upon Fridays (which are their Sabbaths or days of reſt) unto the people aſſembled in their Moſquits or Churches, and then further deliver ſome precepts, which they gather out of it, unto their miſerably deluded hearers.

Theſe *Moolaas* are they which joyn thoſe of that Religion in marriage; and theſe imploy much of their time as Scriveners to do buſineſſes for others; or to teach their young Children to write and read their language in written hand, for (as before) they have no Printing. Thoſe *Moolaas* are more diſtinguiſhed from the reſt of the Mahometans by their Beards (which they wear long) then by any other of their habits. Their Calling gains, and gives them very much reverence and eſteem amongſt the People; as another ſort of Prieſts there have, of an high order or rank, which live much retired; but when they appear openly are moſt highly reverenced; they are called *Seayds* who derive themſelves from *Mahomet*.

The Mahometans have fair Churches which (as before) are called *Moſquits*; their Churches are built of Marble or coarſer ſtone, the broad-ſide towards the Weſt is made up cloſe like a firm wall, and ſo are both ends, in which there are no lights;

the

the other broad ſide towards the Eaſt is erected upon Pillars (where a man may take notice of the excellent workmanſhip both in Vaults, and Arches) the ſpaces betwixt them Pillars ſtand open. Their Churches are built long and narrow, ſtanding North and South which way they lay up the bodies of their dead, but none of them within their Churches.

At the four corners of their *Moſquits* which ſtand in great Cities or in other places much peopled, there are high and round, but ſmall Turrets; which are made open with lights every way, wherein a man may be eaſily ſeen, and heard; their devout *Moolaas* five times every day aſcend unto the tops of thoſe high Turrets, whence they proclaim, as loudly as they can poſſibly ſpeak, their Prophet *Mahomet*, thus in Arabian, *La alla illa alla, Mahomet Reſul-alla*, that is, There is no God but one God, and *Mahomet* the Meſſenger from God, That voice inſtead of Bells (which they uſe not in their Churches) puts the moſt devout in mind of the hours of their devotion, thoſe Prieſts being exceedingly zealous to promote the cauſe, and to keep up the honour of their *Mahomet*, as the men of *Epheſus* ſometime were: when they feared that the credit of their Baggage *Diana* was like to be called into queſtion, they took up a Cry which continued for the ſpace of two hours, Crying out with one voice, *Great is Diana of the Epheſians*, Acts 19. 24.

But to return again to thoſe Mahometan Prieſts, who out of zeal do ſo often proclaim their *Mahomet*. *Tom Coryat* upon a time having heard their *Moolaas* often (as before) ſo to cry, got him upon an high place directly oppoſite to one of thoſe Prieſts, and contradicted him thus: *La alla illa alla, Haſaret Eeſa Benalla*, that is, No God, but one God, *and the Lord Chriſt the Son of God*, and further added that *Mahomet* was an Impoſtor: and all this he ſpake in their own language as loud as poſſibly he could, in the ears of many Mahometans that heard it. But whether (circumſtances conſidered) the zeal, or diſcretion of our Pilgrim were more here to be commended, I leave to the judgment of my Reader. That he did ſo, I am ſure, and I further believe how that bold attempt of his, if it had been acted in many other places of *Aſia*, would have coſt him his life with as much torture as cruelty could been invented. But he was here taken for a mad-man, and ſo let alone.

Haply the rather, becauſe every one there hath liberty to profeſs his own Religion freely, and, if he pleaſe, may argue againſt theirs, without fear of an inquiſition, as *Tom Coryat* did at another time with a *Moolaa*, and the Queſtion was, Which of theſe two was the Muſsleman or true Believer: after much heat on both ſides, *Tom Coryat* thus diſtinguiſhed, that himſelf was the Orthodox Muſslemam or true true-believer, the *Moolaa* the *pſeudo Muſsleman* or falſe true believer; which diſtinction, if I had not thought it would have made my Reader ſmile had been here omitted.

The

The Mahometans have a ſet form of prayer in the Arabian Tongue, not underſtood by many of the common people, yet repeated by them as well as by the *Moolaas*: they likewiſe rehearſe the Names of God and of their *Mahomet* certain times every day upon Beads, like the miſs-led Papiſts, who ſeem to regard more the Number, then the weight of prayers.

But for the carriage of that people in their devotions, before they go into their Churches they waſh their feet, and entring into them put off their ſhooes. As they begin their devotions they ſtop their ears, and fix their eyes, that nothing may divert their thoughts; then in a ſoft and ſtill voice they utter their prayers, wherein are many words moſt ſignificantly expreſſing the Omnipotency, and Greatneſs, and Eternity, and other Attributes of God. Many words likewiſe that ſeem to expreſs much humiliation, they confeſſing in divers ſubmiſſive geſtures, their own unworthineſs, when they pray caſting themſelves low upon their Face ſundry times, and then acknowledg that they are burdens to the Earth, and poyſon to the Air, and the like, being ſo confounded and aſham'd as that they ſeem not to dare ſo much as to lift up their eyes towards Heaven; but after all this, comfort themſelves in the mercies of God, through the mediation of *Mahomet*.

If this people could as well conclude, as they can begin and continue their prayers, in reſpect of their expreſſions, and carriages in them, they might find comfort; but the concluſion of their devotions marrs all.

Yet this, for their commendation (who doubtleſs, if they knew better would pray better) that what diverſions, and impediments ſoever they have ariſing either from pleaſure or profit, the Mahometans pray five times a day. The *Mogol* doth ſo, who ſits on the Throne; the Shepherd doth ſo that waits on his flock in the field (where, by the way, they do not follow their flocks; but their flocks, them) all ſorts of Mahometans do thus whether fixed in a place or moving in a journey, when their times, or hours of prayer come, which in the morning are at Six, Nine, and Twelve of the clock; and at three and ſix in the afternoon.

When they pray, it is their manner to ſet their Faces that they may look towards *Medina* neer *Mecha* in *Arabia* where their great Seducer *Mahomet* was buried, who promiſed them after one thouſand years, to fetch them all to Heaven; which term, when it was out, and the promiſe not fulfilled, the Mahometans concluded that their Fore-fathers miſ-took the time of the promiſe of his coming; and therefore reſolve to wait for the accompliſhment of it one thouſand years more. In the mean time they do ſo reverence that place where the body of *Mahomet* was laid up, that whoſoever hath been there (as there are divers which flock yearly thither in Pilgrimage) are for ever after called, and eſteemed Hoggees, which ſignifies Holy men.

And

And here the thing being rightly and ſeriouſly conſidered; it is a very great ſhame that a Mahometan ſhould pray five times every day, that Pagans and Heathens ſhould be very frequent in their devotions, and Chriſtians (who only can hope for good anſwers in prayer) ſo negligent in that great prevailing duty. For a Mahometan to pray five times every day, what diverſions ſoever he hath to hinder him, and for a Chriſtian to let any thing interrupt his devotion; for a Mahometan to pray five times a day, and for one that is called a Chriſtian not to pray (ſome believing themſelves above this and other Ordinances) five times in a week, a moneth, a year!

But this will admit leſs cauſe of wonder if we conſider how that many bearing the Names of Chriſtians cannot pray at all, thoſe I mean which are prophane and filthy, and who live as if there were no God to hear, or to judg, and no Hell to puniſh. Such as theſe can but babble, they cannot pray, for they blaſpheme the Name of God, while they may think they adore it.

I ſhall add here a ſhort ſtory; It happened that I once having ſome diſcourſe with a Mahometan of good quality, and ſpeaking with him about his frequent praying, I told him that if himſelf, and others of his profeſſion who did believe it as a duty to pray ſo often, could conclude their Petitions in the Name of Jeſus Chriſt, they might find much comfort in thoſe their frequent perfórmances, in that great duty: He anſwered, that I needed not to trouble my ſelf with that, for they found as great comfort as they could deſire in what they did. And preſently he would néeds infer this Relation.

There was (ſaid he) a moſt devout Muſsleman who had his habitation in a great City where *Mahomet* was zealouſly profeſſed, that man for many years together ſpent his whole day in the *Moſquit*, or Church; in the mean time, he minding not the world at all, became ſo poor that he had nothing left to buy bread for his family; yet, notwithſtanding his poor condition, he was reſolved ſtill to ply his devotions: and in a morning (when he perceived that there was nothing at all left for the further ſubſiſtence of himſelf and houſhold) took a ſolemn leave of his wife and children, reſolving for his part to go and pray and dye in the Moſquit, leaving his family (if no relief came) to famiſh at home. But that very day he put on this reſolution, there came to his houſe in his abſence a very beautiful young man (as he appeared to be) who brought and gave unto his wife a very good quantity of Gold bound up in a white Napkin, telling her, that God had now remembred her husband, and ſent him his pay for his conſtant pains taken in his devotion; withall charging her not to ſend for her husband, for though he had taken ſuch a ſolemn leave of her that morning, yet he would come home to her again that night; and ſo he departed from her. The woman preſently bought in ſome neceſſaries for her houſe (for they had eaten up all before), and further made ſome good

good proviſion for her husband againſt his coming home in the evening (for ſo he did); and finding all his family very cheerful and merry, his wife preſently told him, that there had been ſuch a one there (as before deſcribed) and left ſo much gold behind him, with that fore-mentioned meſſage delivered with it. Her husband preſently replied that it was the Angel *Gabriel* ſent from God (for the Mahometans ſpeak much of that Angel) and he further added, that himſelf had nothing to bring home unto her but a little grett, or ſand, which he took up in his way homeward, and bound it in his girdle, which he preſently opening to ſhew her, it was all turn'd into precious ſtones, which amounted unto a very great value in money. The ſeventh part of which, as of his gold likewiſe, he preſently gave to the poor, (for, ſaid he, a Muſsleman is very charitable) and then inferr'd, that if we do not neglect God, God will not forget us; but when we ſtand moſt in need of help will ſupply us. Unto which concluſion we may all ſubſcribe, leaving the premiſes which are laid down in that ſtory, unto thoſe that dare believe them.

The Mahometans ſay, that they have the Books of *Moſes*; but they have very much corrupted that ſtory, in aſcribing that to *Iſhmael* which is ſaid of *Iſaac*, Gen. 22. as if *Iſhmael* ſhould have been ſacrificed, not *Iſaac*, (of which more afterward). They ſay, that they have the Book of *Davids* Pſalms; and ſome Writings of *Solomon*, with other parcels of the Old Teſtament; which, if ſo, I believe are made much to vary from their Original.

They ſpeak very much in the honour of *Moſes* whom they call *Mooſa Calim-Alla*; *Moſes*, the publiſher of the mind of God. So of *Abraham* whom they call *Ibrahim Carim-Alla*, *Abraham* the honoured or friend of God.

So of *Iſhmael* whom they call *Iſmal*, The Sacrifice of God. So of *Jacob*, whom they call *Acob*, The bleſſing of God. So of *Joſeph*, whom they call *Eeſoff*, The betrayed for God. So of *David*, whom they call *Dahood*, The lover, and praiſer of God. So of *Solomon*, whom they call *Selymon*, The wiſdom of God; all expreſſed, as the former, in ſhort Arabian words, which they ſing in Ditties unto their particular remembrances.

And, by the way, many of the Mahometans there are called by the names of *Mooſa*, or *Ibrahim*, or *Iſmal*, or *Acob*, or *Eeſoff*, or *Dahood*, or *Selymon*: ſo others are called *Mahmud*, or *Chaan*, which ſignifies the Moon; or *Friſta*, which ſignifies a Star, *&c.* And they call their women by the names of Flowers or Fruits of their Country, or by the names of Spices or Odours, or of Pearls, or precious Stones, or elſe by other names of pretty or pleaſing ſignification. As *Job* named one of his daughters *Jemimah*, which ſignifies, Clear as the day; the ſecond *Keziah*, which ſignifies pleaſant, as *Caſſia* or ſweet Spice. And the name of the third *Keren-happuch*, ſignifying, The Horn or ſtrength of beauty, *Job* 42. 14.

But I'll return again to that people, that I may acquaint my Reader with one thing of ſpecial obſervation, and 'tis this: That there is not one among the Mahometans (of any underſtanding) which at any time mentions the name of our bleſſed Saviour called there *Hazaret Eeſa*, the Lord Chriſt, but he makes mention of it with high reverence and reſpect. For they ſay of Chriſt that he was a good man, and a juſt, that he *lived without ſin*, that he did greater miracles then ever any before or ſince him; nay further they call him *Rha-how-Alla*, the breath of God, but how he ſhould be the Son of God, they cannot conceive, and therefore cannot believe.

Perhaps the Socinians firſt took that their opinion from theſe, which bids them to have every thing they receive as truth, to be cleared up unto them by the ſtrength of Reaſon, as if there were no need of the exerciſe of Faith.

And truly (I muſt needs confeſs) that to believe the Incarnation of the Son of God, is one of the hardeſt and greateſt tasks for Faith to encounter withall, that God ſhould be made a Man, that this Man Chriſt ſhould be born of a Virgin, that Life ſhould ſpring from Death; and that from Contempt and Scorn, Triumph, and Victory ſhould come, *&c.* But Chriſtians muſt bind up all their thoughts, as to theſe, in that excellent meditation of *Picus Mirandula*, ſaying, *Mirandam Dei Incarnationem*, &c. concerning that admirable, and wonderful Incarnation of Chriſt the Son of God, I ſhall not ſay much; it being ſufficient for me, as for all others that look for benefit by Chriſt, to believe, that he was begotten, and that he was born. Theſe are Articles of our Faith; and we are not Chriſtians, if we believe them not.

I may ſeem very ſtrange therefore, that the Mahometans (who underſtand themſelves better) ſhould have ſuch a very high eſteem of our Bleſſed Saviour Chriſt, and yet think us who profeſs our ſelves Chriſtians to be ſo unworthy, or ſo unclean, as that they will not eat with us, any thing that is of our dreſſing, nor yet of any thing that is dreſſed in our veſſels.

There are more particulars which challenge a room in this Section as their proper place: but becauſe I would not have it ſwell too big, I ſhall here part it, and ſpeak further

SECTION

SECTION XVI.

Of their Votaries; where, of the voluntary and ſharp Penances, that people undergo. Of their Lent; and of their Faſts, and Feaſts, &c.

AMong the Mahometans there are many Votaries they call *Derveeſes* who relinquiſh the world, and ſpend all their days following in ſolitude and retiredneſs, expecting a recompence (as they ſay, and are very well content to ſuffer and wait for it) in that better life. Thoſe very ſharp and very ſtrict Penances which many of this people for the preſent voluntarily undergo, far exceed all thoſe the Romaniſts boaſt of; for inſtance, there are ſome who live alone upon the tops of Hills (which are clothed or covered with trees, and ſtand remote from any Company) and there ſpend the whole time of their following lives in Contemplation, ſtirring not at all from the places they firſt fix on, but *ad requiſita naturæ*, crying out continually in theſe or the like expreſſions, *Alla Achabar*, &c. that is, God Almighty look upon me, I love thee, I love not the world; but I love thee, and I do all this for thy ſake; look upon me, God Almighty.

Theſe, after they thus retire, never ſuffer the Razer or Sciſſers to come again upon their heads, and they let their Nails grow like unto Birds Claws, As it was written of *Nebuchadnezzar*, Dan. 4. when he was driven out from the ſociety of men.

This people after their retirement, will chuſe rather to famiſh then to ſtir from their Cells: and therefore they are relieved by the Charity of others, who take care to ſend them ſome very mean covering for their bodies (for it muſt be ſuch, otherwiſe they will not accept of it) when they ſtand in need thereof, and ſomething for their bodily ſuſtenance, which muſt be of their coarſer food, otherwiſe they will not take it, and no more of that at one time then what is ſufficient for the preſent ſupport of nature.

Some again impoſe long times of Faſting upon themſelves, and will take no food at all, till the ſtrength of Nature in them be almoſt quite ſpent.

And others there are amongſt them they call Religious men, who wear nothing about them but to hide their ſhame; and theſe (like the mendicant Friars) beg for all they eat. They uſually live in the ſkirts or out-ſides of great Cities, or Towns, and are like the man our bleſſed Saviour mentions, Luk. 8. 27. about the City of the *Gadarens*, *which had Devils, and wore no clothes, neither abode in any houſe but in the Tombs.* And ſo do theſe, making little fires in the day, ſleeping at nights in the warm aſhes thereof, with which they beſmear and diſcolour their bo-

dies. Theſe *Aſh-men* will ſometimes take intoxicating things which make them to talk wildly, and ſtrangely (as ſome of our Quakers do in their ſtrange diſtempers) and then the fooliſh common people will flock about them, and (believing they then Propheſie) hearken unto them with all attention.

A very great difference 'twixt that people and ours; for there they call mad-men Prophets, and amongſt us there are many Prophets which are accounted but mad-men.

There are another ſort among them called *Mendee*, carried on likewiſe meerly by miſs-takes and miſ-conceivings in Religion; who like the *Prieſts of Baal*, mentioned 1 King. 18. *often cut their fleſh with knives and launcers.*

Others again I have there ſeen, who meerly out of Devotion put ſuch maſſie Fetters of Iron upon their legs as that they can ſcarce ſtir with them, and then covered with blew mantles (the colour of mourners in thoſe parts) as faſt as they are able, go many miles in Pilgrimage bare-foot upon the hot parching ground, to viſit the ſepulchres of their deluding Saints; thus, putting themſelves upon very great Hardſhips, and ſubmitting unto extreme ſharp penances, and all to no purpoſe.

But to return again to thoſe Indian Votaries who undergo ſuch hard things and out of this miſtake that they do God good ſervice in the things they do. Concerning which actings, *Lucretius* (though accounted an Epicurean and an Atheiſt) in his firſt book, ſpeaks to purpoſe about the Error of Religion.

-----Sæpius olim
Religio peperit ſceleroſa atque impia facta.

oft of old,
Religion bred acts impiouſly bold.

The Mahometans keep a ſolemn *Lent*, they call the *Ramjan* or *Ramdam*, which begins the firſt New-moon, which happens in *September*, and ſo continues during that whole Moon. And all that time, thoſe that are ſtrict in their Religion, forbear their Women, and will not take either Meat or Drink any day during that time, ſo long as the Sun is above their *Horizon*, but after the Sun is ſet they eat at pleaſure. The laſt day of their *Ramjan*, they conſecrate as a day of mourning to the memory of their deceaſed friends, when I have obſerved many of the meaner ſort, ſeem to make moſt bitter lamentation. But when that day of their general mourning is ended, and begins to die into night, they fire an innumerable company of lamps and other lights; which they hang or fix very thick, and ſet upon the tops of their houſes, and all other moſt conſpicuous places near their great *Tanks*, that are ſurrounded with buildings, where thoſe lights are doubled by their Reflection upon the water, and when they are all burnt out; the ceremony is done, and the people take food.

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The day after this *Ram-jan* is fully ended, the moſt devout Mahometans in a ſolemn manner aſſemble to their Moſquits, where by their *Moolaas* ſome ſelected parts of the *Alcoran*, are publickly read unto them, which book the *Moolaas* never touch without an expreſſion of much outward reverence.

For their works of charity., there are ſome rich men that build *Sarraes* in great Cities and Towns. (ſpoken of before) where paſſengers may find houſe-room and that freely, without a return of any recompence, wherein themſelves and goods may be in ſafety.

Others make Wells and Tanks for the publick benefit; Or maintain ſervants, which continually attend upon road-ways that are much travelled, and there offer unto Paſſengers water for themſelves and beaſts, which water they bring thither in great skins hanging upon the back of their Buttelos; which as it is freely given, ſo it muſt be freely taken by all thoſe, who deſire to refreſh themſelves by it.

There are ſome which build rich Monuments to preſerve the memories of thoſe whom they have eſteemed eminent for their auſterity and holineſs: theſe they call *Pæres* or *Saints*, amongſt whom ſome of thoſe (before-mentioned) help to fill their Number, who ſequeſter themſelves from the world (as they think) and ſpend their life alone upon the tops of Hills, or in other obſcure corners.

SECTION XVII.

Of the Marriages of the Mahometans, *and of their Polygamy*, &c.

AMongſt many other things that confirm the Mahometans in their irreligion, this certainly is not the leaſt, the indulgence which *Mahomet* gives them to take more wives than one (for they make take four if they pleaſe) and that further promiſe which that monſtrous *Seducer* hath made unto his followers of a fleſhly Paradiſe hereafter, wherein he will provide for them all wives which ſhall have large rowling eyes, which they look upon in that ſex as a great beauty. And it is a very ſutable comfort for ſuch as walk ſo much after the fleſh.

For Polygamy, or the having of more wives than one, *Lamech* a great Grand-child of *Cain*, was the firſt that brought it into the World, Gen 4. 19. And it was firſt brought into the Church by *Abraham*: which act of his, as of others after him (good men in their generation) though it found permiſſion, never had approbation from Almighty God. And further, though under the times of the Law it found ſome connivence, yet ſince the Goſpel there hath been *no ſuch cuſtom in any of the Churches of Chriſt.*

I remember

I remember that my Lord Ambaſſadour had a Servant of that Nation, who deſired leave to be abſent one day, and being aſked why, he told us, that he was then to marry a Wife, though he had three living then, a Man would think enough for his means but five ſhillings a Moon, the uſual pay of Servants there (as before I obſerved) to maintain himſelf, and all the reſt of his family.

Often have I heard this Queſtion put, How theſe Mahometans can do with ſo many Wives; ſome of which they keep pent up in little Cottages, or Tents? And in other places and parts of the World, where mens dwellings are very large and ſpacious, there is ſcarce room enough to be found for one Wife in a great Houſe.

The Mahometans, who have moſt Wives, and Women, are moſt jealous; and their jealouſie ſuch, as that they will not ſuffer the Brothers, or Fathers of their Wives, to come to them, or to have any ſpeech with them, except it be in their preſence. And a continued cuſtom by this reſtraint hath made it odious for ſuch Women, as have the reputation of honeſty, to be ſeen at any time by any Man, beſides their own Huſbands, or by thoſe before named, and by them but very ſeldom. But if they diſhonour their Huſbands beds, or being unmarryed are found incontinent and filthy, profeſſing Chaſtity; rather than they ſhall want the ſevereſt puniſhment, their own Brothers hands will be firſt againſt them to take away their lives, and for ſo doing, ſhall be commended, but not queſtioned.

The Women there of the greater quality, have Eunuchs inſtead of men to wait upon them, who in their minority are deprived of all that might provoke jealouſie.

Here is a free toleration for Harlots, who are liſted and enrolled (as they ſay) before they can have liberty to keep ſuch an open houſe. Which Creatures in general there, and ſo all the World over whoſoever they be, imbrace thoſe they pretend to love, as Monkies and Apes do their little ones; for they kill them with kindneſs. Thoſe baſe Proſtitutes are as little aſham'd to entertain, as others are openly to frequent their houſes.

Other Creatures (as they ſay) are there kept for baſe, and abominable ends; many of thoſe Nations being deeply engaged *in thoſe ſins of the Gentiles*, Rom. 1. in doing things which ſhould not be named, and make no ſcruple at all for their ſo doing, *ut honeſte peccare videantur*, (as *Lactantius* ſpeaks) as if they might ſin honeſtly.

Some of the finer ſort of thoſe baſe Strumpets before named, at certain Times appear in the preſence of the *Mogol*, before whom they ſing their wanton Songs, playing on their Timbrels.

The Marriages of all the Mahometans are ſolemnized with ſome Pomp; for after the *Moolaa* hath joyned their Hands, and performed other Ceremonies, and beſtowed on the parties ſome words of Benediction, (which is done in the Evening); immediately

diately after the night coming on, they begin their jollity. The man on horſe-back, be he poor or rich, with his kindred and friends about him, many Lights before him, with Drums and Wind-inſtruments, and ſome mixt paſtimes to increaſe the merriments. The Bride ſhe follows with her Women-friends in Coaches covered, and after they have thus paſſed the moſt eminent places of the City, or Town they live in, return to the place of the married couples abode, where (they ſay) if the parties be able, they make ſome ſlight entertainment for them, immediately after which, they all diſperſe, and the ſhow is over.

Women there, have a very great happineſs, above all I have heard of, in their eaſie bringing forth of Children into the world; for there it is a thing very common, for Women great with Child, one day to ride, carrying their Infants in their Bodies, and the next day to ride again, carrying them in their Arms.

How thoſe of the greater quality, order their little Children when they are very young, I could not obſerve, but thoſe of the meaner ſort keep them naked for ſome years after they are born, covering them onely, and that but ſometimes, with ſlight Callico-Mantles.

The Mohometans (as I have before obſerved) who pleaſe ſo to do, may take to themſelves each four Wives; and that filthy liberty given unto them by their fleſhly *Mahomet*, allows them in it. I have heard of ſome in this Nation of late times, who have been married here to more than ſo many at once, but that wickedneſs here is not (as amongſt them) committed by a Law, but by Law made Capital, and ſo puniſhed.

The eldeſt Son they have by any of their married Wives, hath a prerogative above all the reſt, whom their other Children call *Budda*, by their great Brother. And ſo much of their Marriages, of their Children, and of their Births. In the next place, I ſhall ſpeak

SECTION XVIII.

Of their Burials, of their mourning for their Dead, and of their ſtately Sepulchres and Monuments.

FOr the Mahometans, it is their manner to waſh the Bodies of their Dead before they interr them. An ancient cuſtom as it ſhould ſeem among the *Jews*; for it is ſaid of *Dorcas*, that after ſhe was dead, they waſhed her Body, as a preparative to her Burial.

They lay up none of the Bodies of their Dead in their *Miſquits*, or Churches, (as before) but in ſome open place in a Grave, which they dig very deep and wide, a Jewiſh cuſtom, likewiſe to carry the Bodies of their Dead to bury them out of their Cities and Towns.

Their mourning over their Dead is moſt immoderate: for, beſides

beſides that day of general lamentation at the end of their *Ramjan*, or Lent, (before-mentioned) they houl and cry many whole days for their friends departed, immediately after they have left the world; and after that time is paſſed over many fooliſh women, ſo long as they ſurvive, very often in the year, obſerve ſet days to renew their mourning for their deceaſed friends; and as a people without hope, bedew the graves of their husbands, as of other their near relations, with abundance of (ſeemingly) affectionate tears; as if they were like thoſe mourning women mentioned *Jer.* 9. 17. who ſeemed to have tears at command; and therefore were hired to mourn and weep in their ſolemn lamentations.

And when they thus lament over their dead, they will often put this queſtion to their deaf and dead Carkaſſes, Why they would die? they having ſuch loving wives, ſuch loving friends, and many other comforts: as if it had been in their power to have reſcued themſelves from that moſt impartial wounding hand of death.

Which carriage of theirs deſerves nothing but cenſure and pity; though, if it be not Theatrical, we may much wonder at it, and ſay of it, as it was ſaid of the mourning in the floor of *Atad*, Gen. 50. 11. *That it is a grievous mourning*; or, *as the mourning of Hadadrimmon in the valley of Megiddon*, Zech. 12. 11. if we take thoſe lamentations only in a literal ſence.

But now further concerning their places of Burial, many Mahometans of the greateſt quality in their life-time provide fair Sepulchres for themſelves and neareſts friends, compaſſing with a firm wall a good circuit of ground near ſome Tank, (before ſpoken of) about which they delight to bury their dead; or elſe they cloſe in, a place for this uſe, near ſprings of water, that may make pleaſant fountains, near which they erect little Moſquits, or Churches, and near them Tombs built round, or four-ſquare, or in ſix, or eight ſquares, with round Vaults, or Canopies of ſtone over-head, all which are excellently well wrought, and erected upon Pillars, or elſe made cloſe to be entered by doors every way, under which the bodies of their dead lye interred. The reſt of that ground thus circled in, they plant with Fruit-trees; and further ſet therein all their choiceſt flowers, as if they would make Elyſian fields (ſuch as the Poets dream'd of) wherein their ſouls might take repoſe.

There are many goodly Monuments which are richly adorned, built (as before was obſerved) to the memory of ſuch as they have eſteemed *Pæres*, or Saints (of whom they have a large Kalender) in which are Lamps continually burning; attended by votaries, unto whom they allow Penſions for the maintaining of thoſe lights, and many (tranſported there with wild devotion) daily reſort to thoſe Monuments, there to contemplate the happineſs thoſe *Pæres* (as they imagine) now enjoy.

And certainly of all the places that Empire affords, there are none

none that miniſter more delight, than ſome of their Burying places do; neither do they beſtow ſo much coſt, nor ſhew ſo much ſkill in Architecture in any other Structures as in theſe.

Now amongſt many very fair Piles there dedicated to the remembrance of their dead, the moſt famous one is at *Secandra*, a Village three miles from *Agra*; it was begun by *Achabar-ſha* the late *Mogols* Father, who there lies buried; and finiſhed by his Son, who ſince was laid up beſide him. The materials of that moſt ſtately Sepulchre are Marble of divers colours, the ſtones ſo cloſely cemented together, that it appears to be but one continued ſtone, built high like a Pyramis with many curioſities about it, and a fair Moſquit by it; the Garden wherein it ſtands very large planted (as before) and compaſſed about with a wall of Marble: this moſt ſumptuous Pile of all the Structures that vaſt Monarchy affords, is moſt admired by ſtrangers. *Tom Coryat* had a moſt exact view thereof, and ſo have many other Engliſh-men had, all which have ſpoken very great things of it.

And now Reader I have done with this, and ſhall proceed to ſpeak more particularly,

SECTION XIX.

Of the Hindoo's, or Heathens, which inhabite that Empire, &c.

AND for theſe, the firſt thing I ſhall take notice of, is, that they agree with others in the world, about the firſt Roots of Mankind *Adam* and *Eve*: and the firſt of them they call *Babba Adam*, or *Adamah*, Father *Adam*; and the ſecond *Mamma Havah*, Mother *Eve*. And from *Adam* they call a man, *Adami*.

For *Adam* they further ſay, that when his wife was tempted to eat the forbidden fruit, ſhe took it and chaw'd it, and then ſwallowed it down; but, when her husband was ſwallowing it, the hand of God ſtop'd it in his Throat, and from hence (they ſay) that every man hath there an hollow bunch which women have not.

The names they give to diſtinguiſh one man from another are many, and amongſt them theſe following are very common. As *Juddo*, or *Midas*, or *Cooregee*, or *Hergee*, and the like. *Caſturia* and *Preſcotta*, are Womens names amongſt them; but whether theſe, as thoſe names they call their men or women by, are names of ſignification, or only of ſound, I know not.

Thoſe Hindoo's are a very laborious, and an induſtrious people: theſe are they which Till and Plant the Ground, and breed the Cattle; theſe are they which make and ſell thoſe

curious Manufactures, or the Cloath and Stuff which this Empire affords.

This people marry into, and conſequently ſtill keep in their own Tribes, Sects, Occupations, and Profeſſions. For inſtance, all *Bramins* (which are their Prieſts, the Sons of all which are Prieſts, likewiſe) are married to *Bramins* daughters; ſo a Merchants ſon marries a Merchants daughter; and ſo men of ſeveral Trades marry to the ſame Trade. Thus a *Coolee* (who is a Tiller of the Ground) marries his ſon to a *Coolees* daughter; and ſo in all other profeſſions they keep themſelves to their own Tribes and Trades, not mixing with any other; by which means they never advance themſelves higher than they were at firſt.

They take but one wife, and of her they are not ſo fearful and jealous as the Mahometans are of their ſeveral wives and women, for they ſuffer their wives to go abroad whither they pleaſe. They are married very young, about ſix, or ſeven years old, their Parents making Matches for them, who lay hold of every opportunity to beſtow their Children. Becauſe confin'd to their own Tribes, they have not ſuch variety of choice as otherwiſe they might have; and when they attain to the age of thirteen, or fourteen, or fifteen years at the moſt, they bed together.

Their Marriages are ſolemnized (as thoſe of the Mahometans) with much company, and noiſe; but with this difference, that both the young couple ride openly on horſe-back, and for the moſt part, they are ſo little, that ſome go on their horſe ſides to hold them up from falling. They are bedeck'd, or ſtrewed all over their cloathing, with the choice flowers of that Country, faſtned in order all about their Garments.

For their Habits they differ very little from the Mahometans, but are very like them civilly clad, but many of their women were Rings on their Toes; and therefore go bare foot. They wear likewiſe broad Rings of Braſs, or better metal, upon their Wriſts, and ſmall of their Legs, to take off and on.

They have generally (I mean the Women) the flaps, or tips of their ears, boared when they are young; which holes daily extended and made wider, by things put and kept in them for that purpoſe, at laſt become ſo large, as that they will hold Rings (hollowed on the out-ſide like Pullies) for their fleſh to reſt in that are as broad in their circumference, ſome of them (I dare ſay) as little Sawcers. But though thoſe faſhions of theirs ſeem very ſtrange at firſt ſight, yet they keep ſo conſtantly to them, as to all their other habits, without any alteration, that their general and continual wearing of them makes them to ſeem leſs ſtrange unto others which behold them.

And for their Diet very many of them (as the Banians in general (which are a very ſtrict Sect) will eat of nothing that hath had, or may have life. And theſe live upon Herbs, and Roots, and Bread, and Milk, and Butter, and Cheeſe, and Sweet-

meats,

meats, of which they have many made very good by reaſon of their great abundance of Sugar. Others amongſt them will eat Fiſh, but of no living thing elſe. The Raſhboots will eat Swines-fleſh, which is moſt hateful to the Mahometans, ſome will eat of one kind of fleſh, ſome of another (of all very ſparing); but all the Hindoo's in general abſtain from Beef, out of an high and over-excellent eſteem they have of Kine; and therefore give the *Mogol* yearly, beſides his other exactions, great ſums of money as a ranſom for thoſe Creatures; whence it comes to paſs, that amongſt other good proviſions, we meet there but with little Beef.

As the Mahometans bury: ſo the Hindoos in general (not believing the Reſurrection of the Fleſh.) burn the bodies of their dead near ſome Rivers (if they may with convenience) wherein they ſow their aſhes.

And there are another Sect, or ſort of Heathens, living amongſt them, called Perſees, which do neither of theſe; of whom, and how they beſtow the bodies f their dead, yo u ſhall hear afterward.

The Widows of theſe Hindoos (firſt mentioned) ſuch as have lived to keep company with their Husbands, for (as before) there is uſually a good ſpace of time 'twixt their wedding and bedding. The Widows (I ſay) who have their Husbands ſeparated from them by death, when they are very young, marry not again; but whether, or no, this be generally obſerved by them all, I know not; but this I am ſure of, that immediately after their Husbands are dead, they cut their hair, and ſpend all their life following as creatures neglected both by themſelves, and others; whence to be free from ſhame, ſome of them are ambitious to dye with honour (as they eſteem it) when their fiery love carries them to the flames (as they think) of Martyrdom, moſt willingly following the dead bodies of their Huſbands unto the fire, and there embracing them, are burnt with them.

A better agreement in death than that of *Eteocles* and *Polynices*, the two Theban brothers, of whom it is ſaid, that they were ſuch deadly enemies while they were alive, that after, when both their bodies were burnt together in the ſame fiery Pile, the flame parted and would not mix in one, of which *Statius* thus:

> *Nec furiis poſt fata modus; flammæque rebelles*
> *Seditione Rogi.* ——————

But thoſe, which before I named, agree ſo well in life, that they will not be divided by death, where their flames unite together. And although the woman, who thus burns with her Husband, doth this voluntarily, not by any compulſion (for the love of every Widow there is not thus fired) and though the poor crea-

ture, who thus dies may return and live if ſhe pleaſe, even then when ſhe comes to the Pile, which immediately after turns her into aſhes: yet ſhe who is once thus reſolved, never ſtarts back from her firſt firm and ſetled reſolution, but goes on ſinging to her death, having taken ſome intoxicating thing to turn or diſturb her brains; and then, come to the place where ſhe will needs dye, ſhe ſettles her ſelf preſently in the middeſt of that combuſtible ſubſtance provided to diſpatch her, which fuel is placed in a round ſhallow trench, about two foot deep, made for that purpoſe near ſome River, or other water (as before), and though ſhe have no bonds but her own ſtrong affections to tye her unto thoſe flames, yet ſhe never offers to ſtir out of them.

And thus, ſhe being joyfully accompanied unto the place of her dying by her Parents and other friends; and when all is fitted for this helliſh ſacrifice, and the fire begins to burn, all which are there preſent ſhout, and make a continued noiſe ſo long as they obſerve her to ſtir, that the ſcreeches of that poor tortured creature may not be heard. Not much unlike the cuſtom of the Ammonites, who, when they made their children paſs through the fire to *Molech*, cauſed certain Tabrets, or Drums to ſound, that their cries might not be heard, whence the place was called *Tophet*.

Now after their bodies are quite conſumed, and lie mixed together in aſhes, and thoſe aſhes begin to grow cold, ſome of them are gathered up by their neareſt friends, and kept by them as choice Relicks; the reſt are immediately ſowen by the ſtanders by, upon the adjacent River, or water.

But for thoſe poor ſilly ſouls, who ſing themſelves into the extremity of miſery, and thus madly go out of the world, through one fire into another, through flames that will not laſt long into everlaſting burnings, and do it not out of neceſſity, but choice, led hereunto by their tempter and murderer, and conſequently become ſo injurious and mercileſs to themſelves; certainly they deſerve much pity from others, who know not how to pity themſelves. For *nemo miſerior miſero non miſerante ſeipſum.* There are none ſo cruel as thoſe, which are cruel, and pitileſs to themſelves. But though (I ſay) there are ſome which thus throw away their own lives; yet if we conſider thoſe Hindoos in general we may further take notice

SECTION XX.

Of the tenderneſs of that people in preſerving the lives of all other inferiour Creatures, &c.

FOr they will not (if they can help it by any means) take, but, on the contrary, do what they can to preſerve the lives

lives of all inferiour Creatures, whence (as before I told you) they give large money to preſerve the lives of their Kine, (a reaſon for this you ſhall have afterward) and I have often obſerved, that when our Engliſh boyes there have out of wantonneſs been killing of Flies (there ſwarming in abundance) they would be very much troubled at it; and, if they could not perſwade them to ſuffer thoſe poor Creatures to live, they would give them money, or ſomething elſe, to forbear that (as they conceived) Cruelty.

As for themſelves (I mean a great number of them) they will not deprive the moſt uſeleſs, and moſt offenſive Creatures of Life; not Snakes, and other venomous things that may kill them, ſaying, that it is their nature to do hurt, and they cannot help it: but as for themſelves they further ſay, that God hath given them Reaſon to ſhun thoſe Creatures, but not liberty to deſtroy them.

And in order to this their conceit, the *Banians* (who are the moſt tender-hearted in this caſe of all that people) have *Spittles* (as they ſay) on purpoſe to recover lame Birds and Beaſts.

Some ground for this their tenderneſs haply proceeds from this conſideration; that they cannot give Life to the meaneſt of the ſenſible Creatures, and therefore think that they may not take the Lives of any of them: for the pooreſt worm which crawleth upon the face of the Earth, *tam Vita vivit, quam Angelus*, (as one of the Ancients ſpeaks) live for the preſent as much as the Angels, and cannot be willing to part with that Life, and therefore they imagine that it is moſt injurious by violence to take it.

But (as I conceive) the moſt principal cauſe why they thus forbear to take the lives of inferiour Creatures, proceeds from their obedience unto a precept given them by one of their principal, and moſt highly eſteemed Prophets and Law-givers they call *Bremaw*; others they have in very high eſteem, and the name of one of them is *Ram*, of another *Permiſſar*. I am ignorant of the names of others, and I conceive that my Reader will not much care to know them. But for him they call *Bremaw*, they have received (as they ſay) many precepts, which they are careful to obſerve, and the firſt of them, This

Thou ſhalt not kill any living Creature whatſoever it be, having Life in the ſame; for thou art a Creature, and ſo is it; thou art indued with Life, and ſo is it; thou ſhalt not therefore ſpill the Life of any of thy fellow-Creatures that live.

Other *Precepts* (they ſay) were delivered unto them by their Law-giver about their devotions, in their *waſhings and worſhippings* where they are commanded,

To obſerve times for faſting, and hours for watching, that they may be the better fitted for them.

---- Other directions they have about their Feſtivals wherein they are required,

To

To take their Food moderately, in not pampering their Bodies.

------Concerning *Charity*, they are further commanded,

To help the poor as far as they are poſſibly able.

------- Other Precepts (they ſay) were given them likewiſe in charge; as

Not to tell falſe Tales, nor to utter any thing that is untrue.

Not to ſteal any thing from others, be it never ſo little.

Not to defraud any by their cunning in bargains, or contracts.

Not to oppreſs any, when they have power to do it.

Now all thoſe particulars are obſerved by them with much ſtrictneſs; and ſome of them are very good, having the impreſſion of God upon them, but that ſcruple they make in forbearing the lives of the Creatures made for mens uſe, ſhews how that they have their dwellings in the dark, which makes them by reaſon of their blindneſs, to deny unto themſelves that liberty, and Soveraignty which Almighty God hath given unto Man *over the Beaſts of the Field, the Fowls of the Air, and the Fiſhes of the Sea*, appointed for his Food, given unto him for his ſervice and ſuſtenance, to ſerve him, and to feed him, but not to make havock and ſpoil of them.

However, the tenderneſs of that people over inferiour Creatures, ſhall one day riſe up in judgement againſt all thoſe who make no ſcruple at all in taking the Lives, not of ſenſible Creatures, but Men; not legally to ſatisfie good and known Laws, but violently to pleaſe their cruell and barbarous Luſts.

SECTION XXI.

Of other ſtrange and groundleſs, and very groſs Opinions, proceeding from the blackneſs and darkneſs of Ignorance in that people.

ALl Errour in the World proceeds either from Ignorance (commonly joyned with Pride) or elſe from Wilfulneſs. This is moſt true as in natural, and moral, ſo in ſpiritual things: For as Knowledge ſoftens and ſweetens Men's manners, ſo it enricheth their Minds; which Knowledge is certainly a moſt divine, a very excellent thing, otherwiſe our firſt Parents would never have been ſo ambitious of it. This makes a Man here to live twice, or to injoy here a double Life in reſpect of him that wants it. But for this Knowledge, it certainly muſt be eſteemed better, or worſe, by how much the object of this Knowledge is worſe, or better. Now the beſt object of this Knowledge is a right Underſtanding, and Knowledge of the true God, which that people wants.

Now touching this people, they are altogether ignorant of God,

God, as they ought to know him; and they have no learning amongſt them, but as much as enables them to write and to read what they have written; and they having no inſight into the reaſons and cauſes of things (I mean the ruder ſort, both of the Mahometans and Gentiles) when they obſerve things which are not very ordinary, as when they ſee any Eclipſes, but eſpecially of the Moon (haply ſome of them ſacrificing to her, and calling her the Queen of Heaven, as thoſe Idolaters did, *Jer.* 44. 18.) they make a very great ſtir and noiſe, bemoaning her much, which helps (as they conceive) to free, and bring her out of it. *Juvenal* obſerving that cuſtom (which appears to be very ancient among the Heathens) reproves a very brawling clamorous Woman in his ſixth Satyre thus,

Una, laboranti poterit ſuccurrere Lunæ,

that ſhe made noiſe enough to deliver the Moon out of an Eclipſe.

Their ignorance in this, as in many-many other things, is much to be pitied: as the knowledg and learning of many others, which (by their not improving of it) is to them as the Letters which *Uriah* ſometimes carried againſt himſelf; it condemns the bearer.

But though the Hindoos, or Heathens there, have no learning; yet they want not opinions: for their divided hearts are there diſtracted into four-ſcore and four ſeveral Sects, each differing from others, very much in opinion about their irreligion; which might fill a man, even full of wonder, that doth not conſider, how that Satan, who is the author diviſion, is the ſeducer of them all.

Thoſe many Sects (as I conceive among them) conſiſt of people there of ſeveral Trades, Occupations, and Conditions of Life; which ſeveral ſorts of people (as before I obſerved) marry into their own Tribes; and ſo unite and keep together amongſt themſelves, that they have not much correſpondency with any other people. Theſe without doubt have ſeveral ways of worſhip within themſelves, which makes them ſo ſeparate from others, as that they will not eat with any, but thoſe of their own Tribes.

The illiterate Prieſts of all that people for the generality of them are called *Bramins*, who derive themſelves from *Bramon*, whom (they ſay) was one of the firſt men that inhabited the World; and, after the ſin of that firſt World brought the Flood, the race of that *Bramon* (whoſe very name they highly reverence) was continued in *Bremaw*, who (as they ſay) outlived that deluge, and is honoured by them likewiſe as one of their great Prophets and Law-givers.

Thoſe *Bramins* (as I conceive) are they, which the ancient ſtories call *Brachmans*, but with this difference, that thoſe

Brachmans

Brachmanes were accounted learned men, for the learning of thoſe times wherein they lived: But theſe *Bramins* are a very ſilly, ſottiſh, and an ignorant ſort of people; who are ſo inconſtant in their Principles, as that they ſcarce know what the particulars are which they hold and maintain as truths.

As anciently amongſt the Jews, their Prieſt-hood is hereditary; for all thoſe *Bramins* Sons are Prieſts, and they all take the Daughters of *Bramins* to be their Wives. (Of which ſomthing before.)

They have little Churches they call *Pagods*, ſtanding near, or under their green Trees, built round; but as their ancient *Brachmans* were ſaid not to endure, theſe, on the contrary, have Images in their *Pagods* made in monſtrous ſhapes, but for what end they have them, I know not.

Now, from the manner of thoſe Heathens, which I believe hath been for many-many years retained in their Idolatrous worſhips; I conceive that the Jews long ago borrowed that unwarrantable cuſtom of worſhipping God in Groves, or under green Trees.

Both men and women before they go to their devotions (which are very frequently performed) waſh their bodies, and keep off all their cloaths, but the covering of modeſty, till they have done; led hereunto by a Precept (as they ſay) commanded them to be perform'd by their Law-giver *Bremaw*, which requires them daily to obſerve their times of devotion expreſſed by their waſhings, and worſhippings, and prayer to God; which muſt be all done with purity of hearts.

And it is the manner of this people before they take their food to waſh their bodies; then (which I much obſerved while we lived in Tents) they make a little Circle upon the ground, which they ſeem to conſecrate; after which they ſit down within that compaſs, and eat what they have provided; and if any come within that Circle before they have ended their meal, they preſently quit the place, and leave their food behind them.

That outward waſhing (as this people think) avails very much to their cleanſing from ſin, not unlike the Phariſees, who were all for the out-ſide of Religion, and would not eat with unwaſhen hands, *Mark*. 7. 2. unleſs they waſhed themſelves up to the Elbows (as *Theophylact* obſerves); hence thoſe Hindoos aſcribe a certain divinity unto Rivers, but above all to that famous River *Ganges*, whither they flock daily in troops, that there they may waſh themſelves; and the nearer they can come to the head of that River, the more virtue they believe is in the water. After they have thus waſhed, they throw pieces of Gold, or Silver (according to their devotion and ability) into that River, and ſo depart from it.

Thus Reader thou haſt ſomewhat of the carriages of this people in life. Now after death ſome of them talk of Elyzian fields

fields (ſuch as the Poets dream'd of) to which their ſouls muſt paſs over at *Styx*, or *Acheron*, and there take new bodies. Others of them think that ere long the World will have an end, after which they ſhall live here again on a new earth. Some other wild conceivings of this people follow afterward.

Some *Bramins* have told me that they acknowledge one God, whom they deſcribe with a thouſand eyes, with a thouſand hands, and as many feet, that thereby they may expreſs his power, as being all eye to ſee, and all foot to follow, and all hand to ſmite offenders. The conſideration whereof makes that people very exact in the performances of all moral duties, following cloſe to the light of Nature in their dealings with men, moſt carefully obſerving that Royal Law, in doing nothing to others, but what they would be well contented to ſuffer from others.

Thoſe *Bramins* talk of two books, which not long after the Creation, when the World began to be peopled, (they ſay) were delivered by Almighty God to *Bramon* (before ſpoken of): one of which Books (they ſay) containing very high, and ſecret, and myſterious things was ſealed up, and might not be opened; the other to be read, but only by the *Bramins*, or Prieſts. And this Book, thus to be read, came after (as they further ſay) into the hands of *Bremaw* (of whom likewiſe ſomthing before) and by him it was communicated unto *Ram*, and *Permiſſar*, two other fam'd Prophets amongſt them, which thoſe Heathens do likewiſe exceedingly magnifie; as they do ſome others, whoſe names I have not. Now that Book which they call the *Sheſter*, or the Book of their written word, hath been tranſcribed in all ages ever ſince by the *Bramins*, out of which they deliver Precepts unto the people.

They ſay that there are ſeven Orbs, above which is the ſeat of God; and that God knows not ſmall and petty things, or, if he do, regards them not.

They further believe that there are Devils, but ſo fettered and bound in chains, as that they cannot hurt them.

I obſerved before the tenderneſs and ſcruple, which is in very many of that people in taking the lives of any inferiour, and meerly ſenſible, yea and of hurtful creatures too. And thoſe which are moſt tender-hearted in this caſe are called Banians, who are by far more numerous than any other of thoſe Indian Sects; and theſe hold *Pythagoras* his *Metempſychoſis*, as a prime Article of their Faith. Which that untaught people come up very near unto, thinking that all the ſouls, both of men and women after they leave their bodies make their repoſe in other Creatures, and thoſe Souls (as they imagine) are beſt lodged that go into Kine, which (in their opinion) are the beſt of all ſenſible creatures; and therefore (as before) they give yearly large ſums of money unto the *Mogol* to redeem them from ſlaughter. And this people further conceit, that the Souls of the wicked go into vile Creatures, as the Souls of Gluttons

and Drunkards into Swine. So the Souls of the Voluptuous and incontinent into Monkies and Apes. Thus the Souls of the Furious, Revengeful, Cruel People, into Lions, Wolves, Tygres, other beaſts of prey. So the Souls of the Envious into Serpents, and ſo into other Creatures according to peoples qualities and diſpoſitions, while they lived ſucceſſively from one to another of the ſame kind, *ad infinitum* for ever and ever, by conſequence they believing the immortality of the World. And upon that ſame mad and groundleſs phanſie, probably they further believe, that the Souls of Froward, Peeviſh, and Teachy Women go into Waſps; and that there is never a ſilly Fly, but (if they may be credited) carries about it ſome Souls (haply they think of light Women) and will not be perſwaded out of their wild conceivings, ſo incorrigible are their ſottiſh errours.

The day of reſt which thoſe Hindoos obſerve as a Sabbath is Thurſday, as the Mahometans Friday. Many Feſtivals they have which they keep ſolemnly, and Pilgrimages, the moſt famous briefly ſpoken of before in thoſe ſhort deſcriptions of *Nagraiot*, and *Syba*, obſerved in my firſt Section.

Now there are a race of other Heathens (I named before) living amongſt thoſe Hindoos, which in many things differ very much from them: they are called Perſees, who (as they ſay) originally came out of *Perſia*, about that time *Mahomet* and his followers gave Laws to the Perſians, and impoſed a new Religion on them; which theſe Perſees not enduring left their Country, and came and ſetled themſelves in *Eaſt-India*, in the Province of *Guzarat*, where the moſt part of them ſtill continue (though there are ſome of them likewiſe in other parts of *India*) but where-ever they live they confine themſelves ſtrictly to their own Tribe, or Sect.

For their Habits, they are clad like the other people of that Empire; but they ſhave not their hair cloſe as the other do, but ſuffer their beards to grow long.

Their profeſſion is for the generality all kinds of Husbandry, imploying themſelves very much in Sowing and Setting of Herbs; in Planting and Dreſſing of Vines, and Palmeeto, or Toddy-Trees, as in Planting and Husbanding all other Trees bearing fruit; and indeed they are a very induſtrious people, and ſo are very many of the Hindoos (as before I obſerved) and they do all very well in doing ſo, and in this a due, and deſerved commendation belongs unto them. For,

There is no condition whatſoever can priviledge a folded arm. Our firſt Parents before their fall were put into the Garden of Eden to dreſs it. Certainly, if idleneſs had been better than labour, they had never been commanded to do work, but they muſt labour in their eſtate of innocency, becauſe they were happy, and much more we in our ſinful loſt eſtate that we may be ſo. It was a law given before the Law, *that man ſhould eat bread by the ſweat of his brows*, and it is a Goſpel-precept too

that

that he, who will not work, ſhould note. The ſluggard deſireth and hath nothing (ſaith *Solomon*) becauſe he doth nothing but deſire; and therefore his deſires do him no good, *becauſe his hands refuſe to labour.* That body therefore well deſerves to pine and ſtarve without pity, when two able Hands cannot feed one Mouth.

But further, for thoſe Perſees; they uſe their liberty in meats and drinks, to take of them what they pleaſe; but becauſe they would not give offence, either to the Mahometans, or Banians, or other Hindoos amongſt whom they live, they abſtain from eating Beef, or Swines fleſh.

It is their uſual manner to eat alone, as for every one of them to drink in his own Cup; and this is a means (as they think) to keep themſelves more pure, for if they ſhould eat with others, they are afraid that they might participate of ſome uncleanneſs by them.

Alas poor Creatures, that do not at all underſtand themſelves, and their moſt miſerable condition: *for to them that are defiled, and unbelieving is nothing pure.*

Yet I obſerved before, the Mahometans and Gentiles there are very ſtrict in this particular; ſo that they will not eat with any mixt company, and many of the Gentiles not eat with one another. And this hath been an ancient cuſtom among Heathens. *It is ſaid,* Gen. 43. 32. *that the Egyptians might not eat bread with the Hebrews, for that was an abomination to the Egyptians.*

For thoſe Perſees; further they believe that there is but one God, who made all things, and hath a Soveraign power over all. They talk much of *Lucifer*, and of other evil ſpirits, but they ſay, that thoſe and all Devils beſides are kept ſo under, and in aw by two good Angels, that have power over them, as that they cannot hurt or do the leaſt miſchief, without their leave, and licenſe.

As, many of the Hindoos aſcribe to much unto water (as before) ſo theſe to fire: and the reaſon of it, is this, becauſe they have had this tradition from many ages and generations paſt, that their great Law-giver, whom they call *Zertooſt* was rapt up into Heaven, and there had fire delivered unto him, which he brought down thence; and he ever after commanded his followers to worſhip it and ſo they do; and further, they love any thing that reſembles fire, as the Sun and Moon; and therefore, when they pray in the day time they look towards the Sun, and ſo towards the Moon in their night-devotions, and from that ſo over-high eſteem they have of fire, they keep fires continually burning in their Eggarees, or Temples in Lamps fed with Oyl, which are always attended by their Prieſts; and they talk of many of theſe which have burned without extinginſhment from many foregoing generations.

And, by the way, that wild and mad phanſie of theirs, that

their *Zertooſt* did fetch fire from Heaven is as certainly true, as that ancient Fiction and Fable of *Prometheus*, that he did ſteal fire thence.

But to proceed: their Prieſts they call *Daroos*, or *Harboods*, above both which, they have a Chief, or High-Prieſt, they call the *Deſtoor*, who not often appears openly, but, when he doth, he meets with much Reverence and Reſpect given unto him by the common people, and ſo do thoſe other Church-men which are his inferiours: unto all which they allow free maintenance for their more comfortable ſubſiſtance.

Thoſe Church-men by their Law are commanded to dwell near, aud to abide much in their *Eggarees*, or *Temples*, to give advice, or direction to any that ſhall repair unto them for it. They obſerve divers Feaſts, and immediately after each of them a Faſt follows.

That living ſenſible Creature, which they firſt behold every Morning (that is good and ſerviceable) is to them (as they ſay) a Remembrancer all the day after, to draw up their thoughts in Thankſ-giving unto Almighty God, who hath made ſuch good Creatures for mans uſe and ſervice.

There are good things (as I have been informed) in that Book of their Religion delivered them in precepts, which their Law-giver hath left unto them for the direction of their Lives.

As firſt, *To have ſhame and fear ever preſent with them, which will reſtrain, and keep them from the committing of many evils.*

Secondly, *When they undertake any thing, ſeriouſly to conſider whether it be good or bad, commanded or forbidden them.*

Thirdly, *To keep their Hearts and Eyes from coveting any thing that is anothers, and their Hands from hurting any.*

Fourthly, *To have a care alwayes to ſpeak the Truth.*

Fifthly, *To be known onely in their own buſineſſes, and not to enquire into, and to buſie themſelves in other mens matters.*

All which are good moral precepts: but they have another which marrs and ſpoils all the reſt, and that is, upon the greateſt penalties they can be threatned withall,

Sixthly, *Not to entertain, or believe any other Law beſides that which was delivered unto them by their Law-giver.*

This people take but one Wife; which hath liberty, as the Wives of the *Hindoos*, to go abroad. They never reſolve to take Wives, or Huſbands without the advice of their Church-men: and when they come to be married, they ſtand ſome diſtance one from the other, there being two Church-men preſent, one in the behalf of the Man, and in behalf of the Woman the other. The firſt of theſe aſks the Woman, whether or no ſhe will have that Man to be her Huſband; and the other aſks the Man, whether or no he will have that Woman to be his Wife: and they both conſenting, the Prieſts bring them together *and joyn their Hands*, praying that they may live in Unity and Love together; and

and then both thoſe Church-men ſcatter Rice upon the Married Couple, intreating God to make them fruitful in ſending them many Sons and Daughters, that they may multiply as much as that ſeed doth in the ears that bear it. And ſo, the Ceremony being thus performed, which is about the time of mid-night, the whole Company depart, leaving the Marryed Couple together.

At the Birth of every Child, they immediately ſend for the *Daroo*, or Church-man, who comes to the parties Houſe, and there being certainly enform'd of the exact time of the Childs birth, firſt, undertakes to calculate its Nativity, and to ſpeak ſomething of it by way of prediction; after which he conferrs with the Parents about a Name whereby it ſhall be called; which when they have agreed upon, the Mother, in the preſence of the Company there aſſembled, gives it that Name.

And now laſtly, touching the Burials of that People, they *incircle pieces of ground* with a round Wall, that is of a good height, ſet a part for that purpoſe. Theſe burying places ſtand remote from Houſes and Road-wayes, the ground within them is made ſmooth, or elſe paved on the bottom, in the midſt whereof they have a round pit, made deep like a draw-Well. The Bodies of their Dead, both Men, Women, and Children, are carryed to thoſe places, upon a Beer made of ſleight round Iron Bars, (for they will not have dead bodies touch any wood, leſt they ſhould defile it, becauſe that is fewel for their adored Fire) and thus brought thither, are laid round about near the inſide of that Wall upon the ground, or pavements, covered with a thin white Cloth; the *Daroo*, or *Harboode*, accompanies the dead body near unto the door which enters that place (alwayes kept faſt ſhut, but when it is opened upon this occaſion to let in their dead); and, comn thither, ſpeaks theſe words in the audience of all thoſe which are thither aſſembled, *That whereas the party deceaſed conſiſted of all the Four Elements, he deſires that every one of them may now take his part.* And this is the form they uſe, when they there thus diſpoſe of the bodies of their dead. Which being there ſo left in that open place, are preſently laid bare by the Fowls of the Air, who in ſhort time after pick all their fleſh clear from their bones, by conſequence their fleſhly part having no other Sepulchres, Graves, or Tombs, but the Craws and Gorges of thoſe ravenous Fowls. And when upon this occaſion they enter that round ſtage of Mortality, the bare Skeletons they there find, which have parted with all their fleſh, are by thoſe bearers of the dead caſt into that deep round pit, where they mix promiſcuouſlly together, and ſo make room for other dead bodies.

But now that my Reader may not conceive that I have endeavoured in ſome of theſe ſtrange Relations to write a new *Romance*, I would have him to think, that for my part I do believe that there is very much of truth in the particulars I have inſerted,

ed, if there be any credit to be given to ſome men of much integrity that lived amongſt them, who made it a great part of their buſineſs to be ſatisfied in many of the particulars here ſpoken of, or if I might truſt mine own Eyes and Ears that ſaw and heard much of it, which could have enabled me to have written a great deal more concerning the *Rites*, *Ceremonies*, *Cuſtoms*, wild *conceivings*, and mad Idolatries of this people, as of the *Hindoos* ſpoken of before, if I durſt have thrown away more time upon them; all which would have made my Judicious Reader thus to have concluded with me, that thoſe Mahometans and Heathens ground very many of their Opinions upon Cuſtom, Tradition, and Phantſie, not Reaſon, much leſs upon ſafe Rules that might lead them into, and after keep them in, the way of Truth. They eſteeming it a very great boldneſs, a very high Preſumption, to be wiſer in their Religion then their Fore-fathers were (as many of the more ignorant ſort of Papiſts will often ſay, though it be directly againſt themſelves) and therefore are deſirous to do, and to believe as their Anceſtors have before them; to fare as they have fared, and as they have ſped to ſpeed; though they periſh everlaſtingly with them, never conſidering of, or ruminating on thoſe things which they hold and maintain for truths; being like unto unclean Beaſts, *which chew not the Cudd.*

So much of that people in general: I come now more particularly to ſpeak

SECTION XXII.

Of their King the great Mogol, *his diſcent*, &c.

NOw thoſe Mahometans and Gentiles I have named, live under the ſubjection of the Great *Mogol*, which Name, or rather Title, (if my Information abuſe me not) ſignifies Circumciſed, as himſelf, and the Mahometans are; and therefore for his moſt general Title he is called the Great *Mogol*, as the chief of the circumciſed, or chief of the circumciſion.

He is lineally deſcended from that moſt famous Conquerour, called in our Stories *Tamberlain*, concerning whoſe Birth and original Hiſtories much differ, and therefore I cannot determine it; but, in this, all that write of him agree, that he having got together very many huge multitudes of Men, made very great Conqueſts in the South-Eaſt parts of the World, not onely on *Bajazet* the Emperour of the *Turks*, but alſo in *Eaſt-India*, and elſe-where; for, What cannot force by multitudes do? This *Tamberlain* in their Stories is called *Amir Timur*, or the great Prince and Emperour. *Timur*, who (as they ſay) towards his end, either by an hurt received in his Thigh,

or

or elſe by an unhappy fall from his Horſe, which made him halt to his Grave, was ever after that called *Timur lang*, or *Timur the lame*, from whence he is corruptly in our Stories named *Tamberlane*. The late *Mogol*, at whoſe Court we lived, was the ninth in a direct line, from that his great Anceſtor.

And now that my Reader may ſee the Great *Mogol* in a Portraiture (which was taken from a Picture of his drawn to the life) I have cauſed that to be here inſerted, which preſents him in his daily unvaried Habit, as he is bedeckt, and adorned with Jewels, he continually wears; for the faſhion of the Habit, in which he is here preſented, it is, for the faſhion, the Habit of that whole vaſt Empire; ſo that he who ſtrictly views this, may ſee the dreſs of the Men throughout that whole great Monarchy.

After this I have ſet up the Royal Standard of the Great *Mogol*, which is a couchant Lyon ſhadowing part of the Body of the Sun.

And after that, I have cauſed his Imperial Signet, or Great Seal to be laid down before my Reader's Eyes; where in nine rounds, or Circles, are the Names and Titles of *Tamberlane*, and his lineal ſucceſſors in Perſian words: which I ſhall make preſently to ſpeak Engliſh, and (as I conceive) no more in Engliſh, than what is fully expreſſed in thoſe original words.

This Seal (as it is here made in Perſian words) the Great *Mogol*, either in a large, or leſſer figure cauſeth to be put unto all *Firmaunes*, or Letters Patents; the preſent Kings Title put in the middle, and larger Circle that is ſurrounded with the reſt, the impreſſion whereof is not made in any kind of Wax, but Ink, the Seal put in the middle of the Paper, and the writing about it, which Paper there is made very large, and ſmooth, and good, and in divers colours, beſides white, and all to write on. And the words on the *Mogol*'s Seal being imboſs'd, are put upon both ſides of his Silver and Gold Coin, (for there is no Image upon any of it.) And the like little Signets, or Seals are uſed by the great Men of that Country, and ſo by others of inferiour rank, having their Names at length engraven on them, with which they make impreſſions, or ſubſcriptions by by Ink put on them, to all their acts and deeds; which round Circle is their Hand and Seal too.

For *Timur lang*, or *Tamberlane*; he was famous about the year of Chriſt 1398. in the laſt year of the Reign of *Richard* the Second, King of *England*. And he the firſt of the Race of thoſe great Monarchs, hath a Title, which ſpeaks thus:

1. *Amir, Timur, Saheb Ceran*, that is, the great Conqueror, or Emperor; *Timur*, or *Tamberlain, Lord poſſeſſor of the Corners*, or of the four Corners of the World.

2. The ſecond his Son was call:d *Mirath-Sha, the King and Inheritor of Conqueſts*, or the Inheritor of his Fathers Conqueſts.

3. The

3. The third, his Son, was called *Mirza, Sultan, Mahomeds; The Prince and Commander for Mahomet*; or, The Defender of the *Mahometan* Religion. For this King (as it ſhould ſeem) was the firſt *Indoſtan Emperor* that profeſſed *Mahometiſm*, which *Tamberlane* his Grand-father was a great Enemy to, and therefore ever ſtrongly oppoſed it. But this third Monarch of that Line, and all his Succeſſors ſince, have been Mahometans.

4. The fourth, his Son, was called *Sultan Abuſaid, The Prince and Father, or Fountain of Beneficence.*

5. The fifth, his Son, was called *Mirzee Amir Scheick, The Imperial Princely Lord.*

6. The ſixth, his Son, was called *Baba Padſha, The King the Father*, or, *The King, the Father of his Country.*

7. The ſeventh, his Son, was called *Hamaſaon Padſha, The King Invincible.*

8. The eighth, his Son, was called *Achabar Padſha, The great King*, or, *Emperour that is moſt mighty*, or, The King moſt mighty.

9. The ninth, his Son, was called *Almozaphar, Noor, Dein, Gehangeir, Padſha, Gaze; The moſt warlike and moſt victorious King, the Light of Religion, and the Conquerour of the World.*

Here are very high Titles taken by *Tamberlane* and his Succeſſors, and the lower we go, the greater ſtill they are; but the laſt of them ſwells biggeſt of all, calling himſelf amongſt other Phantſies, *The Conquerour of the World*, and ſo he conceits himſelf to be; As they write of *Thraſyllus* the *Athenian*, who believed that all the Ships on the Sea were his own, and therefore he would call them, My Ships, when ever he ſaw them floating on the waters; and thus the Great *Mogol* imagines all the Kings, Nations, and People of the World, to be his Slaves and Vaſſals.

And therefore when the Grand Signiour, or Great Turk, ſent an Ambaſſador to the Great *Mogol*, who came unto him attended with a great train and retinue, and after, when he was ready to take his leave, deſired of the *Mogol* to know what he ſhould ſay to his Maſter when he was returned; Tell thy Maſter, ſaid the *Mogol*, that he is my Slave, for my Anceſtor conquered him.

The *Mogol* feeds and feaſts himſelf with this conceit, that he is *Conquerour of the World*, and therefore (I conceive) that he was troubled upon a time, when my Lord Ambaſſador, having buſineſs with him (and upon thoſe terms, there is no coming unto that King empty-handed without ſome Preſent, or other; of which more afterward), and having at that time nothing left, which he thought fit to give him, preſented him with *Mercators* great Book of *Coſmography*, (which the Ambaſſador had brought thither for his own uſe) telling the *Mogol*, that that Book deſcribed the four parts of the World, and all ſeveral Countries in them contained. The *Mogol* at the firſt ſeem'd to be much taken with it, deſiring preſently to ſee his own Territories,

ritories, which were immediately ſhewen unto him; he aſked which were thoſe Countries about them, he was told *Tartaria* and *Perſia*, as the names of the reſt which confine with him; and then cauſing the Book to be turn'd all over, and finding no more to fall to his ſhare, but what at firſt he ſaw, and he calling himſelf the *Conquerour of the World*, and having no greater ſhare in it, ſeemed to be a little troubled; yet civilly told the Ambaſſador, that neither himſelf, nor any of his People did underſtand the Language in which that Book was written; and becauſe ſo, he further told him, that he would not rob him of ſuch a Jewel, and therefore returned it unto him again.

And the Truth is, that the Great *Mogol* might very well bring his Action againſt *Mercator* and others who deſcribe the World, but ſtreighten him very much in their Maps; not allowing him to be Lord and Commander of thoſe Provinces, which properly belong unto him.

But it is true likewiſe that he, who hath the greateſt ſhare on the face of the Earth, if it be compared with the whole World, appears not great. As it was ſaid of the Lands of *Alcibiades*, that, compared with the Globe of the whole Earth, they did not appear bigger then a ſmall tittle. The *Mogol*'s Territories are more apparent, large, and viſible, as one may take notice, who ſtrictly views this affixed Map, which is a true repreſentation of that great Empire in its large dimenſions. So that although the *Mogol* be not Maſter of the whole World, yet hath he a great ſhare in it, if we conſider his very large Territories, and his abundant riches, as will after more appear, whoſe wealth and ſtrength makes him ſo potent, as that he is able, whenſoever he pleaſeth to make inroades upon, and to do much miſchief unto any of his Neighbours; but I leave that, and come now to ſpeak

SECTION XXIII.

Of the Mogol's *Policy in his Government, exerciſed by himſelf and Subſtitutes.*

AND it is that indeed, which is the worſt of all Governments, called by *Ariſtotle* δεσποτικὸν, Arbitrary, Illimited, Tyrannical, ſuch as a moſt ſevere Maſter uſeth to Servants, not that which a good King adminiſtreth to Subjects.

Which makes it very uncomfortable for thoſe that live as Subjects there, under the command of others, taller then themſelves by their ſwords length, or ſo to be fixed in any part of the World.

-------- Where no Law reſiſts
The ſword, but that it acteth what it liſts.]

As in that Empire; where the King meaſureth his power by his Sword or Launce, in making his will, his guide, and therefore any thing lawful that likes him; which carriage of his might very well become that Emblem of illimited power, which is, a Sword waved by a ſtrong arm and hand, and the Word *ſic volo, ſic jubeo*, or thus will I have it; and if any there be ſo far diſcontented as to make any the leaſt queſtion at what he doth, he hath a far ſtronger argument ſtill in readineſs, than all the force of Logick can make, and that is very many thouſands of men, that are ſtout and able Souldiers, whom he keeps continually in arms, and pay, that can make any thing good, which he ſhall pleaſe to command.

There are no Laws for Government kept in that Empire upon record (for ought I could ever learn) to regulate Governours there in the adminiſtration of Juſtice, but what are written in the breaſt of that King and his Subſtitutes; and therefore they often take liberty to proceed how they pleaſe, in puniſhing the Offender rather than the offence; mens perſons more than their Crimes; *ægrotum potius quàm morbum.*

Yet ever they pretend to proceed in their ways of judicature (which is the right progreſs in judgement) *ſecundum allegata & probata*, by proofs and not by preſumptions.

The great *Mogol* will ſit himſelf as Judge, in any matters of conſequence that happen near unto him. And there are no Malefactors that lie more than one night in priſon; and many times not at all, for if the party offending be apprehended early in the day, he is immediately brought before him that muſt be his Judge, by whom he is preſently either acquitted or condemned; if he be ſentenced to be whipt, he hath his payment, and that (uſually with much ſeverity) in the place (often,) where he received that ſentence. If condemned to die, he is preſently (which as I apprehend it is a very hard courſe, though uſed anciently among the Jews) carried from his ſentence to his execution, which is done uſually in the *Bazar*, or Market-place. And this round and quick Juſtice keeps the people there in ſuch order and awe, as that there are not many executions.

Murder and Theft they puniſh with death, and with what kind of death the Judge pleaſeth to impoſe: for, ſome Malefactors are hang'd, ſome beheaded, ſome impaled, or put upon ſharp ſtakes (a death which hath much cruelty and extream torture and torment in it,) ſome are torn in pieces by wild Beaſts, ſome kill'd by Elephants; and others ſtung to death by Snakes.

Thoſe which are brought to ſuffer death by Elephants (ſome of which vaſt Creatures, are train'd up to do execution on Malefactors) are thus dealt withall. Firſt, if that overgrown Beaſt be commanded by his Rider to diſpatch that poor, trembling Offender preſently, who lies proſtrate before him, he will with his broad round foot immmediately preſs him to death; but

if

that wretched Creature be condemn'd *ita mori, ut ſe mori ſenti-at*; ſo to die, as that he may feel tortures and torments in dying (which are as ſo many ſeveral deaths.) The Elephant will break his bones by degrees (as men are broken upon the wheel) as firſt his Legs, then his Thighs, after that the bones in both his Arms; this done, his wretched Spirit is left to breathe its laſt out of the midſt of thoſe broken bones.

But it is a very ſad thing, and very much unbeſeeming a man, as he is a man, to ſeem to take pleaſure in executing of puniſhment, as thoſe appear to do, who make it their buſineſs to ſtudy, and invent tortures to inflict on others.

I have been told by ſome, who were eye-witneſſes (whom I dare credit, and therefore I dare relate it) of ſtrange kinds of death executed by the command of the King of *Japan* upon his ſubjects: where ſome are crucified or nail'd to a Croſs: others rather roaſted, than burnt to death; Thus, there is a ſtake ſet up, and a Circle of fire at a pretty diſtance, made round about it; the condemned perſon being naked, is ſo faſtned to that ſtake, as that he may move round about it, and ſo doth as long as he is able to ſtir, till his fleſh begins to bliſter; then he falls down, and there lies roaring till the fire, made about him, puts him to ſilence by taking away both his voice and life.

Now they ſay that one great reaſon, why they put men there unto ſuch exquiſite torments, is, becauſe they hold it a thing of the greateſt diſhonour there for any man to die by the hand of an Executioner: therefore they are uſually commanded, when they are ſentenced to die, to rip up, or cut open their own bellies, and thoſe who will not ſo do are tormented in dying. Hence moſt of that people, when as they have received that hard command to prevent death, by dying; call for their friends about them, eat, and ſeem to be merry with them, and then in the cloſe of the meal, and in their preſence, commit this ſad ſlaughter upon themſelves, as firſt thoſe poor wretches make themſelves naked to the middle, he, or they who are to die; then the moſt wretched ſelf-murderer, who is to act that bloody part, ſtrikes a ſharp Knife into the bottom of his belly, then rips himſelf up, and after gives himſelf one other cut croſs his belly, and when he hath done both theſe, if after he can but wipe his bloody knife upon a white paper, or napkin that is laid by him, he is believed to part with his life with a very great deal of honour, and immediatly (as he is made to believe) goes to *Fakaman*, whom they ſay is the God of War. So much power the Devil hath in thoſe dark places of the world, to make the people there do what he pleaſe. Oh 'tis a miſery of all miſeries here to be a drudge, a bond-man, a ſlave to the Devil! as thoſe, and ſo infinite multitudes more profeſſing Chriſt, are, by obeying Satan in his moſt unreaſonable commands, and yet will not be made ſenſible of that, their baſeſt bondage.

But to return again to the place from whence I have made ſome excurſion. When I was in *India*, there was one ſentenced by the *Mogol* himſelf, for killing his own father, to dye thus; firſt he commanded that this Parricide ſhould be bound alive by his heels faſtned to a ſmall iron chain, which was tied to the hind-leg of a great Elephant; and then that this Elephant ſhould drag him after him one whole remove of that King, from one place to another, which was about ten miles diſtant, that ſo all his fleſh might be worn off his bones, and ſo it was, when we ſaw him in the way following that King in his Progreſs; for he appeared then to us a Skeleton, rather than a body.

There was another condemned to dye by the *Mogol* himſelf (while we were at *Amadavar*) for killing his own Mother; and at this the King was much troubled to think of a death, ſuitable for ſo horrid a crime; but, upon a little pauſe, he adjudged him to be ſtung to death by Snakes, which was accordingly done. I told you before that there are ſome Mountebanks there, which keep great Snakes to ſhew tricks with them; one of thoſe fellows was preſently called for to bring his Snakes to do that execution, who came to the place where that wretched Creature was appointed to dye, and found him there all naked (except a little covering before) and trembling. Then ſuddenly the Mountebank (having firſt angred and provoked the venemous creatures) put one of them to his Thigh, which preſently twin'd it ſelf about that part, till it came near his Groin, and there bit him till blood followed, the other was faſtned to the out-ſide of his other Thigh, twining about it (for thoſe Snakes thus kept, are long and ſlender) and there bit him likewiſe; notwithſtanding, the wretch kept upon his feet near a quarter of an hour, before which time the Snakes were taken from him; But he complained exceedingly of a fire that with much torment had poſſeſſed all his Limbs, and his whole body began to ſwell exceedingly, like *Naſidius*, bit by a Lybian Serpent, called a *Preſter*: Now much after this manner did the ſtinging of thoſe Snakes work upon that wretch; and about half an hour after they were taken from him, the ſoul of that unnatural monſter left his groaning Carkaſs, and ſo went to its place. And certainly both thoſe I laſt named ſo ſentenced, and ſo executed, moſt juſtly deſerved to be handled with all ſeverity, for taking away the lives of thoſe from whom they had receiv'd their own. Some of our family did behold the execution done upon the later, who related all the paſſages of it; and for my part I might have ſeen it too, but that I had rather go a great way not to ſee, then one ſtep to behold ſuch a ſight.

After the example of that King, his Governours, deputed and ſet over Provinces and Cities, proceed in the courſe of Juſtice, to impoſe what puniſhment and death they pleaſe upon all offendors, and malefactors.

That King never ſuffers any of his Vicegerents to tarry long in

in one place of Government, but removes them uſually (after they have exerciſed that Power, which was given unto them in place, for one year) unto ſome other place of Government, remote from the former, wherein they exerciſe their power: and this that King doth, that thoſe, which be his Subſtitutes, may not in any place grow popular.

I told you before that this people are very neat, ſhaving themſelves ſo often, as that they feel the Raſor almoſt every day; but when that King ſends any of them unto any place of Government, or upon any other imployment, they cut not their hair at all, till they return again into his preſence; as if they deſired not to appear beautiful, or to give themſelves any content in this while they live out of the Kings ſight; and therefore the King, as ſoon as he ſees them, bids them cut their hair.

When the *Mogol* by Letters ſends his Commands to any of his Governours, thoſe Papers are entertain'd with as much reſpect as if himſelf were preſent; for the Governour having intelligence that ſuch Letters are come near him, himſelf with other inferiour Officers ride forth to meet the *Patamar*, or Meſſenger that brings them; and as ſoon as he ſees thoſe Letters he alights from his horſe, falls down on the earth, and then takes them from the Meſſenger and lays them on his head, whereon he binds them faſt, and then returning to his place of publick meeting, for diſpatch of buſineſſes, he reads them, and anſwers their contents with all care and diligence.

The King oft times in his own perſon, and ſo his Subſtitutes appointed Governours for Provinces and Cities, Judge in all matters Criminal that concern Life and Death. There are other Officers to aſſiſt them, which are called *Cut-walls* (whoſe Office is like that of our Sheriffs in *England*) and theſe have many ſubſtitutes under them, whoſe buſineſs it is to apprehend, and to bring before theſe Judges ſuch as are to be tried for things Criminal, or Capital, where the offender (as before) knows preſently what will become of him. And thoſe Officers wait likewiſe on other Judges there, which are called Cadees, who only meddle with Contracts and Debts and other buſineſſes of this nature 'twixt man and man. Now theſe Officers arreſt Debtors, and bring them before thoſe Judges, and their Sureties too, bound as with us in Contracts, confirmed (as before) under their hands and ſeals; and if they give not content unto thoſe which complain of them, they will impriſon their perſons, where they ſhall find and feel the weight of fetters; nay, many times they will ſell their Perſons, their Wives and Children into bondage, when they cannot ſatisfie their debts; And the cuſtom of that Country bears with ſuch hard and pitileſs courſes, ſuch as was complain'd of by the poor Widow unto the Prophet *Eliſha*; who when her husband was dead, and ſhe not able to pay, *the Creditor came and took her two ſons to be bond-men*, 2 Kings 4. 1.

The

The *Mogol* looked to be preſented with ſome thing, or other, when my Lord Embaſſadour came to him, and if he ſaw him often empty handed, he was not welcome; and therefore the *Eaſt-India* Company were wont every year to ſend many particular things unto him, in the name of the King of *England*, that were given him at ſeveral times, eſpecially then when the Embaſſadour had any requeſt unto him, which made a very fair way unto it.

Amongſt many other things, when my Lord Embaſſadour firſt went thither, the Company ſent the *Mogol* an Engliſh Coach, and Harneſs for four Horſes, and an able Coach-man, to ſute and manage ſome of his excellent Horſes, that they might be made fit for that ſervice. The Coach they ſent was lined within with Crimſon *China* Velvet, which when the *Mogol* took notice of, he told the Embaſſadour that he wondred the King of *England* would trouble himſelf ſo much, as to ſend unto *China* for Velvet to line a Coach for him, in regard that he had been informed, that the Engliſh King had much better Velvet nearer home, for ſuch, or any other uſes.

And immediately after, the *Mogol* cauſed that Coach to be taken all to pieces, and to have another made by it, for (as before) they are a people that will make any new thing by a pattern; and when his new Coach was made according to the pattern, his work-men firſt putting the Engliſh Coach together, did ſo with that they had new made; then pulling out all the *China* Velvet which was in the Engliſh Coach, there was in the room thereof put a very rich Stuff, the ground Silver, wrought all over in ſpaces with variety of flowers of ſilk, excellently well ſuited for their colours, and cut ſhort like a Pluſh, and in ſtead of the braſs-nails that were firſt in it, there were nails of ſilver put in their places. And the Coach, which his own Work-men made was lined and ſeated likewiſe with a richer ſtuff than the former, the ground of it gold, mingled like the other with ſilk flowers, and the nails ſilver and double gilt; and after having Horſes and Harneſs fitted for both his Coaches, He rode ſometimes in them, and contracted with the Engliſh-coach-man to ſerve him, whom he made very fine, by rich veſts he gave him, allowing him a very great Penſion; beſides, he never carried him in any of thoſe Coaches, but he gave him the reward of ten pounds at the leaſt, which had raiſed the Coach-man unto a very great Eſtate, had not death prevented it, and that immediately after he was ſetled in that great ſervice.

The *Eaſt-India* Company ſent other Preſents for that King, as excellent Pictures which pleaſed the *Mogol* very much, eſpecially if there were fair and beautiful Women portrayed in them. They ſent likewiſe Swords, Rapiers, excellently well hatcht, and pieces of rich Imbroidery to make ſweet bags, and rich Gloves, and handſome Looking-glaſſes, and other things to give away, that they might have always ſome things in readi-

neſs

neſs to preſent both to the King, and alſo to his Governours, where our Factories were ſetled: for all theſe were like thoſe Rulers of Iſrael mentioned, *Hoſea* 4. 18. *who would love to ſay with ſhame, give ye.* They looked to be preſented with ſomething, when our Factors had any eſpecial occaſion to repair unto them, and if the particular thing they then preſented did not like them well, they would deſire to have it exchanged for ſomething elſe, haply they having never heard of our good and modeſt proverb, *That a man muſt not look into the mouth of a given Horſe.* And it is a very poor thing indeed which is freely given, and is not worth the taking.

The *Mogol* ſometimes by his *Firmauns*, or Letters Patents, will grant ſome particular things unto ſingle, or divers perſons, and preſently after will contradict thoſe Grants by other Letters, excuſing himſelf thus, That he is a great, and an abſolute King; and therefore muſt not be tied unto any thing, which if he were, he ſaid that he was a ſlave, and not a free-man: Yet what he promiſed was uſually enjoyed, although he would not be tied to a certain performance of his promiſe. Therefore there can be no dealing with this King upon very ſure terms, who will ſay and unſay, promiſe and deny. Yet we Engliſhmen did not at all ſuffer by that inconſtancy of his, but there found a free Trade, a peaceable reſidence, and a very good eſteem with that King and People; and much the better (as I conceive) by reaſon of the prudence of my Lord Embaſſadour, who was there (in ſome ſenſe) like *Joſeph* in the Court of *Pharaoh*; for whoſe ſake all his Nation there, ſeemed to fare the better. And we had a very eaſie way upon any grievance to repair to that King as will appear now in my next Section, which ſpeaks,

SECTION XXIV.

Of the Mogol, *ſhewing himſelf three times publickly unto his people every day, and in what ſtate and glory he doth oftentimes appear.*

FIrſt, early in the morning, at that very time the Sun begins to appear above the Horizon, He appears unto his people in a place very like unto one of our Balconies, made in his Houſes, or Pavilions for his morning appearance, directly oppoſite to the Eaſt, about ſeven, or eight foot high from the ground, againſt which time a very great number of his people, eſpecially of the greater ſort, who deſire as often as they can to appear in his eye, aſſemble there together to give him the *Salam*, or good morning, crying all out as ſoon as they ſee their King

King with a loud voice, *Padſha Salamet*, which ſignifies, *Live O great King*, or, O great King, *Health and life.* At Noon he ſhews himſelf in another place like the former, on the South-ſide; and a little before Sun-ſet, in a like place, on the Weſt-ſide of his Houſe, or Tent: but as ſoon as the Sun forſakes the Hemiſphear, he leaves his people uſhered in and out with Drums and Wind-inſtruments, and the peoples acclamations.

At both which times likewiſe very great numbers of his people aſſemble together to preſent themſelves before him: And at any of theſe three times, he that hath a ſuit to the King, or deſires Juſtice at his hands, be he Poor, or Rich, if he hold up a Petition to be ſeen, ſhall be heard and anſwered.

And between ſeven and nine of the Clock at night, he ſits within Houſe, or Tent, more privately in a ſpacious place, called his *Goozalcan*, or bathing-houſe made bright, like day by abundance of lights, and here the King ſits mounted upon a ſtately Throne, where his Nobles and ſuch as are favoured by him ſtand about him: others find admittance to, but by ſpecial leave from his Guard, who cauſe every one that enters that place to breathe upon them; and if they imagine that any have drunk wine, they keep him out.

At this time my Lord Embaſſadour made his uſual addreſſes to him, and I often waited on him thither; and it was a good time to do buſineſs with that King, who then was for the moſt part very pleaſant, and full of talk unto thoſe which were round about him, and ſo continued till he fell a ſleep (oft times by drinking) and then all aſſembled, immediately quitted the place, except thoſe which were his truſted ſervants, who by turns watched his perſon.

The *Mogol* hath a moſt ſtately, rich, and ſpacious houſe at *Agra*, his Metropolis, or chief City, which is called his Palace Royal, wherein there are two Towers, or Turrets about ten foot ſquare covered with maſſie Gold (as ours are uſually with Lead) this I had from *Tom Coryat*, as from other Engliſh Merchants, who keep in a Factory at that place. And further they told me, that he hath a moſt glorious Throne within that his Palace, aſcended by divers ſteps, which are covered with plate of ſilver, upon the top of which aſcent ſtand four Lions upon pedeſtals (of curiouſly coloured Marble) which Lions are all made of Maſſie ſilver, ſome part of them guilded with gold, and beſet with precious ſtones. Thoſe Lions ſupport a Canopy of pure gold, under which the *Mogol* ſits, when as he appears in his greateſt ſtate and glory.

For the beauty of that Court; it conſiſts not in gay and gorgious apparel, for the Country is ſo hot, that they cannot endure any thing that is very warm, or maſſie; or rich about them. The *Mogol* himſelf for the moſt part is covered with a garment (as before deſcribed) made of pure, white, and fine Callicolaune, and ſo are his Nobles; which garments are waſhed after

after one days wearing. But for the *Mogol*, though his cloathing be not rich and coſtly, yet I believe that there is never a Monarch in the whole world that is daily adorned with ſo many Jewels as himſelf is. Now, they are Jewels which make mens covering moſt rich; ſuch as people in other parts ſometimes wear about them, that are otherwiſe moſt meanly habited. To which purpoſe I was long ſince told by a Gentleman of honour, ſent as a Companion to the old Earl of *Nottingham*, when he was imployed as an extraordinary Embaſſadour by King *James*, to confirm the peace made 'twixt him ſelf and the King of *Spain*, which Embaſſadour had a very great many Gentlemen in his train, in as rich clothing as Velvets and Silks could make; but then there did appear many a great Don, or Grandee in the *Spaniſh* Court, in a long black bays Cloak and Caſſack, which had one Hatband of Diamonds, which was of more worth by far, than all the bravery of the Ambaſſadors many Followers.

But for the *Mogol*, I wonder not at his many Jewels, he being (as I conceive) the greateſt, and richeſt Maſter of precious ſtones that inhabits the whole earth. For Diamonds (which of all other are accounted moſt precious ſtones) they are found in *Decan* (where the Rocks are, out of which they are digged) the Princes whereof are the next Neighbours and Tributaries to the great *Mogol*, and they pay him as Tribute many Diamonds yearly; and further, he hath the refuſal of all thoſe rich ſtones they ſell, he having Gold and Silver in the greateſt abundance, (and that will purchaſe any thing but heaven) & he wil part with any mony for any Gems beſide, that are precious and great, whether Rubies, or any other ſtones of valûe, as alſo for rich Pearls.

And his Grandees follow him in that fancy: for one of his great Lords gave our Merchants there, twelve hundred pounds ſterling for one Pearl which was brought out of *England*. The Pearl was ſhaped like a Pear, very large, beautiful, and orient; and ſo its price deſerved it ſhould be.

Now the *Mogol* having ſuch an abundance of Jewels, wears many of them daily; enow to exceed thoſe women, which *Rome* was wont to ſhew in their Star-like dreſſes, who in the height and proſperity of that Empire

-------were ſaid to wear
The ſpoils of Nations in one ear.

Or, *Lollia Paulina*, who was hid with Jewels. For the great *Mogol*, the Diamonds, and Rubies, and Pearls, which are very many, and daily worn by him, are all of an extraordinary greatneſs, and conſequently of an exceeding great value. And beſides thoſe he wears about his *Shaſh*, or head covering, he hath a long Chain of Jewels hanging about his Neck (as long as an ordinary Gold-Chain); others about his wriſts, and the

Hilts of his Sword and Dagger, are moſt curiouſly enriched with thoſe precious Stones; beſide others of very great value, which he wears in Rings on his fingers.

The firſt of *March*, the *Mogol* begins a royal Feaſt, like that which *Ahaſuerus* made in the third year of his Reign, Eſth. 1. *wherein he ſhewed the riches of his glorious Kingdom.* This feaſt the *Mogol* makes, is called the *Nooroos*, that ſignifies Nine-days: which time it continues, to uſher in the new year, which begins with the *Mahometans* there, the tenth day of *March*.

Againſt which Feaſt, the Nobles aſſemble themſelves together at that Court in their greateſt Pomp, preſenting their King with great gifts, and he requiting them again with Princely rewards: at which time I being in his preſence, beheld moſt immenſe and incredible riches, to my amazement, in Gold, Pearls, Precious ſtones, Jewels, and many other glittering vanities. This Feaſt is uſually kept by the *Mogol* while he is in his Progreſs, and lodges in Tents.

Whether his Diet at this time be greater than ordinary I know not; for he always eats in private amongſt his Women, where none but his own Family ſee him while he is eating; which Family of his conſiſts of his Wives, and Children, and Women, and Eunuchs, and his Boys; and none but theſe abide and lodge in the Kings Houſes, or Tents, and therefore how his Table is ſpread, I could never know; but doubtleſs he hath of all thoſe varieties that Empire affords, if he ſo pleaſe. His food (they ſay) is ſerved in unto him in Veſſels of Gold, which covered and brought unto him by his Eunuchs, after it is proved by his Taſters, he eats, not at any ſet times of the day, but he hath proviſion ready at all times, and calls for it when he is hungry, and never but then.

The firſt of *September* (which was the late *Mogol*'s birthday) he retaining an ancient yearly Cuſtom, was, in the preſence of his chief Grandees, weighed in a Balance; the Ceremony was performed within his Houſe, or Tent, in a fair ſpacious Room, whereinto none were admitted but by ſpecial leave. The Scales in which he was thus weighed were plated with Gold, and ſo the beam on which they hung, by great Chains made likewiſe of that moſt precious Metal, the King ſitting in one of them was weighed firſt againſt ſilver Coin, which immediately after was diſtributed among the poor; then was he weighed againſt Gold; after that againſt Jewels (as they ſay) but I obſerved (being preſent there with my Lord Ambaſſador) that he was weighed againſt three ſeveral things, laid in ſilken Bags on the contrary Scale. When I ſaw him in the Balance, I thought on *Belſhazzar*, who was found too light, *Dan.* 5. 27. By his weight (of which his Phyſicians yearly keep an exact account) they preſume to gueſs of the preſent eſtate of his body, of which they ſpeak flatteringly, however they think it to be.

When

When the *Mogol* is thus weighed, he caſts about among the ſtanders by thin pieces of ſilver, and ſome of Gold, made like flowers of that Countrey, and ſome of them are made like Cloves, and ſome like Nutmegs, but very thin and hollow. Then he drinks to his Nobles in his Royal wine (as that of *Ahaſuerus* is called, *Eſth.* 1. 7.) who pledge his health: at which ſolemnity he drank to my Lord Ambaſſadour, in a Cup of Gold moſt curiouſly enameled, and ſet all over the outſide with ſtones (which were ſmall Rubies, Turkeſſes, and Emeralds) with a Cover, or Plate, to ſet in it in, both of pure Gold, the brims of which plate, and the cover were enameled, and ſet with ſtones as the other, and all theſe together weighed twenty and four ounces of our Engliſh weights, which he then gave unto my Lord Ambaſſadour, whom he ever uſed with very much reſpect, and would moreover often ask him, why he did not deſire ſome good, and great gifts at his hands, be being a great King, and able to give it; the Embaſſadour would reply, That he came not thither to beg any thing of him; all that he deſired, was that his Countrey-men the Engliſh might have a free, ſafe, and peaceable trade in his Dominions: The *Mogol* would anſwer that he was bound in honour to afford them that, we coming from the furthermoſt parts of the world to trade there; and would often bid the Ambaſſadour to ask ſomething for himſelf, who to this would anſwer, that if that King knew not better to give, then he knew to ask, he muſt have nothing from him. Upon theſe terms they continually both ſtood, ſo that in concluſiun the Embaſſadour had no gift from him, but that before-mentioned, beſides an horſe or two, and ſometimes a Veſt, or upper Garment, made of ſlight Cloth of Gold, which the *Mogol* would firſt put upon his own back, and then give it to the Embaſſadour. But the *Mogol* (if he had ſo pleaſed) might have beſtowed on him ſome great Princely gift, and found no greater miſs of it, than there would be of a Glaſs of water taken out of a great Fountain. Now although the *Mogol* had ſuch infinite Treaſure, yet he could find room to ſtore up more ſtill: the deſires of a covetous heart being ſo unſatiable, as that it never knows when it hath enough: being like a bottomleſs purſe that can never be fill'd; for the more it hath, the more ſtill it covets.

See an image hereof in *Alcmæon*, who being will'd by *Cræſus* to go into his Treaſure-houſe, and there take as much Gold as himſelf could carry away; provided for that pnrpoſe a long Garment that was double down to his ankles, and great boots, and fill'd them both; nay, he ſtuffed his mouth, and tied wedges of Gold to the locks of his head, and doubtleſs, but for killing himſelf, he would have fill'd his skull and bowels therewith. Here was an heart ſet upon Gold, and Gold overlading an heart: for the man ſtowing ſo much about him, as that he could not ſtir with it, forfeited what he might have had,

and was turned out of the Treaſury, as poor and empty as he came into it. He is a rich man whatever he hath (be it more, or leſs) that is contented. He is a poor man, who ſtill wants more, in becoming poor by plenty, wanting what he hath as well and as much as what he hath not; and ſo do very many, who are the greateſt engroſſers of the worlds wealth.

SECTION XXV.

Of his Paſtimes at home and abroad, &c. where, ſomething of his Quality, and Diſpoſition.

NOw what he doth, and how he behaves himſelf amongſt his houſe-full of Wives and Women cannot be known, and therefore not related; but when he ſhews himſelf (as before) thrice openly to his people, every day, he had always ſomething or other preſented before him to make him ſport, and to give him preſent content.

As ſometimes he delighted himſelf in ſeeing Horſes ridden, the Natives there (as before) being very excellent in their well-managing of them. Sometimes he ſaw his great Elephants fight. And at other times he pleaſed himſelf in ſeeing wreſtling, or dauncing, or jugling, and what elſe he liked.

And it happened that (but a few years before our abode there) a Juggler of *Bengala* (a Kingdom famous for Witches, and men of that profeſſion) brought an Ape before the King (who was ever greedy to pleaſe himſelf with Novelties) profeſſing that he would do many ſtrange feats: The *Mogol* was ready preſently to make a trial of this, and forthwith called ſome boys about him (which he was conceived to keep for ſuch uſe as I dare not name,) and plucking a Ring from his finger gave it one of them to hide, that he might make a trial, whether or no the Ape could find it out; who preſently went to the boy that had it. The *Mogol* made ſome further trials like this, where the Ape did his part as before. And before the Ape was taken out of his preſence, this ſtrange, and unexpected thing following came into the King's thought. There are (ſaid he) many diſputes in the World about that true Prophet which ſhould come into the World. We, ſaid the *Mogol*, are for *Mahomet*. The Perſians magnifie *Mortis Hale* (but they are Mahometans for Religion likewiſe.) The *Hindoos*, or Heathens there, have many whom they highly extol and magnifie; as *Bremaw*, and *Bramon*, and *Ram*, and *Permiſsar*; the Parſees are for *Zertooſt*, the Jews for *Moſes*, the Chriſtians for Chriſt; and he added three more whoſe names I have not, who make up the number of twelve, who have all their ſeveral followers in that part of the World; and then he cauſed thoſe twelve Names to be written in twelve ſeveral Scrolls, and put toge-

together, to ſee if the Ape could draw out the Name of the true Prophet, this done, the Ape put his paw amongſt them, and pull'd forth the Name of Chriſt. The *Mogol* a ſecond time, cauſed thoſe twelve Names to be written again in twelve other Scrolls and Characters, and put together; when the Ape as before pull'd forth the Name of Chriſt.

Then *Mahobet-Chan*, a great Nobleman of that Court, and in high favour with the King, ſaid, that it was ſome impoſture of the Chriſtians (though there were none that did bear that Name there preſent) and deſired that he might make a third trial; which granted, he put but eleven of thoſe names together, reſerving the name of Chriſt in his hand; the Ape ſearching as before, pull'd forth his paw empty, and ſo twice, or thrice together, the King demanding a reaſon for this, was anſwered, that haply the thing he looked for was not there: he was bid to ſearch for it, and then putting out thoſe eleven names one after the other, in a ſeeming indignation rent them; then running to *Mahobet-Chan* caught him by the hand where the Name of Chriſt was concealed, which delivered, he opened the Scroll, and ſo held it up to the King, but did not tear it as the former; upon which the *Mogol* took the Ape, and gave his Keeper a good Penſion for to keep him near about him, calling him the Divining Ape, and this was all that followed upon this admirable thing, except the great wonder and amazement of that people.

There was one ſome years ſince wrote this ſtory (but ſomewhat varied from that I have here related) in a little printed Pamphlet, and told his Reader that I had often ſeen that Ape while I lived in thoſe parts, which particular he ſhould have left out; but for the Relation it ſelf, I believe it was ſo, becauſe it hath been often confirmed there in its report unto me by divers perſons, who knew not one another, and were differing in Religion, yet all agreed in the ſtory, and in all the circumſtances thereof.

Now for the diſpoſition of that King, it ever ſeemed unto me to be compoſed of extreams; for ſometimes he was barbarouſly cruel, and at other times he would ſeem to be exceeding fair and gentle.

For his cruelties; he put one of his women to a miſerable death, one of his women he had formerly touched and kept Company withall, but now ſhe was ſuperannuated; for neither himſelf, nor Nobles (as they ſay) come near their wives, or women, after they exceed the age of thirty years, though they keep them, and allow them ſome maintenance. The fault of that woman, this: the *Mogol* upon a time found her, & one of his Eunuchs kiſſing one another; and for this very thing, the King preſently gave command that a round hole ſhould be made in the earth, and that her body ſhould be put into that hole, where ſhe ſhould ſtand with her head only above ground, and the earth to be put in again unto her cloſe, round about her, that ſo ſhe might ſtand in the parching Sun, till the extream hot beams thereof did kill her, in which torment ſhe lived one whole day, and the night following, and almoſt till the

next

next noon, crying out moſt lamentably while ſhe was able to ſpeak in her language, as the *Shunamits* Child did in his, 2 King. 4. *Ah my head, my head!* Which horrid execution, or rather murder was acted near our houſe: where the Eunuch by the command of the ſaid King was brought very near the place where this poor Creature was thus buried alive, and there in her ſight cut all into pieces.

That great King would be often overcome by Wine, yet (as if he meant to appropriate that ſin to himſelf) would puniſh others with very much ſeverity, who were thus diſtempered.

Sometimes for little, or no faults, the *Mogol* would cauſe men to be moſt ſeverely whipt, till they were almoſt ready to die under the rod; which after they muſt kiſs in thankfulneſs.

He cauſed one of his ſervants of the higher rank to be very much whipt for breaking a *China*-Cup, he was commanded to keep ſafe, and then ſent him into *China*, (which is a marvellous diſtance from thence) to buy another.

Sometimes in other of his mad diſtempers he would condemn men to ſervitude, or diſmember, or elſe put them to death, as ſacrifices to his will and paſſion, not Juſtice. So that it might be ſaid of him, *quando male nemo pejus*, that when he did wickedly none could do worſe, as if it had been true of him which was ſpoken of that monſter *Nero* obſerved before, who was called *Lutum ſanguine maceratum*, Dirt ſoaked in blood.

For his good actions, he did relieve continually many poor people; and not ſeldom would ſhew many expreſſions of duty and ſtrong affection to his Mother then living, ſo that he who eſteemed the whole world as his Vaſſals would help to carry her in a Palankee upon his ſhoulders.

The *Mogol* would often viſit the Cells of thoſe he eſteemed religious men, whoſe Perſons he eſteemed ſacred, as if they had been *Demigods*.

And he would ſpeak moſt reſpectively of our bleſſed Saviour Chriſt; but his Parentage, his poverty, and his croſs did ſo confound his thoughts, that he knew not what to think of them.

Laſtly, the *Mogol* is very free and noble unto all thoſe which fall into, and abide in his affection, which brings me now to ſpeak

SECTION XXVI.

Of the exceeding great Penſions the Mogol *gives unto his Subjects, how they are raiſed, and how long they are continued*, &c.

WHich great revenues that many of them do enjoy, makes them to live like great Princes rather than other men. Now for thoſe Penſions, which are ſo exceeding great, the *Mogol* in his far extended Monarchy allows yearly pay for one Million of Horſe; and for every Horſe and Man about eighteen pounds ſterling *per annum*, which is exactly paid every

every year, raiſed from Land, and other Commodities which that Empire affords and appointed for that purpoſe. Now ſome of the *Mogol's* moſt beloved Nobles have the pay of ſix thouſand horſe; and there are others (at the leaſt twenty in his Empire) which have the pay of 5000 horſe, exceeding large Penſions above the revenue of any other Subjects in the whole World, they amounting unto more than one hundred thouſand pounds yearly unto a particular man. Now others have the pay of four thouſand horſe; others of three, or two, or one thouſand horſe, and ſo downward; and theſe by their proportions, are appointed to have horſes always in readineſs well mann'd, and otherwiſe appointed for the Kings ſervice, ſo that he who hath the pay of five, or ſix thouſand, muſt always have one thouſand in readineſs, or more, according to the Kings need of them, and ſo in proportion all the reſt which enables them on a ſudden to make up the number, at the leaſt of two hundred thouſand horſe; of which number, they have always at hand one hundred thouſand to wait upon the King whereſoever he is.

There are very many private men in Cities and Towns, who are Merchants, or Trades-men that are very rich: but it is not ſafe for them that are ſo, ſo to appear, leſt that they ſhould be uſed as fill'd Sponges.

But there is never a Subject in that Empire, who hath Land of inheritance, which he may call his own; but they are all Tenants at the will of their King, having no other title to that they enjoy beſides the Kings favour, which is by far more eaſily loſt than gotten; It is true, that the King advanceth many there, unto many great honours, and allows them (as before) marvellous great revenues; but no Son there enjoys either the Titles, or Means of his Father that hath had Penſions from that King, for the King takes poſſeſſion of all when they are dead, appointing their Children ſome competent means for their ſubſiſtence, which they ſhall not exceed, if they fall not into the Kings affection as their Fathers did; wherefore many great men in this Empire live up to the height of their means; and therefore have a very numerous train, a very great retinue to attend upon them, which makes them to appear like Princes, rather than Subjects.

Yet this their neceſſary dependance on their King binds them unto ſuch baſe ſubjection, as that they will yield with readineſs unto any of his unreaſonable and willful commands. As *Plutarch* writes of the Souldiers of *Scipio*, *Nullus eſt horum, qui non conſcenſa turri ſemet in mare præcipaturus ſit, ſi juſſero*, There was never a one in his Army, by his own report, that would not for a word of his mouth, have gone up into a Tower, and caſt himſelf thence head-long into the Sea: and thus the people here will do any thing the King commands them to do; ſo that if he bid the Father to lay hands of violence upon his Son,

Son, or the Son upon his Father, they will do it, rather than the will of the King ſhould be diſobeyed. Thus forgetting Nature, rather than Subjection.

And this tye of theirs (I ſay) upon the Kings favour makes all his Subjects moſt ſervile flatterers, for they will commend any of his actions, though they be nothing but cruelty; ſo any of his ſpeeches, though nothing but folly. And when the King ſits and ſpeaks to any of his people publickly, there is not a word falls from him that is not written by ſome Scriveners, or Scribes, that ſtand round about him.

In the year 1618. when we lived at that Court, there appeared at once in the moneth of *November* in their Hemiſphear two great Blazing-ſtars, the one of them North, the other South, which unuſual ſight appeared there for the ſpace of one moneth. One of thoſe ſtrange Comets in the North, appeared like a long blazing-torch, or Launce fired at the upper end; the other in the South, was round like a pot boiling out fire. The *Mogol* conſulted with his flattering Aſtrologers, who ſpake of theſe Comets unto the King, as *Daniel* ſometimes did of *Nebuchadnezzars* dream, Dan. 4. 19. *My Lord, the dream is to them that hate thee, and the interpretation thereof unto thine enemies.* For his Aſtrologers told him that he needed not trouble himſelf with the thought thereof, for it concerned other places and people, not him nor his. But not long after this, their ſeaſon of Rain, (before ſpoken of) which was never known to fail till then, failed them; and this cauſed ſuch a famine and mortality in the South parts of his Empire, that it did very much unpeople it: and in the Northern part thereof (whither the *Mogol* then repaired) his third Son *Sultan Caroom* raiſed, and kept together very great forces, and ſtood upon his guard, and would not disband, till his Father had delivered his eldeſt Son *Sultan Coobſeroo* into his hands. And how, when he had him in his power he uſed him, you ſhall after hear.

In the mean time, take one admirable example of a very groſs flatterer, but a great Favorite of that King, who was noted above others of that Nation to be a great neglecter of God, believing it Religion enough to pleaſe the *Mogol* his Maſter. This man was a Souldier of an approved valour: But upon a time he ſitting in dalliance with one of his women, ſhe pluckt an hair from his breaſt (which grew about his Nipple) in wantonneſs, without the leaſt thought of doing him hurt. But the little wound, that ſmall and unparalle'd inſtrument of death made, preſently began to feſter, and in ſhort time after became a Canker incurable; in fine, when he ſaw that he muſt needs dye, he uttered theſe words, which are worth the remembring of all that ſhall ever hear them, ſaying:

Who would not have thought but that I, who have been ſo long bred a Souldier, ſhould have dyed in the face of mine Enemy, either by a Sword, or a Launce, or an Arrow, or a Bullet, or by ſome ſuch in-

inſtrument of death: But now (though too late) I am forc'd to confeſs that there is a great God above, whoſe Majeſty I have ever deſpiſed, that needs no bigger Launce than an hair to kill an Atheiſt, or a deſpiſer of his Majeſty. And ſo, deſiring that thoſe his laſt words might be told unto the King his Maſter, he died.

The *Mogol* never advanceth any, but he gives him a new name, and this of ſome pretty ſignification; as *Pharoah* did unto *Joſeph*, when he made him great in his Court, *Gen.* 41. 45. The new names (I ſay) that the *Mogol* gives unto thoſe he advances and favours, are ſignificant. As *Aſaph Chan*, The gathering, or rich Lord; whoſe Siſter the *Mogol* married, and ſhe was his moſt beloved Wife: and her Brothers marvellous great riches, anſwered his name; for he died worth many Millions (as I have been credibly informed) the greateſt Subject (I believe) for wealth that ever the World had. So another of the *Mogols* Grandees was called *Mahobet-Chan*, The beloved Lord. Another *Chan-Jahan*, The Lord of my heart. Another *Chan-Allaam*, The Lord of the World. Another *Chan-Channa*, The Lord of Lords. He called his chief Phyſician *Mocrob-Chan*, The Lord of my health; and many other names, like theſe, his Grandees had, which at my being there belonged to his moſt numerous Court.

And further for their Titles of honour there, all the Kings Children are called *Sultans*, or Princes; his Daughters *Sultana's*, or Princeſſes; the next title is *Nabob*, equivalent to a Duke; the next *Channa*, a double Lord, or Earl; the next *Chan*, a Lord. So *Meirſa* ſignifies a Knight, that hath been a General, or Commander in the Wars; *Umbra*, a Captain; *Hadde*, a Cavalier, or Souldier on horſe-back: who have all allowed them means by the King (as before) proportionable for the ſupports of their Honours, and Titles, and Names.

His Officers of State are his Treaſurers, which receive his revenues in his ſeveral Provinces, and take care for the payment of his great Penſions, which, when they are due, are paid without any delay: There his chief Eunuchs (which command the reſt of them) take care for the ordering of his Houſe, and are Stewards and Controulers of it; his Secretaries, the Maſters of his Elephants; and the Maſters of his Tents are other of his great Officers; and ſo are the keepers of his Ward-robe, who are entruſted with his Plate and Jewels. To theſe I may add thoſe which take care of his Cuſtoms for Goods brought into his Empire, as for commodities carried thence. But theſe are not many, becauſe his Sea-ports are but few. The Cuſtoms paid in his Ports are not high, that ſtrangers of all Nations may have the greater encouragement to Trade there with him. But as he expects money from all ſtrangers that Trade there: So it is a fault he will not pardon (as before) for any to carry any quantity of ſilver thence. He hath other Officers that ſpread over his Empire, to exact monies out of all the labours of that people,

who make the curious manufactures. So that like a great Tree he receives nouriſhment from every, even the leaſt Roots that grow under his ſhadow; and therefore though his Penſions are exceeding great (as before); they are nothing comparable to his much greater revenues.

By reaſon of that Countries immoderate heat, our Engliſh-cloath is not fit to make Habits for that people: that of it which is ſold there, is moſt of it for colour Red; and this they imploy for the moſt part to make coverings for their Elephants and Horſes, and to cover their Coaches, the King himſelf taking a very great part thereof; whoſe payments are very good, only the Merchant muſt get the hands of ſome of his chief Officers to his Bill, appointed for ſuch diſpatches, which are obtained as ſoon as deſired. And this the King doth to prevent the abuſes of particular, and ſingle perſons.

And now that I may preſent my Reader with the further glory of this great King, I ſhall lead him where he may take a view,

SECTION XXVII.

Of the Mogols *Leskar, or Camp Royal,* &c.

WHich indeed is very glorious, as all muſt confeſs, who have ſeen the infinite number of Tents, or Pavilions there pitched together; which in a Plain make a ſhew equal to a moſt ſpacious and glorious City. Theſe Tents, I ſay, when they are altogether, cover ſuch a great quantity of ground, that I believe it is five Engliſh-miles at the leaſt, from one ſide of them to the other, very beautiful to behold from ſome Hill, where they may be all ſeen at once.

They write of *Xerxes*, that when from ſuch a place he took a view of his very numerous Army, conſiſting at the leaſt of three hundred thouſand men, he wept, ſaying, that in leſs than the compaſs of one hundred years, not one of that great mighty Hoſt would be alive. And to ſee ſuch a company then together of all ſorts of people (and I ſhall give a good reaſon preſently why I believe that mixt company of men, women, and children may make up ſuch an huge number, as before I named, if not exceed it) and to conſider that death will ſeize upon them all, within ſuch a ſpace of time, and that the ſecond death hath ſuch a power over them, is a thing of more ſad conſideration.

Now to make it appear that the number of people of all ſorts is ſo exceeding great, which here get and keep together in the *Mogols Leskar*, or Camp Royal; firſt there are one hundred thouſand Souldiers, which always wait about that King (as before obſerved) and all his Grandees have a very great train of fol-

followers and ſervants to attend them there, and ſo have all other men according to their ſeveral qualities; and all theſe carry their Wives and Childern, and whole family with them, which muſt needs amount to a very exceeding great number. And further to demonſtrate this; when that King removes from one place to another, for the ſpace of twelve hours, a broad paſſage is continually fill'd with Paſſengers, and Elephants, and Horſes, and Dromedaries, and Camels, and Coaches, and Aſſes, and Oxen, (on which the meaner ſort of men and women with little children, ride) ſo full as they may well paſs one by the other. Now in ſuch a broad paſſage, and in ſuch a long time, a very great number of people, the company continually moving on forward, may paſs.

Thus this people moving on from place to place, it may be ſaid of them, what *Salvian* ſpeaks of Iſrael, while they were in their journy to the land of promiſe, that it was *Ambulans Reſpublica*, a walking Commonwealth. And therefore that ancient people of God were called *Hebrews*, which ſignified Paſſengers: their dwelling ſo in Tents, ſignified thus much to all the people of God in all ſucceeding ages, that here they dwell in moveable habitations, *having no continuing City here*, but they muſt *look for one, and that is above.*

The Tents pitch'd in that *Leskar*, or Camp Royal, are for the moſt part white, like the cloathing of thoſe which own them. But the *Mogols* Tents are red, reared up upon poles, higher by much than the other. They are placed in the middeſt of the Camp, where they take up a very large compaſs of ground, and may be ſeen every way, and they muſt needs be very great to afford room in them, for himſelf, his Wives, Children, Women, Eunuchs, *&c.*

In the fore-front, or outward part, or Court within his Tent, there is a very large room for acceſs to him, 'twixt ſeven and nine of the clock at night; which (as before) is called his *Goozulcad.*

His Tents are encompaſſed round with *Canats*, which are like our *Screens* to fold up together; thoſe *Canats* are about ten foot high, made of narrow ſtrong Callico, and lined with the ſame, ſtiffened at every breadth with a Cane; but they are ſtrongeſt lined on their out-ſide by a very great company of arm'd Souldiers, that keep cloſe about them night and day. The Tents of his great Men are likewiſe large, placed round about his. All of them throughout the whole *Leskar* reared up in ſuch a due and conſtant order, that when we remove from place to place, we can go as directly to thoſe moveable dwellings, as if we continued ſtill in fixed and ſtanding habitations, taking our direction from ſeveral ſtreets and *Bazars*, or Market places, every one pitched upon every remove alike, upon ſuch, or ſuch a ſide of the Kings Tents, as if they had not been at all removed.

The *Mogol* (which I ſhould have obſerved before) hath ſo much wealth, and conſequently ſo much power, by reaſon of his marvellous great multitudes of fighting men, which he always keeps in Arms, commanding at all times as many of them as he pleaſeth; that as the Moabites truly ſaid of Iſrael, (while they had Almighty God fighting with them, and for them) ſo it may be ſaid of him (if God reſtrain him not) That his huge Companies are able to *lick up all that are round about him, as the Oxe licketh up the graſs of the field*, Numb. 22. 4.

When that mighty King removes from one place to another, he cauſeth Drums to be beat about midnight, which is a ſignal token of his removing. He removes not far at one time; ſometimes ten miles, but uſually a leſs diſtance, according to the beſt convenience he may have for water; there being ſuch an infinite company of Men, and other Creatures, whoſe drink is water, that in a little time it may be as truely ſaid of them, as it was of that mighty Hoſt of *Sennacherib* that Aſſyrian Monarch, Eſay 37. 25. *That they are able to drink up Rivers.*

But when the place he removed to afforded plenty of good water, he would uſually ſtay there three or four days, or more; and when he thus reſted in his Progreſs, would go abroad to find out paſtimes; to which end he always carried with him divers kinds of Hawks, and Dogs, and Leopards, which (as before) they train up to hunt withall; and being thus provided for variety of ſports, would fly at any thing in the Air, or ſeize on any Creature he deſired to take on the Earth.

The *Mogol*, when he was at *Mandoa* (which was invironed with great Woods as before was obſerved) ſometimes with ſome of his Grandees, and a very great company beſide of Perſian and Tartarian horſe-men, his Souldiers (which are ſtout daring men) would attempt to take ſome young wild Elephants found in theſe Woods, which he took in ſtrong toyls made for that purpoſe, which taken, were mann'd, and made fit for his ſervice. In which hunting they likewiſe purſued on horſe-back Lions, and other wild beaſts, and kill'd ſome of them with their Bows, and Carbines, and Launces.

I waiting upon my Lord Embaſſadour two years, and part of a third, and travelling with him in Progreſs with that King, in the moſt temperate moneths there, 'twixt *September* and *April*, were in one of our Progreſſes 'twixt *Mandoa* and *Amadavar* nineteen days, making but ſhort journeys in a Wilderneſs, where (by a very great company ſent before us, to make thoſe paſſages and places fit to receive us) a way was cut out and made even, broad enough for our convenient paſſage, and in the places where we pitched our Tents, a great compaſs of ground rid, and made plain for them, by grubbing a number of Trees and Buſhes; yet there we went as readily to our Tents (the ſame order being ſtill obſerved in the pitching of them,)

them) as we did, when they were ſet up in the Plains. But that which here ſeemed unto me to be moſt ſtrange, was, that notwithſtanding our marvellous great company of men, women, and children there together, that muſt all be fed, and the very great number of other creatures which did eat Corn, as we never there wanted water, ſo we had ſo many Victuallers with us, and ſo much Proviſion continually brought in unto us, that we never felt there the want of any thing beſide, but had it at as low rates as in other places.

The *Mogols* Wives and Women, when as they are removed from place to place, are carried in Coaches (ſuch as were before deſcribed) made up cloſe, or in Palankees on mens ſhoulders, or elſe on Elephants in pretty Receptacles, ſurrounded with curtains, which ſtand up like low and little Turrets on their backs; and ſome of the meaner ſort ride in Cradles, hanging on the ſides of Dromedaries, all covered cloſe, and attended by Eunuchs, who have many Souldiers, which go before them to clear the way as they paſs, they taking it very ill if any (though they cannot ſee them) preſume ſo much as to look towards them; and therefore, though I could never ſee any of them, I ſhall here take the liberty to ſpeak ſomewhat I have heard and do believe

SECTION XXVIII.

Of the Mogols *Wives and Women*; [*where ſomthing of his Children*, &c.]

WHom I conceive to be Women of good feature, though for their colour very ſwart, which that people may call Beauty, it being the complexion of them all, as the Crow thinks his bird faireſt; but (as before) I never obſerved any crooked or deform'd perſon of either ſex amongſt them: For the honeſty of thoſe great Mens Wives and Women, there is ſuch a quick eye of jealouſie continually over them, that they are made ſo by force, though (as they ſay) they are never much regarded by thoſe great ones after the very firſt, and prime of their youth is paſt.

For that great Monarch the *Mogol*, in the choice of his Wives and Women, he was guided more by his eye and phanſie, than by any reſpect had to his Honour; for he took not the Daughters of neighbouring Princes, but of his own Subjects, and there preferr'd that, which he looked upon as beauty, before any thing elſe.

He was married to four Wives, and had Concubines, and Women beſide (all which were at his command) enough to make up their number a full thouſand (as they there confidently affirm'd.)

firm'd.) And that he might raiſe up, his beaſtly and unnatural lûſts, even to the very height, he kept boyes as before, *&c.*

His moſt beloved Wife (when I lived at his Court) he called *Noor-Mahal*, which ſignified, *The Light of the Court*; and to the other of his Wives and Women, which he moſt loved, he gave new Names unto them, and ſuch Names as he moſt fancied.

For his Wife I firſt named, he took her out of the duſt, from a very mean Family; but however, ſhe made ſuch a through Conqueſt on his Affections, that ſhe engroſſed almoſt all his Love, did what ſhe pleaſed in the Government of that Empire, where ſhe advanced her Brother *Aſaph-Chan*, and other her neareſt Relations, to the greateſt places of Command and Honour, and Profit in that vaſt Monarchy.

Her Brother *Aſaph-Chan* was preſently made one of the Stars of the firſt Magnitude that ſhined in that Indian Court; and, when he had once gotten, ſo kept the *Mogol*'s Favour by the aſſiſtance of his Siſter *Noor-Mahal*, that by the Penſions given, and many Offices beſtowed on him, he heaped up a maſs of Treaſure above all belief (as before), and married his Daughter unto *Sultan Caroom*, who is now King.

The *Mogol* of all his ſo many Wives and Concubines had but ſix Children, five Sons and one Daughter. The Names he gave his Children, and others, were Names that proceeded from Counſel (as he imagined) rather than Chance. His eldeſt Son was called *Sultan Coobſurroo*, which ſignified the Prince with the good Face, his Perſon and Beauty anſwered his Name; for he was a Prince of a very lovely preſence. His ſecond Son he called *Sultan Perum*, Prince of the *Pleiades*, or of the ſweet influences of the *Pleiades*. His third Son (now King) though that great dignity was never intended to him by his Father, was called *Sultan Caroom*, or, The Prince of Bounty. His fourth, *Sultan Shahar*, or, The Prince of Fame. His fifth, and laſt Son was called by him *Sultan Tauct*, *Tanct* in the Perſian Tongue, ſignifies a Throne; and he was named ſo by the King his Father, becauſe the firſt hour he ſat peaceably on his Throne, there was News brought him of that Sons Birth.

Yet the firſt Son of that King, which he hath by any of his married Wives, by Prerogative of Birth, inherits that Empire; the eldeſt Son of every Man (as before) is called there (the great Brother.) And he that inherits that Monarchy, doth not openly ſlaughter his younger Brothers, as the Turks do; yet it is obſerved, that few younger Brothers of thoſe *Indoſtan* Kings have long ſurvived their Fathers.

Yet notwithſtanding that long continued cuſtom there for the eldeſt Son to ſucceed the Father in that great Empire; *Achabar Sha*, Father of that late King, upon high and juſt diſpleaſure taken againſt his Son, *for climbing up unto the bed of Anarkelee*, his Fathers moſt beloved Wife (whoſe name ſignified the Kernel of a Pomegranate) and for other baſe actions of his, which

ſtirred

ſtirred up his Fathers high diſpleaſure againſt him, reſolved to break that ancient cuſtom; and therefore often in his life time proteſted, that not he, but his Grand-child *Sultan Coobſurroo*, whom he alwayes kept in his Court, ſhould ſucceed him in that Empire.

And now, by the way, the manner of that *Achabar Sha* his death (as they report it in *India*) is worthy obſervation. That wicked King was wont often to give unto ſome of his Nobles (whom upon ſecret diſpleaſure he meant to deſtroy) Pills prepared with Poyſon, that ſhould preſently put them into incurable diſeaſes. But the laſt time he went about to practiſe that bloody Treachery, he dyed himſelf by his own inſtrument of death: for then having two Pills in his Hand, the one very like the other, the one *Cordial* for himſelf, the other *Corroſive*, for one of his *Grandees* he meant to purge, and flattering him with many proffers of Courteſie before he gave him the Pill, that he might ſwallow it down the better; at laſt having held them both in the palm of his Hand long, by a miſtake took the poyſoned Pill himſelf, and gave him the other, which Pill put the King immediately into a mortal flux of blood, which in few dayes put an end to his life in his City *Lahore*.

-------- Neque enim lex juſtior ulla eſt,
Quàm necis artifices arte perire ſua.

Achabar Sha thus dead, *Sultan Coobſurroo* his Grand-Child, then aged about twenty years, took his opportunity at the firſt bound, and aſcended the Regal Throne at *Lahore*, where by a general Acclamation of that very great and populous City he was pronounced, and acknowledged King. His Father (the late *Mogol*) was thus acknowledged at *Agra*. Two great Armies were preſently levied, and met together to decide the Controverſie: and the generality of the people within that Empire, thinking it meet that the Father ſhould be King before the Son, clave by far more to him then to his Son, by which means *Sultan Coobſurroo* was defeated and taken Priſoner, and a very great many of young Gallants with him, whereof his Father immediately after cauſed to be impaled, or put upon Stakes (that moſt cruel and tormenting death) eight hundred in two ſeveral ranks in one day, without the City *Lahore*, and then carried his Son moſt diſgracefully through them, *bidding him to behold the men in whom he truſted*. His Son told him, that he ſhould have ſerv'd him ſo, and ſpared the other, who did nothing in that action but upon his Command; his Father replyed, that he could ſerve him ſo preſently (if he ſo pleaſed); his Son will'd and deſired him ſo to do, telling his Father that he had no joy at all to live, after the beholding of ſo many gallant men dead. Notwithſtanding, the King ſpared his Life, caſting him into Priſon, where his Eyes were ſealed up, (by ſomething put before them which

which might not be taken of) for the ſpace of three years; after which time, that ſeal was taken away, that he might with freedom enjoy the Light, though not his Liberty. And after his Father had taken him out of Priſon, he kept him alwayes near about him, but with a very ſtrong Guard upon him; ſo that he following the King his Father in his Progreſſes, we ſometimes ſaw him. And once he called my Lord Ambaſſadour to him as we paſſed by him, aſking him many Queſtions, as how far diſtant our Country was from them, and what we brought thither, and what we carryed thence, and how the King his Father had uſed him ſince his arrive there, whether or no he had not beſtowed upon him ſome great gifts. The Ambaſſadour told him, that his buſineſs there was to obtain a free Trade for his Nation the Engliſh; and that being granted him, he had reward enough. The Prince replyed, that this could not be denyed us, we coming ſo far to trade there with him; and the Prince further aſked him, How long he had been there, the Ambaſſadour told him, About two years; the Prince replyed again, that it was a very great ſhame for the Succeſſor of *Tamberlane*, who had ſuch infinite Riches, to ſuffer a Man of his quality to come ſo far unto him, and to live ſo long about him, and not to give him ſome Royal Gift; and he further added, that for himſelf he was a Priſoner, and therefore could do him no good, but would pray for him, and ſo he departed.

For that Prince, he was a Gentleman of a very lovely preſence and fine carriage, ſo exceedingly beloved of the common people, that, as *Suetonius* writes of *Titus*, he was *Amor & Deliciæ*, &c. the very love and delight of them. Aged then about thirty and five years. He was a Man who contented himſelf with one Wife, which with all love and care accompanied him in all his ſtreights, and therefore he would never take any Wife but her ſelf, though the Liberty of his Religion did admit of Plurality.

It was generally believed to be the intent of his Father (for he would often preſage ſo) to make this Prince his firſt-born his Succeſſor, though for the preſent out of ſome jealouſie (he being ſo much beloved of the people) he denyed him his Liberty.

His Father's Love, brings upon him the extream hatred of his Brother *Caroom*, the *Mogol's* third Son, who then lived in very great Pomp and Splendor at that Court, aiming at that Empire: to which end he put many jealouſies into his Father's Head (now grown in years) concerning his Brother *Coobſurroo*, and that his Father might live more ſecure, and out of all preſent fear of him, if he ſo pleaſed; upon which inſinuations, partly, by force, (as I obſerved before) and, partly, by intreaty of Friends about the King, he was by the King put into the Cruel Hand of his Brother *Caroom*; who told his Father that he would have both his Eyes upon him, and further ſo provide, that he ſhould

ſhould never have cauſe to fear him any more; and he was as good as his word: for, preſently after he had gotten poſſeſſion of him (though his Father had given him as great a charge as poſſibly he could to uſe him well, and to keep him honourably, and by no means to hurt him, which was all promiſed by *Caroom* to be faithfully obſerved) he cauſed his Second Brother, *Sultan Parveen*, to be poyſoned; and, not long after that, ſtrangled that moſt gallant Prince his eldeſt Brother: which did ſo trouble his Father, that the grief thereof (as it was ſtrongly believed) ſhortned his dayes; who not long after this (much againſt his mind) made room for that Murderer to ſucceed him in that Empire, who lay'd the foundation of his high Advancement, in the Blood of his Brothers; and rather then he would have miſſed it, would certainly have made a way through the Blood of his Father likewiſe: All Laws of honeſty, and of Nature were by him thrown down, trampled under foot, forgotten and made void, to compaſs and gain his moſt unjuſt ends; as if he reſolved to practiſe that Language which *Polynices* out of the height of Ambition ſpake in the Tragedy,

--------- Pro Regno velim
Patriam, Penates, Conjugem flammis dare;
Imperia Precio quolibet conſtant bene
Sen. Trag.

Fire on my Gods, Wife, Country for a Crown,
An Empire can the deareſt price weigh down.

I ſhall add but a few things more to this Relation before I conclude it. And one ſhall be to give my Reader a taſte, but very briefly,

SECTION XXIX.

Of the manner of the ſtyle or writing of that Court.

WHich I ſhall here inſert, and in ſome meaſure ſhew, by the Copy of a Letter written by the Great *Mogol* unto King *James*, in the Perſian Tongue, here faithfully tranſlated, which was as follows:

UNto a King rightly deſcended from his Anceſtors, bred in Military Affairs, clothed with Honour and Juſtice, a Commander worthy of all Command, ſtrong and conſtant in the Religion, which the great Prophet Chriſt did teach King *James*; whoſe Love hath bred ſuch an impreſſion in my thoughts, as ſhall never be forgotten, but as the ſmell of Amber, or as a Garden of

fragrant flowers, whoſe Beauty and Odour is ſtill increaſing: ſo be aſſured, my Love ſhall ſtill grow and increaſe with yours.

The Letters which you ſent me in the behalf of your Merchants I have received, whereby I reſt ſatisfied of your tender Love towards me, deſiring you not to take it ill, that I have not wrote to you heretofore: This preſent Letter I ſend to you to renew our Loves, and herewith do certifie you, that I have ſent forth my *Firmaunes* throughout all my Countries to this effect, That if any Engliſh Ships or Merchants ſhall arrive in any of my Ports, my People ſhall permit and ſuffer them to do what they pleaſe, freely in their Merchandizing-Cauſes, aiding and aſſiſting them in all occaſion of injuries that ſhall be offered them, that the leaſt cauſe of diſcourteſie be not done unto them; that they may be as free, or freer then my own People.

And as now, and formerly, I have received from you divers Tokens of your Love; ſo I ſhall ſtill deſire your mindfulneſs of me by ſome Novelties from your Countries, as an argument of friendſhip betwixt us, for ſuch is the cuſtom of Princes here.

And for your Merchants, I have given expreſs Order through all my Dominions, to ſuffer them to buy, ſell, tranſport, and carry away at their pleaſure, without the lett or hinderance of any perſon whatſoever, all ſuch Goods and Merchandizes as they ſhall deſire to buy; and let this my *Letter* as fully ſatisfie you in deſired Peace and Love, as if my own Son had been Meſſenger to ratifie the ſame.

And if any in my Countries, not fearing God, nor obeying their King, or any other void of Religion, ſhould endeavour to be an Inſtrument to break this League of Friendſhip, I would ſend my Son *Sultan Caroom*, a Souldier approved in the Wars, to cut him off, that no obſtacle may hinder the continuance, and increaſe of our Affections.

Here are likewiſe the Complements of two other Letters of later date, ſent home by Sir Thomas Row, *whereof the firſt doth thus begin:*

WHen your Majeſty ſhall open this Letter, let your Royal Heart be as freſh as a ſmall Garden, let all People make Reverence at your Gate. Let your Throne be advanced higher. Amongſt the greatneſs of the Kings of the Prophet *Jeſus*, let your Majeſty be the greateſt; and all Monarchs derive their Wiſdom, and Counſel from your Breaſt, as from a Fountain, that the Law of the Majeſty of *Jeſus* may receive, and flouriſh under your protection.

The Letters of Love and Friendſhip which you ſent me, the preſent Tokens of your good Affection towards me, I have received by the Hands of your Ambaſſadour, Sir *Thomas Row*, who well deſerveth to be your truſty Servant, delivered to me in an acceptable and happy hour; upon which mine Eyes were ſo fixed, that I could not eaſily remove them unto any other Objects, and have accepted them with great joy and delight, &c.

The

The laſt Letter had this beginning:

HOw gracious is your Majeſty, whoſe greatneſs God preſerve. As upon a Roſe in a Garden, ſo are mine Eyes fixed upon you. God maintain your Eſtate, that your Monarchy may proſper and be augmented, and that you may obtain all your deſires worthy the greatneſs of your Renown; and as the Heart is noble and upright: ſo let God give you a glorious reign, becauſe you ſtrongly defend the Law of the Majeſty of *Jeſus*, which God made yet more flouriſhing, for that it was confirmed by Miracles, *&c.*

What followed in both thoſe Letters, was to teſtifie his Care and Love towards the Engliſh. Now all theſe Letters were written in the Perſian Tongue, the Court-Language there, and their Copies were ſent to the Ambaſſadour, that he might get them tranſlated. The Originals rowled up ſomewhat long, were covered with Cloth of Gold, ſealed up on both ends, the faſhion in that Court and Country to make up Letters, though they be not all cloathed there in ſuch a glorious dreſs.

In which Letters, notice may be taken (what was obſerved before) how reſpectively that King ſpeaks of our *Bleſſed Saviour Chriſt*. And here it will not be impertinent to ſpeak ſomething of thoſe who pretend to enlarge the Name of *Jeſus Chriſt* in thoſe parts, I mean,

SECTION XXX.

Of the Jeſuits, ſent thither by their Superiours to convert People unto Chriſtianity, &c.

IN that Empire all Religions are tolerated, which makes the Tyrannical Government there more eaſie to be endured. The *Mogol* would ſpeak well of all of them, ſaying, that a Man might be happy and ſafe in the profeſſion of any Religion; and therefore would ſay, That the Mahometan Religion was good, ſo the Chriſtian Religion good, and the reſt good; and therefore, by the way,

The Prieſts or Miniſters of any Religion find regard and eſteem amongſt the people. I ſhall ſpeak ſomething to this from my own particular uſage there, then very young, while I lived in thoſe parts; yet when I was firſt there brought into the preſence of the *Mogol*, immediately after my arrive at his Court, I ſtanding near the Ambaſſadour (for no man there of the greateſt quality whatſoever, is at any time ſuffered to ſit in his preſence) and but a little diſtance from that King in his

Gozulcan, he ſent one of his Grandees to me, to let me know, that the King bad me welcome thither, that I ſhould have a free acceſs to him when ever I pleaſed; and if I would aſk him any thing, he would give it me (though I never did aſk, nor he give) and very many times afterward when, (waiting upon my Lord Ambaſſadour) I appeared before him, He would ſtill ſhew tokens of Civility and Reſpect unto me; and I never went abroad amongſt that people, but thoſe that met me, upon this conſideration, that I was a *Padre* (for ſo they call'd me) a Father or Miniſter, they would manifeſt in their Behaviour towards me, much eſteem unto me. But for the Jeſuits there;

There was one of that Order, in *Goa* (a City of the *Portugals* lying in the ſkirts of *India*) of very much Fame and Renown called *Jeronymo Xaviere*, ſent for by *Achabar-Sha*, the late Kings Father, in the year 1596. to argue before him the Doctrine of Chriſtianity: there being alwayes preſent a *Moolaa*, or Mahometan Prieſt; and a Third Perſon, who followed no preciſe Rule, but what the Light of Nature meerly led him to; and theſe two were to obtain what they could againſt his Reaſoning.

The Jeſuit in the *Mogol*'s own Language (which was a great advantage to him) began to ſpeak firſt of the Creation, and then of the Fall of Man: in which the Mahometans agree with us. Then he laid down divers grounds to bottom his reaſonings on,

That Man by Creation was made a moſt Excellent Creature, indued with the Light of Reaſon, which no other ſublunary Creature beſides himſelf had; then,

That Man thus endued, muſt have ſome Rule or Law to walk by, which he could not preſcribe unto himſelf, and therefore it muſt be given him from above.

That this Law was firſt given unto Man from God, and afterward confirmed by Prophets ſent into the World, in divers Ages, from God.

That this Law thus delivered muſt needs be one Law, in all things agreeing in it ſelf. And ſo did not the Law of *Mahomet*.

That this Law thus delivered was moſt conformable to right ſon; And ſo was not the Law of *Mahomet*.

That Man fall'n from God by ſin, was not able to recover himſelf from that Fall; and therefore it was neceſſary that there ſhould be one, more than a Man, to do it for him, and that that One could not be *Mahomet*.

That this One was Chriſt, God as well as Man; God to ſatisfie (the Mahometans themſelves confeſſing that Chriſt was the breath of God), and Man to ſuffer death as he did.

That Chriſt the Son of God coming into the World, about that great Work of ſatisfying Gods anger againſt Man for ſin; it was neceſſary that he ſhould live a poor and laborious life

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here on Earth (at which the Mahometans much ſtumble) and not a life that was full of pomp, and pleaſure, and delicacy.

That the Goſpel of Chriſt, and other holy books of Scripture, which the Chriſtians retain and walk by, contain nothing in them that is corrupt and depraved; But there is very much to be found in their Alcaron which is ſo.

That the great worth and worthineſs ſhining in the Perſon of Chriſt, was by far more excellent than any thing obſervable in *Mahomet* (for they themſelves confeſs that Chriſt lived without ſin; when *Mahomet* himſelf acknowledgeth, that he had been a filthy perſon.)

That the feigned, fooliſh, and ridiculous miracles, which they ſay were done by *Mahomet*, were nothing comparable to the Miracles done by Chriſt, who (as the Mahometans confeſs) did greater Miracles than ever were done before or ſince him.

That there was a great deal of difference in the manner of promulgating the Goſpel of Chriſt, into the world; and the introducing of the Laws of *Mahomet*.

That Chriſt hath purchaſed Heaven for all that believe in him, and that Hell is prepared for all others that do not rely on him, and on him alone, for Salvation.

There were many more particulars beſides theſe, which that *Jeronymo Xaveere* laid down before the *Mogol*, to ground his arguments on: which that King heard patiently, at ſeveral times during the ſpace of one year and a half; but at laſt he ſent him away back again to *Goa* honourably, with ſome good gifts beſtowed on him, telling him, as *Felix* did, after he had reaſoned before him, *that he would call for him again when he had a convenient time*, Acts 24. 25. Which time or ſeaſon, neither of them both ever found afterward.

Theſe Particulars, which I have here inſerted (with many more; I might have added to them; upon all which, that *Jeronymo Xaveere* enlarged himſelf before the *Mogol* in his arguings before him) were given unto me in Latine by *Franciſco Corſi*, another Jeſuit reſident at that Court, while I was there, and long before that time. And further I have been there told by other people profeſſing Chriſtianity in that Empire, that there was ſuch a Diſpute there held; and for my part I do believe it.

For that *Franciſco Corſi*; he was a Florentine by birth, aged about fifty years, who (if he were indeed what he ſeemed to be) was a man of a ſevere life, yet of a fair and an affable diſpoſition: He lived at that Court, as an Agent for the Portugals; and had not only free acceſs unto that King, but alſo encouragement and help by hifts, which he ſometimes beſtowed on him.

When this Jeſuit came firſt to be acquainted with my Lord Ambaſſadour, he told him that they were both by profeſſi-

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on Chriſtians, though there was a vaſt difference betwixt them in their profeſſing of it. And as he ſhould not go about to reconcile the Embaſſadour to them: So he told him that it would be labour in vain if he ſhould attempt to reconcile him to us. Only he deſired, that there might be a fair correſpondency betwixt them, but no diſputes. And further, his deſire was that thoſe wide differences 'twixt the Church of *Rome* and us, might not be made there to appear; that Chriſt might not ſeem by thoſe differences to be divided amongſt men profeſſing Chriſtianity, which might have been a very main Obſtacle, and hinderance unto his great Deſign and endeavour, for which he was ſent thither, to convert people unto Chriſtianity there. Telling my Lord Embaſſadour further, that he ſhould be ready to do for him all good offices of love and ſervice there, and ſo he was.

After his firſt acquaintance, he viſited us often, uſually once a week. And as thoſe of that ſociety, in other parts of the world are very great intelligencers: ſo was he there, knowing all news which was ſtirring and might be had, which he communicated unto us.

And he would tell us many ſtories beſides; one of which, if true, is very remarkable. And it was thus; There are a race of people in Eaſt-*India*, the men of which race have (if he told us true) their right legs extraordinary great and miſhapen, their left legs are like other mens. Now he told us, that they were the poſterity of thoſe who ſtamped St *Thomas* the Apoſtle to death, come thither to preach the Goſpel; and that ever ſince the men of that race have, and only they of that Nation, that great deformity upon them. Some few people I have there ſeen of whom this ſtory is told, but whether that deformity be like *Geheza*'s leproſie, hereditary; and if ſo, whether it fell upon that people upon the occaſion before-named, I am yet to learn.

The Jeſuits in Eaſt-*India* (for he was not alone there) have liberty to convert any they can work upon, unto Chriſtianity, *&c.* The *Mogol* hath thus far declared, that it ſhall be lawful for any one, perſwaded ſo in conſcience, to become a Chriſtian, and that he ſhould not by ſo doing loſe his favour.

Upon which, I have one thing, here to inſert, which I had there by report (yet I was bid to believe it and report it for a truth) concerning a Gentleman of quality, and a ſervant of the great *Mogol*, who upon ſome conviction wrought upon him (as they ſay) would needs be Baptized and become a Chriſtian. The King hearing of this Convert ſent for him, and at firſt with many cruel threats commanded him to renounce that his new profeſſion: the man replied, that he was moſt willing to ſuffer any thing in that cauſe, which the King could inflict.

The *Mogol* then began to deal with him another way, asking why he thought himſelf wiſer then his Fore-fathers, who lived and died Mahometans; and further added many promiſes

miſes of riches and honour, if he would return to his Mahometiſm, he replied again, as they ſay (for I have all this by Tradition) that he would not accept of any thing in the world, ſo to do: The *Mogol* wondring at his conſtancy told him, that if he could have frighted, or bought him, out of his new profeſſion, he would have made him an example for all waverers; but now he perceived that his reſolution indeed was to be a Chriſtian, and he bid him ſo continue, and with a reward diſcharged him.

The late *Mogol* about the beginning of his reign, cauſed a Temple to be built in *Agra*, his chief City, for the Jeſuits, wherein two of his younger Brothers Sons were ſolemnly Baptized, and delivered into their hands to be trained up in Chriſtianity. The young Gentlemen, growing to ſome ſtature (after they had had their tuition for ſome years) deſired them to provide them Wives out of Chriſtendom fitting their Birth; in which having not ſudden content; they gave up their Crucifixes again into the Jeſuits hands, and ſo left them. Who had theſe conjectures upon this their revolt, that either the King their Uncle cauſed them to be Baptized, to make them more odious to the Mahometans, being ſo near of his blood; or elſe, it was his plot to get them beautiful Wives out of *Europe*, which himſelf meant to take if he had liked them.

The Jeſuit I laſt named, *Franciſco Corſi*, upon a time (at our being there) having his houſe, amongſt very many more conſumed by a ſudden fire, it ſo was that his wooden Croſs, ſet on a Pole near the ſide of his houſe, was not (as he ſaid) conſumed. Upon which he preſently repaired to that Court, carried that Croſs with him, and told the King thereof. The Prince *Sultan Caroom* (who was no favourer of the Chriſtians) being then preſent, and hearing him talk how his Croſs was preſerved, derided him, ſaying, that it was one of his fabulous miracles; and further added, that he would have a fire preſently made before the King, whereinto he would have that Croſs caſt; and if it conſumed not, his Father, himſelf, and all the people there would preſently become Chriſtians; but if it did, himſelf ſhould be burnt with it. The Jeſuit not willing to put himſelf upon ſo ſudden and ſo hot a trial, anſwered that he durſt not tempt God, who was not tyed to times; and it might be that Almighty God, would never ſhew that people that infinite favour to make them Chriſtians, or if he had ſuch a great mercy for them in ſtore, it might be that the time of manifeſting it, was not yet come; and therefore if he ſhould now ſubmit to that trial, and Almighty God not pleaſe to ſhew a further and a preſent miracle, his Religion would ſuffer prejudice there for ever after; and therefore he refuſed.

It ſhould ſeem that the Jeſuits there do exceedingly extol the Virgin *Mary*, which I have gathered from poor people there, Natives of that Country, who have often asked Alms of me, when I ſtirred abroad amongſt them; and whereas one hath deſired

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me to give him ſome relief for Chriſts ſake, there are many who have begged it for the Virgin *Mary*'s ſake.

Well known it is, that the Jeſuits there, who like the Phariſees, Mat. 23. 25. *That would compaſs Sea and Land to make one Proſelyte*, have ſent into Chriſtendom many large reports of their great Converſions of Infidels in *Eaſt-India*. But all theſe boaſtings are but reports; the truth is, that they have there ſpilt the precious water of Baptiſm upon ſome few Faces, working upon the neceſſity of ſome poor men, who for want of means, which they give them, are contented to wear Crucifixes; but for want of knowledge in the Doctrine of Chriſtianity are only in Name Chriſtians. So that the Jeſuits Congregations there are very thin, conſiſting of ſome Italians, which the *Mogol* entertains (by great pay given them) to cut his Diamonds, and other rich Stones; And of other European ſtrangers which come thither; and ſome few others of the Natives, before mentioned. So that in one word I ſhall ſpeak this more of the Jeſuits in *Eaſt-India*, that they have there *Templum*, but not *Eccleſiam*.

When I lived in thoſe parts it was my earneſt deſire and daily prayer, to have put my weak hands unto that moſt acceptable, but hard labour of waſhing Moors, that the Name of Jeſus Chriſt might have been there enlarged (if God had pleaſed to honour me ſo far) by my endeavours. But there are three main and apparent obſtacles (beſides thoſe which do not appear) that hinder the ſettlement and growth of Chriſtianity in thoſe parts. Firſt, The liberty of the Mahometan Religion given the people there in caſe of Marriage. Secondly, The moſt debauch'd lives of many coming thither, or living amongſt them who profeſs themſelves Chriſtians, *per quorum latera patitur Evangelium*, by whom the Goſpel of Jeſus Chriſt is ſcandalized, and exceedingly ſuffers. And laſtly, The hearts of that people are ſo confirmed and hardned in their own evil old ways, their ears ſo ſealed up, their eyes ſo blinded with unbelief and darkneſs, that only he, *who hath the Key of* David *that ſhuts when no man can open, and opens when no man can ſhut, can open to them the door of life.*

FINIS.

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